Miscellaneous Papers

Volume One

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"Holiness: The False and the True;" "Sailing with Paul;"
"Praying in the Holy Spirit;" "The Four Hundred Silent Years;"
"Lectures on Daniel;" "Lectures on the Revelation," etc.



LOIZEAUX BROTHERS, INC., PUBLISHERS
19 WEST 21st STREET, NEW YORK 10, N. Y.

WESTERN BOOK AND TRACT CO., INC.
1719 FRANKLIN STREET - - OAKLAND 12, CALIF.
A-1

This Edition, June, 1945 2,000

L. B. PRINTING CO., INC.
19 West 21st Street
New York 10, N. Y.

Printed in the U.S.A.

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By H. A. IRONSIDE

AFTER DEATH, WHAT?

Fifty pointed Questions for the consideration of those who deny the everlasting and conscious punishment of the finally lost, and the consciousness of *all* while in the disembodied state.

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1. What did our Lord mean, when He said not to fear those "who kill the body, and after that have no more that they can do," if the loss of the soul is the same as physical death?

2. A soul which cannot be killed with the body, is it not immortal?

3. Have you noticed that Scripture uses the terms "mortal," "mortality," and "immortality" in relation to the body? (See Rom. 8: 11; 1 Cor. 15: 53.)

4. If a spirit cannot live without a body, how do you account for the existence of God, who "is a Spirit?" (John 4: 24.)

5. What of the angels, who are called "spirits?" (Heb. 1: 7, 14.)

6. How do you account for the prolonged existence of demons, who are wicked and lost spirits? (Luke 8: 27–29; Mark 1: 23–26.)

7. What of the angels that sinned, who are reserved under chains of darkness unto the judgment of the great day? (Jude 6.)

8. How could the people of Sodom and Gomorrah be *suffering* the vengeance of eternal fire, if they were annihilated, or totally unconscious, when destroyed by material fire? (Jude 7.)

9. When the Lord told the thief on the cross, "To-day shalt thou be with Me in Paradise," (Luke 23: 43) did He mean that he should be fast asleep, and know nothing?

10. How could Abraham, Isaac and Jacob be said to "live unto Him," thousands of years after they had died, if death and extinction of being are synonymous? (Luke 20: 38.)

11. Do you not think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in happiness or woe? (Luke 16: 19–31.)

12. If it is "only a parable," and represents the changed relations of Jew and Gentile after Christ's rejection, as some teach, why is the great gulf *fixed?*

13. Could you honestly say that they who would pass from Judaism to Christianity or vice versa, cannot do so?

14. If "eternal does not mean *eternal*," why is it put in contrast with "temporal?"—"The things that are seen are temporal, but the things that are unseen are eternal." (2 Cor. 4: 18.)

15. If there is a stronger word for eternal than that used for eternal or everlasting punishment, why is not the stronger word used for "eternal life," the "eternal Spirit," and the "King eternal?" (Matt. 25: 46; Heb. 9: 14; 1 Tim. 1: 17.)

16. If all the solemn statements as to an undying worm, outer darkness, and a lake of fire are symbols, is it to be supposed that the reality is weaker or less than the figures employed to picture it?

17. If final punishment is extinction, how will it be possible for the judgment of the people of Sodom to be more tolerable than that of those of Capernaum? or that of Tyre and Sidon, than Bethsaida and Chorazin? (Matt. 11: 21–24.)

18. If Judas is annihilated, what special force can you see in the Lord's words, "It had been good for that man if he had not been born?" (Matt. 26: 24.)

19. In what sense will it be any worse for Judas than for any other lost one, if all are to be annihilated together?

20. If "cast into the lake of fire" results in extinction, how is it that "the beast and the false prophet" are described as alive in it a thousand years after they are cast into it? (Rev. 20: 10.)

21. On the same hypothesis, what force can you see in the words, "Shall be tormented, day and night, forever and ever?" (Rev. 20: 10.)

22. What warrant have you to explain, "Thy throne, O God, is forever and ever," and "He that liveth forever and ever," as meaning eternity, while you limit, "tormented day and night forever and ever," to a brief period?

23. Do you really see any hint or thought of annihilation in the expression, "Wandering stars, to whom is reserved the blackness of darkness forever?" (Jude 13.)

24. Do not the words just quoted at least *seem* to picture the lost as comets or stars out of their orbit, for all eternity away from the Sun of righteousness?

25. Can you logically couple the thought of abiding wrath with annihilation? (John 3: 36.)

26. Could unconscious spirits "desire a better country?" If not, how do you explain Heb. 11: 16?

27. If Paul believed that his soul and spirit would become unconscious at death, what did he mean

when he wrote of being "willing rather to be absent from the body, and to be present with the Lord?" (2 Cor. 5: 8.)

28. Could one be *absent* from the body and asleep *in* the body at the same time?

29. What did Peter mean when he wrote: "Knowing that I must shortly put off this my tabernacle?' (2 Pet. 1: 14.)

30. Does it not *imply*, at least, that he would be living apart from his bodily tabernacle?

31. If souls cannot consciously exist out of the body, why are they so pictured in Rev. 6: 9–11?

32. In what sense are some to be beaten with few stripes, and others with many, if all who die in their sins are to be annihilated? (Luke 12: 47, 48.)

33. Is it honest to say, "Death means extinction, or annihilation," in the face of, "She that liveth in pleasure is dead while she liveth?" (1 Tim. 5: 6.)

34. If death means extinction, did Christ become extinct when He died?

35. If so, do you not see that He could not be "that Eternal Life, which was with the Father, and was manifested unto us?" (1 John 1: 2.)

36. Have you observed that the same Greek

word which is translated "destroy" in many passages, is translated *lost* in Luke 15: 32?

37. Would you conclude from this that the prodigal had been annihilated while he was in the far country?

38. If not, is it logical — is it true, or false — to maintain that destruction and annihilation are synonymous?

39. Have you observed that in Scripture life and existence are never confounded?

40. If men exist *now*, who "have not the life" (1 John 5: 12), why may they not exist eternally without that life—which is eternal life?

41. Christians are said to "have come to . . . the spirits of just men made perfect" (Heb. 12: 23). In what sense have these spirits been made perfect, if unconscious?

42. It is sometimes said that as no human father would cast his child into material fire, so God will never cast sinners into the fires of hell and let them suffer there forever; but is not this an ignoring of what we see every day?

43. Would you allow one you loved to be afflicted with a painful or loathsome disease if you could hinder it?

44. Does not God permit such afflictions to go on for years?

45. If He permits great anguish in this life as a result of sin, who can say what sin may entail in the world to come?

46. Have you observed that sinful men eagerly accept the teaching that punishment is not eternal, while holy men have ever received the Bible's teaching as to it?

47. If *annihilation* is the punishment of sin, why did the Lord Jesus speak of "weeping and gnashing of teeth," *following* the being cast into outer darkness? (Matt. 8: 12.)

48. If hell—or rather "*hades*," is merely the grave, why is it put in contrast with heaven in Luke 10: 15?

49. Since the people of all cities of the past have gone down to the grave, in what sense was Capernaum's punishment different from theirs?

50. Caviller! Consider this well: "How shall you escape the damnation of hell?" (Matt. 23: 33).

H. A. I.

APOSTOLIC FAITH MISSIONS

And the So-Called

SECOND PENTECOST

IN the month of April, 1906, a little band composed chiefly of colored people were praying together in a mission-hall on Azusa street in Los Angeles, Cal. Some of them had heard of a recent peculiar happening in Kansas where a strange power had taken possession of a man, and he had been apparently made to speak in "tongues." Day after day and night after night these people, who thought they recognized in this a sign of a second Pentecost, cried earnestly to God for a similar manifestation, and at last the "power" fell. One by one they were taken possession of by a superhuman energy that made them at times insensible to all around, and caused them to pour forth a torrent of strange sounds, often monosyllabic gibberish; and again somewhat connected expressions that seemed to be in strange languages. Their joy knew no bounds. To them had been committed, so they believed, the ushering in of the "Latter Rain" dispensation—the final Pentecost to close up the present age.

Excitement ran high, and from far and near mission workers, ministers and others came to investigate. For months meetings were kept up almost continuously, and hundreds received the same mysterious power. Many came in as skeptics, and went away convinced that they had indeed seen a mar-

velous manifestation of divine energy. Many came to scoff and ridicule, but were soon on their knees, beating the floor, crying in anguish, and beseeching God for a like gift; and of these great numbers spoke in "tongues."

Like wild-fire the movement spread in all directions. Through missions it was carried all over America and across the seas. In India and other heathen lands the same power was manifested, and in the same way.

As time has gone on, thousands once in the full current of the movement, have withdrawn from it, but thousands more fill their places. Those who have left tell various stories. Some say it was all nervous excitement, a mere hysterical condition, with nothing supernatural at all. The "tongues" were no tongues, only a *Lallomania*, a weird dervish-like excitement leading to wild incoherent utterances unlike any language known to man. Others say a tremendous supernatural power is working, and they fear to condemn, yet dare no longer endorse it, as they have seen such mixed effects from its presence. Many are certain they have been misled by the direct power of Satan, performing "lying wonders," in order to deceive if possible the very elect; and they now shrink from the whole thing in horror, feeling humiliated and deeply repentant as they think of ever having been ensnared in it.

Lately, divisions have been rife among the Pentecostal people, and the adherents of the various parties roundly anathematize one another, *but they all have the same marvellous sign* of speaking in

"tongues." Each party declares the "tongues" are of the devil when found among their adversaries, but inveighs solemnly against all who dare question their own peculiar gift being of the Holy Spirit. The warring sects stand for the affirmation or denial of special teaching. One party are annihilationists; the rest are strong, not only on the orthodox doctrine of everlasting punishment of unrepentant sinners, but often declare the eternal damnation of all who fail to receive the gift of "tongues." One party is radical on the so-called holiness question, teaching the eradication of all inbred sin prior to the reception of the baptism of the Spirit. These set forth a definite statement of doctrines, to most of which enlightened Christians could subscribe, but with just enough of their own strange system to make them a dangerous counterfeit. From the "Apostolic Faith," published in Portland, Oregon, I clip this doctrinal statement:

> "We preach Christ, His birth, His baptism, His works, His teachings, His crucifixion, His resurrection, His ascension, His second coming, His millennial reign, His white throne judgment, and the new heavens and new earth when He shall have put all enemies under His feet, and shall reign eternally, and we shall abide with Him forever and ever.
>
> ***Repentance toward God***—Acts 20 : 21. Repentance is godly sorrow for sin (2 Cor. 7 : 10 ; Mk. 1 : 15).
>
> ***Restitution***—The blood of Jesus will never blot out any sin that we can make right. We must have a conscience void of offense toward God and man. Restitution includes restoring where you have defrauded or stolen, paying back debts, and confession (Lk. 19 : 8, 9 ; Ezek. 33 : 15).

Justification is that act of God's free grace by which we receive remission of sins (Acts 10 : 43; Rom. 5 : 1; 3 : 26; Acts 13 : 38, 39; John 1; 12; John 3 : 3).

Sanctification is that act of God's grace by which He makes us holy.* It is a second, definite work wrought by the blood of Jesus through faith (John 17 : 15, 17; 1 Thess. 4 : 3; Heb. 13 : 12; Heb. 2: 11; Heb. 12 : 14; 1 Jno. 1: 7).

The Baptism of the Holy Ghost is the gift of power upon the sanctified life (Lk. 24 : 49; Matt. 3 : 11; John 7: 38, 39; John 14; 16, 17, 26; Acts 1 : 5, 8).

And when we receive it, we have the same sign or Bible evidence as the disciples had on the day of Pentecost, speaking with tongues, as the Spirit gave utterance (Mk. 16 : 17; 1 Cor. 14 : 21, 22). Examples—Acts 2 : 4; Acts 10 : 45; Acts 19 : 6.

Healing of the Body—Sickness and disease are destroyed through the precious atonement of Jesus (Isa. 53 : 4, 5; Matt. 8 : 17; Mk. 16 : 18; Jas. 5 : 14–16). All sickness is the work of the devil, which Jesus came to destroy (1 John 3 : 8; Lk. 13 : 16; Acts 10 : 38). Jesus cast out devils, and commissioned His disciples to do the same (Mk. 16 : 17; Lk. 10 : 19; Mk. 9 : 25, 26).

The Second Coming of Jesus—The return of Jesus is just as literal as His going away (Acts 1 : 9–11; John 14 : 3). There will be two appearances under one coming; first, to catch away His waiting bride (Matt. 24 : 40–44 and 1 Thess. 4 : 16, 17); and second, to execute judgment upon the ungodly (2 Thess. 1 : 7–10; Jude 14 and 15; Zech. 14 : 3, 4).

Ordinances : First, Water Baptism by Immersion (*Single*)—Jesus went down into the water and came up out of the water, giving us an example that we should follow (Matt. 3 : 16; Acts 8 : 38, 39; Matt. 28 : 19; Rom. 6 : 4, 5; Col. 2 : 12).

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*As to this I can here only refer the inquiring to my book, "Holiness: the False and the True." Same publishers.

Second: The Lord's Supper—Jesus instituted the Lord's Supper that we might "show His death till He comes" (1 Cor. 11 : 23–26; Lk. 22 : 17–20; Matt. 26 : 26–29). It brings healing to our bodies if we discern the Lord's body (1 Cor. 11 : 29, 30).

Third: Washing the Disciples' Feet—Jesus said: "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example that ye should do as I have done unto you" (John 13 : 14, 15).

The Tribulation—Jesus prophesied a great tribulation such as was not from the beginning of the world (Matt. 24 : 21, 22, 29; Rev. 9; Rev. 16; Isa. 26 : 20, 21; Mal. 4 : 1).

Christ's Millennial Reign is the 1000 years of the literal reign of Jesus on this earth. It will be ushered in by the coming of Jesus back to earth with ten thousands of His saints (Jude 14, 15; 2 Thess. 1 : 7–10). During this time the devil will be bound (Rev. 20 : 2, 3). It will be a reign of peace and blessing (Isa. 11 : 6–9; Isa. 65 : 25; Hos. 2 : 18; Zech. 14 : 9, 20; Isa. 2 : 2–4).

The Great White Throne Judgment—Rev. 20 : 11–14. God will judge the quick and dead according to their works (Rev. 20 : 11–14; Dan. 12 : 2; Acts 10 : 42).

New Heavens and New Earth—The Word teaches that this earth, which has been polluted by sin, shall pass away after the White Throne Judgment, and God will make a new heaven and new earth in which righteousness shall dwell (Matt. 24 : 35; 2 Pet. 3 : 12, 13; Rev. 21 : 1–3; Isa. 65 : 17; Isa. 66 : 22).

Eternal Heaven and Eternal Hell—The Bible teaches that hell is as eternal as heaven (Matt. 25 : 41, 46). The wicked shall be cast into a burning hell, a lake of fire burning with brimstone forever and ever (Rev. 14 : 10, 11; Lk. 16 : 24; Mk. 9 : 43, 44).

No Divorce—The Word teaches that marriage is binding for life. Under the New Testament law, the law of

Christ, there is but one cause for separation, fornication, and no right to marry again while the first companion lives (Matt. 5 : 31, 32 ; Matt. 19 : 9 ; Mk. 10 ; 11, 12 ; Lk. 16 : 18 ; Rom. 7 : 2, 3).

These are the doctrines that were revealed from heaven and preached in the out-pouring of the Spirit in Los Angeles, April, 1906. God has been pouring out His Spirit on the preaching of the full Gospel ever since, confirming the Word with signs following. *

Another large sect utterly repudiates the second blessing theory (and with these many of the original mission are connected), and loudly proclaims "the finished work." This sounds well, but the reader may be surprised to learn that the scriptural term "the finished work" † does not, when used by them, refer to Christ's finished work on the cross, the basis of all our hope, but to a finished work *in the believer* whereby he is justified from his sins and freed from all inward carnality by one operation, and he is thus ready at once for the "pentecostal experience."

Some press baptism in water as a pre-requisite for the gift of the Spirit; others hold "tongues" may be given independently.

From the same paper from which I clipped the doctrinal statement above, I took the following warning against the "Finished Work" people. It illustrates the attitude of one section towards another; but, observe, the same signs follow in each case:

"NOTICE.—We feel that we should let our readers know, as there are many letters of inquiry coming in,

* Observe that in this whole confession Jesus is never called Lord. nor God Father.

that we have no fellowship with the so-called 'World-wide Camp-meeting' in Los Angeles. It is not a part of this work. It is a compromise work, that denies sanctification as a second work of grace, and covers up sin. We have no fellowship with any work that denies the second work of grace, or any other plain doctrine of the Word. The so-called 'new light' they have professed to receive, has wrecked many souls and led into fanaticism and wild-fire. The paper they printed and sent out, entitled 'The Apostolic Faith,' is in no way connected with this work."

Lately one faction has utterly repudiated the Scriptural doctrine of the Holy Trinity, and teaches instead the Swedenborgian heresy that Jesus is the *only* Person in the Godhead. Yet both these classes speak in the same weird "tongues."

That many sincere Christians are, or have been, entangled with this movement there can be no doubt. It therefore demands our careful consideration that, even though free from complicity in it ourselves, we may be able to help others who are in danger of being ensnared.

Desirous of looking into it at first-hand, I have attended scores of meetings in many different cities. I think I cannot do better than describe a little of what I have seen and heard.

In company with a sober brother I went for the first time in San Francisco. The place was crowded. A large fleshy woman was leading amid great excitement. Strangely enough, we were hardly seated when she cried out, "We need to pray; two enemies of the truth have just come in. The Spirit tells

† By "*scriptural*," I do not mean that it is used in Scripture, but that it is in accordance with it.

me they are here to fight the truth. But I warn them they are fighting against God," etc., *ad lib.*

The meeting went on: one and another testifying, and some in a fairly sober manner. One thing soon struck us forcibly. No one said, Lord Jesus. No one cried, Abba, Father. Now, inasmuch as these are the two scriptural evidences that the Holy Spirit is in control, we felt the incongruity of it all very soon. Much talk there was about the Holy Ghost. People spoke of "God," "God Almighty," "the Almighty," and of "Jesus," "Jesus Christ," and "Christ Jesus," but no one said "Father," or "our Lord Jesus Christ."

Presently we were electrified by hearing, for the first time, the weird, piercing notes of a woman under the "power," speaking in "tongues." I took careful note of every syllable, and jotted them down: "Ku-ri-ah, Ku-ri-ah, Ku-ri-ah, Ku-ri, ah-ke." * This she repeated over and over till almost out of breath, while the rest shouted with delight at this evidence of the spirit's control!

She finished in an exhausted state, and from a corner came what sounded like the wail of a lost soul. Another woman, on her knees, began to intone in most melancholy accents, "La-a-a-a-la-a-a-a-ah-la-la-la-la-ah-ah-ah-oh-oh." This was all; but it was accepted as the great power of God.

At the close the leader came straight to us, and we withstood her to the face by meeting her declaration that she was living without sin with the

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*This is remarkably like "*Kuriake*," the Greek for Lord's Day. *Kuria* is the Greek word for lady.

counter declaration that we could give her chapter and verse for a direct command of Scripture she had been disobeying all through the meeting. She challenged its production, and we referred her to 1 Cor. 14 : 34. As we read it she raved in anger, till I felt justified in asking the ironical question, "Are you not afraid you will lose your sanctification altogether if you get angrier?" She cried out, "You are possessed with a devil!" and left us.

But five men followed us as we went out and plied us with questions, thanking us for opening their eyes as they had listened to our conversation with the woman. Needless to say we had seen nothing in this meeting to make us feel the Spirit of God was at work.

In Portland, Ore., another brother went with me to the Burnside Street Mission. What we saw and heard beggars description. The excitement was nerve-racking. As many as a dozen prayed—rather *screamed*—at one time. "Tongues" were much in evidence, and here there were interpreters too. A man rose and muttered some incoherent syllables, speaking about half a minute. A woman rose, and in a high-keyed voice fairly shrieked, "Glory to God! I have the interpretation. The brother says, Hear ye, hear ye, hear ye, I am Jesus the crucified. I speak to you, my children. You must give up the world; you must be free from the carnal mind; you must get your baptism; there's only a little time; I am coming soon!"—and so on, for nearly five minutes; till we were led to wonder at the amazing condensation of a "tongue" that

could express in half a minute what took ten times as long to interpret. At the close there was an "altar service," or "upper-room service," as some designated it, which was a perfect bedlam. We could scarcely believe such scenes were possible outside of a lunatic asylum; and even there the keepers would not permit such goings-on.

Almost at our feet a man fell over on his back, writhing and foaming as in an epileptic fit. I suggested getting him out of the close, hot room, or at least getting water, or calling for a doctor, or a policeman. "Keep your hands off God's ark," some one shouted: "This is the Holy Ghost." For forty minutes, by the clock, he writhed there on the floor, and at last fell back limp, and lay as though dead. Then a "worker" jumped on his breast, put his mouth to the unconscious man's nose, and cried, "Receive ye the Holy Ghost!" and blew powerfully into the nostrils. This was repeated over and over—a most disgusting spectacle. Finally the man opened his eyes, rose, and sat quietly on a chair, weary, and with no apparent result.

Several spoke with us. We asked especially how such a scene compared with the word, "God is not the author of confusion, but of peace, as in all the churches of the saints." They grew heated and angry. A colored man shouted, "*You* are making the confusion; you hinder the Spirit; you are possessed by a devil." And so the wretched farce went on till we left it, sick at heart to think that such things could be in a land of Bibles.

I was told afterwards of seven persons sent to insane asylums from that mission; and I saw and

conversed with a bald-headed girl of about seventeen, who had contracted brain-fever through the unnatural excitement, and had lost her hair in her illness.

To tell of other meetings visited would be needless. The details are wearisome, and the general tenor always the same. After having seen and heard, I can only say if there be a spirit working, as seems to me evident, it is not "the spirit of a sound mind" (2 Tim. 1 : 7), which is one of the characteristics of the Holy Spirit of God.

As for the "tongues," I have heard hundreds of persons speak under the "power," and I never heard anything more connected than I have given above. The tongues of the Bible were definite languages in which men heard the gospel in the speech to which they had been accustomed from birth. I have failed to find anything like this among any branch of the "Pentecostal" people. It is true they *claim* isolated instances of this kind, but even though they could openly produce them, that would not prove the movement to be of God. The same claim was made by the "Brethren and Sisters of the Free Spirit" in the Black Forest of Germany in mediæval times, as they roamed about in Adamic nudity and indulged every unholy passion. "Tongues" have from the first been found among the Mormons, and spiritualists of all ages have peeped and muttered (Isa. 8 : 19) when under some strange control. The followers of Edward Irving spoke in the same gibberish, and claimed that it was the Spirit's witness to Irving's teaching as to Christ. Therefore such phenomena in no

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wise prove the working of the Holy Spirit. It is rather the confession made as to our Lord Jesus Christ that will let us know the source of all these strange happenings.

As to this, I wrote to various editors connected with the movement to ascertain their views. In each case I put this question: "What does the spirit now working among you reveal as to the true nature of our Lord Jesus Christ?" In their answers I discovered a startling thing. This movement is apparently everywhere based upon a false declaration as to Christ!

A Mr. Durham, then of Chicago, now of Los Angeles, sent me a marked copy of his publication. It gave an account of a message professedly given by revelation, which I regret to have lost, but the gist of which I distinctly recall. This was the teaching: Jesus, before His anointing, was a man who had no more power than others. At His baptism, the Christ, which is the divine Spirit, took possession of Him, and He could then accomplish His mission! The application went on, that if a holy man like Jesus needed the anointing with this Christ-Spirit, how much more do we, etc.

A paper from a Mr. Argue, of Winnipeg, contained a similar statement made under "the power."

From the "Apostolic Faith," now before me, from which I already have taken two cullings, I also take the following: "If Jesus Christ needed the anointing of God to do the work that He was called to do, surely we must be anointed from on high to do the work God has called us to do,"—and with them the anointing is to be able to speak with tongues.

Here is a threefold testimony. Does my reader realize the seriousness of it? Here is plain, open blasphemy, yet so expressed that the ignorant read it without apprehending its meaning. An old gnostic heresy is here revived, and it is clearly a lying spirit who is propagating it, and attesting it "with signs and lying wonders."

Baldly stated, this is the doctrine: Jesus was a man—a *holy* man, but *only* a man. He was called to do a great work, but He could not do it till He received the divine Spirit to control His human spirit. When baptized in water, the Christ was identified with the divine Spirit descending upon Him. Now for the first time He had the Holy Spirit. Now He could do the work He was called to do.

The same error is set forth in "Christian Science"—falsely so-called—and is prominent in the whole "New Thought" movement.

But the Word of God teaches us that the Lord Jesus was the *eternal Son*, who in grace became man. He was *God the Son* from all eternity. The Son of God, the Eternal Word, became flesh, was born of a pure virgin by the direct power of the Holy Spirit—was a Man of an entirely different order to every other. His anointing was not as adding anything to Him, but marking Him out as the Messiah (the Anointed), as inducting Him into His threefold office of Prophet, Priest and King. It was the Father's attestation of delight in His beloved Son. In His humiliation, as the One come in the form of a servant, the Lord Jesus did all things in the power of the Holy Spirit; but this is

in no wise to say He *could not* do thus and so until passing through certain experiences.

The system now before us lowers the dignity of the Son of God to exalt self-righteous men who glory in their fancied supernatural powers.

And now I revert again to what I have before touched on. The spirit working in this movement habitually and continuously avoids owning Jesus as Lord and God as Father. I have just read carefully through, three times, the twenty-third number of "The Apostolic Faith." It is a four-page sheet of about average newspaper size. It contains twenty columns of closely printed matter—testimonies, sermons, attempted exegesis and warnings. In all its twenty columns Jesus is never used with the title Lord, though it is used scores of times alone. Throughout it is "Jesus," "Jesus Christ," "Christ," and "Christ Jesus." *Not once* are the scriptural terms "Lord Jesus," "Lord Jesus Christ," "Christ Jesus our Lord," or any other similar ones used. And this in the organ of what credits itself with being the greatest work of the Spirit of God on earth to-day. Again, in these twenty columns, I find the word "God" used several hundred times, and "God Almighty," "Almighty God," occurring again and again; but "Father,"—the Name our Lord Jesus came to reveal, and which the Spirit teaches us to call—*not once.** And this

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* I refer to *their* usage. Once Matt. 28 : 19 is quoted, and once 1 John 2 : 15, 16. Also John 13 : 14 is used containing the word Lord; and so several times they speak of doing the Lord's will, etc. But my point is *they* never call Jesus "Lord," nor call God "Father."

from people who profess to be born of God, and to have the Spirit of adoption!

Unhesitatingly I say, the spirit that is working in this movement does not say, "Lord Jesus," and does not cry, "Abba, Father." What spirit, think you, can this be? I do not doubt but that individuals among them confess both, though I have never heard them. What I have been concerned about is what is characteristic of the whole system. It is especially when under "the power" that one notes the utter *absence* of the confession that Jesus is Lord, and of the Spirit's cry, "Abba, Father."

Marked insubjection and Scripture-defying attitude is taken by women in these meetings. Alas, that is so prevalent to-day as to be scarcely noticeable any more. though it is a serious enough sign of the times, and shows where the Church is rapidly drifting. But I beseech any who are becoming entangled with this *un*pentecostal imposture to try the spirits by the only safe test—a true confession of Jesus Christ come in flesh. The spirit energizing the so-called "apostolic faith" people has declared that Jesus came in flesh, but that Christ was the Spirit that anointed Him at His baptism. Is anything more needed to show what is the source of these manifestations?

BAPTISM

What Saith the Scripture?

INTRODUCTORY

So much has been said and written on this subject, so various and conflicting have been the opinions expressed, so widely divergent are the meanings even, given by scholars to the very word *baptism,* that one naturally hesitates to write on such a theme. But a verse in the only Book that is authority in the matter says: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him" (James 1: 5). With such a word as this before us, who, really anxious to know the mind of the Lord on any question, need fear to search for himself, in humble dependence on Him Whose word it is? Let us then turn to the pages of the blessed volume which alone can thoroughly furnish "the man of God unto all good works" (2 Tim. 3: 16, 17), and of which we are told, "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). A similar word comes to encourage us from Ps. 19: 7: "The testimony of the Lord is sure, making wise the simple" (last clause).

Simple though we are, then (perhaps the simpler, the easier taught), we need not fear to turn for the time from every human channel to the great river of divine instruction itself, and ask, "What saith the Scripture on

Baptism?" That it has much to say upon the subject is evident. It cannot therefore be to the glory of God to ignore it. Where He has spoken He would have us reverently listen and obey.

And first, I would desire to press on the reader the former part of the verse last quoted, as it brings before us the great subject of

Conversion to God

"The law (doctrine, see *margin*) of the Lord is perfect, CONVERTING THE SOUL." One who does not know what it is to have truly turned to God, in other words, one who has not been born again (John 3: 3), need not expect enlightenment in divine things. Scripture plainly declares of such that they "have the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4: 18); and again, "There is none that understandeth, there is none that seeketh after God" (Rom. 3: 11). See the first twenty verses of the chapter.

Has my reader ever been truly converted to God? If such is your profession *how* was it brought about? On what are you now resting for salvation? Are you at this moment a believer *in* the Lord Jesus Christ, or do you just believe what the Gospels tell us *about* Him? Do you know the joy of forgiveness, of justification from all things? (Acts 13: 38, 39). Can you truthfully say: "Therefore, being justified by faith, we *have* peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God?" (Rom. 5: 1, 2). If this be a knowledge foreign to you—something your soul has never yet entered into—if these questions must

all be answered in the negative, I entreat you to consider for a moment your solemn condition in the presence of God.

If unsaved, you are by *nature a sinner* (Rom. 5: 19), by *practice a transgressor* (Prov. 13: 15); by *nature* a child of wrath (Eph. 2: 3), by *practice* a son of disobedience (Eph. 2: 2, N. T.); by *nature* an alien (Eph. 2: 12), because born at a distance from God; by *practice* alienated (Col. 1:21) and an enemy to God. You are lost by *nature* (Matt. 18: 10, 11) because of a lost race; lost also by *practice,* because of having deliberately wandered away from God (Luke 19: 10).

Terrible, then, is your situation, awful your condition, and do what you will, you are absolutely helpless in yourself to retrieve it. *Baptism will not assist you here;* church membership will avail you nothing; to partake of the communion is but to eat and drink judgment to yourself (1 Cor. 11: 27-29); religious efforts are all in vain. "That which is born of the flesh is flesh" (John 3: 6), and it can never rise above its own level. Cultured, it is only cultured flesh; religionized, it is but religious flesh; no amount of care and cultivation can change it into "spirit." Just as flesh is born of the flesh, "that which is born of the Spirit is spirit." There must be a new birth. Without it there is no hope, no salvation, no heaven; for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. 15: 50).

One alone can meet your case, and that One the Eternal Son of God, of Whom it is written: "He came unto His own, and His own received Him not; but as many as received Him to them gave He power (the right, or authority) to become the sons of God, even to them that

believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1: 11-13). Here is hope for you, and here alone. Godly parentage will not insure salvation—"not of blood." Good resolutions and well-meaning professions will avail nothing—"nor of the will of the flesh." Ordinances, by whomsoever administered will never save, but only mock—"nor of the will of man." The Holy One, Who has been so grossly sinned against and rejected so long, alone can save and bring about the new birth—"but of God."

"The Word become flesh" (John 1:14) told a religious doctor that, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5). That is, the word of God, likened to water,* from its cleansing efficacy (Eph. 5:26) is that by which new birth

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* I am aware that many have fancied the Lord here was refering to baptism. That such was by no means the case I think the following note, from the pen of an honored servant of Christ, will make plain to any one who carefully weighs the facts pointed out:

"CHRISTIAN BAPTISM.—* * * Is not that rite intended here by the water? Let us clear this point. 1st: Christian baptism was not instituted till after the Lord's resurrection; and signified burial with Him unto death (Rom. 6: 4; Col. 2: 12). Obviously that could have no meaning nor effect till the Lord had died. Now the Lord was speaking of life through birth, and of a blessing THEN to be enjoyed, not of burial unto death. 2nd: Before His death, the kingdom of God was preached, and men were pressing into it (Lk. 16:16). 3rd: The apostles were made clean by the Lord before His death, through the word which He had spoken to them (John 15: 3), and so before the institution of Christian baptism, of which the Twelve and others had no need, and to which they never sub-

is brought about (James 1: 18; 1 Pet. 1: 23-25). This word is applied by the Spirit, and the believing sinner is born anew.

Have you, then, believed God's word? "For God so loved the world that He gave His only begotten Son that whosoever believer 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. 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" (John 3: 16-18). "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).

"Dost *thou* believe on the Son of God?" (John 9: 35).

If so, then to you, as a believer, the remaining pages are addressed.

John's Baptism unto Repentance

We now go on to look at our subject proper. And first, we speak of John's baptism unto repentance.

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mitted. Of a vital work in the soul the Lord spoke to Nicodemus, not of a sacramental rite to which the person is now subjected. Of the soul, and not of the body, have we teaching here." C. E. Stuart in *"Tracings from the Gospel of John."*

I might add that the way the Lord Jesus Himself speaks of "the water that I shall give him," in John 4: 14, is, to my mind, proof conclusive that in neither the third nor fourth chapters does He refer to an ordinance, but to "a well of water springing up into everlasting life." And in all of John's writings "the water of life" is clearly the message of the gospel.

This is quite distinct from Christian baptism (Acts 19: 1-7). By it the Jew expressed his repentance and his need of forgiveness. It could not speak to the people of the death of Christ, though, no doubt, in God's mind, that was what was set forth; *i. e.,* the fact that nothing but death was due the sinner, and that the Lord Jesus was to die in the stead of the guilty. His own baptism was the pledge of this; but I speak of that later. For the Jew it was the owning that the baptized one deserved nothing but death and judgment. It expressed self-judgment, and so it was called a "baptism unto repentance."

That the mode of administering it was the same as that of Christian baptism, however, I suppose no one would call in question, for, though we read of change in formula and object, we have no record of a change in mode. It is self-evident that the apostles, some of whom began baptizing shortly after becoming associated with the Lord, simply went on practising the same manner in baptizing that their former teacher accustomed them to, as some of them had been followers of the Baptist prior to their hearts being directed to "the Lamb of God" (John 1: 25-30)—and possibly all, as Acts 1: 21, 22 seems to teach. They certainly learned no new manner of administering it from Christ. See John 3: 22, 26; 4: 1, 2.*

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* An interesting point in connection with the disciples' practice was suggested to me by a brother since writing the above. When the mothers brought little children to Jesus, the disciples drove them away. Could they have so acted if they or John had ever practised baby baptism? Jesus, on the other hand, received and blessed them, UNBAPTIZED, as the Christian parent can rest assured He

Of John, then, we read that he came "preaching in the wilderness of Judea and saying, Repent ye; for the kingdom of heaven is at hand" (Matt. 3: 1, 2). The result is recorded in verses 5 and 6: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him *in* Jordan, confessing their sins."

Mark similarly testifies (chap. 1:4,5): "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him *in* the river of Jordan, confessing their sins."

If the significant little word "in," found in both these passages, be not conclusive as to the mode of his baptism being by immersion; if any can tolerate the amazing conception of John's taking the candidate into the water, then pouring or sprinkling upon his head as he stood in the river, a passage in John's Gospel would seem to effectually dispel such an illusion for those who have ears to hear. "And John also was baptizing in Ænon, near to Salim, *because* there was much water there; and they came and were baptized." If "much water" is the cause for choosing a certain place for baptizing, surely then

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does to-day. He did not say, as a writer on household baptism, some years ago, that parents who brought unbaptized children to Him in prayer for blessing, were only bringing Cain's offering! Christ declared that "of such is the kingdom of heaven." Baptism is not needed to put them in it. They are already OF it. It is the simple, child-like one who is recognized as a true subject of the Kingdom.

baptism could have been neither by sprinkling nor pouring.

To this, the scriptural mode of baptism (abundantly confirmed by our passages, see Acts 8: 38, 39; Rom. 6: 3-5; Col. 2:12), our Lord Himself assents, for of Him it is expressly stated that He "was baptized of John *in* Jordan" (Mark 1: 9), and He "went up straightway out of the water" (Matt. 3: 17), which could not be true if He did not enter the mystic stream that told of what He must yet endure for those under sentence of death, with eternal judgment beyond it.

The Baptism of Jesus

was not, however, as an example for us, though His word, "Thus it *becometh* us to fulfil all righteousness" (Matt. 3: 15), certainly should remind us of that obedience which becometh all who profess to know the Father, Whom He has revealed. But this, as we have observed, was a "baptism of repentance for the remission of sins" (Luke 3: 3), although He was "the Holy One of God," as even demons confessed (Mark 1: 24), and Gabriel also testified (Luke 1: 35).

What wonder, then, that John should "forbid Him" (Matt. 3: 14), knowing Him to be the Son of God (John 1: 29-34); though strangely troubled on a later occasion (Matt. 11: 2) when the looked-for power did not seem to be manifested! All, however, was in perfect keeping with the time, as "Suffer it to be so *now*" (Matt. 3: 15) suggests. He Who, as a babe, had been circumcised on the eighth day according to the law, would now, in subjection to the Word given forth by John, put Himself in company with the repentant part of the nation. As the

Shepherd of the sheep, He enters the fold* by the door of submission to the rites of the law and the divine testimony of the time. To Him John, as the porter, opened, and He entered in, but only to lead out His own sheep, whom He called by name. This could not be though, until as the Good Shepherd (John 10) He laid down His life for the sheep. Other sheep there were not of the Jewish fold, therefore Gentiles. These He would bring, and He says, "There shall be one flock (not fold,† all His sheep are outside of that now) and one Shepherd" (ver. 16). John's ministry was distinctly separative. The moral condition of the people at his appearing in the wilderness is graphically portrayed in the book of Malachi; notice there God's nine-fold controversy with them (Mal. 1: 2, 6, 7, 12; 2: 13-16, 17; 3: 7, 8, 13-15). Yet we see a remnant distinguished from the mass in chapter 3: 16-18. Such a company we notice in the early chapters of Luke; Simeon, Anna, no doubt Mary herself, Zacharias and Elizabeth, and all who "looked for redemption in Jerusalem."

Those baptized by John take outwardly this remnant place. By His own baptism the Lord identifies Himself with them, and likewise sets His seal upon the ministry of His forerunner. The repentant part of the nation owned by their baptism that they deserved to die as violators of the divine law. The Lord Jesus took His

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* Judaism as owned of God, and only of the baptized portion of it could that be said; the nation was Lo-Ammi (Hos. 1: 9), *i. e.*, "Not My people."

† It is well known that the word translated "fold" in the latter part of verse 16 is quite distinct from the word in the former part. The one should be "flock," the other "fold."

place with them in baptism as the pledge that He was ready to go down into death for them. As another has beautifully illustrated it, they were like men who had given a note for a debt they could never pay. He in His baptism endorsed their note and offered Himself to pay the uttermost farthing. Sinless, He needed not to repent, but He was to "fulfil all righteousness" by bearing the curse of the law for those who did. Thus it was His joy to take His place with those who sought not to hide, but confessed their guilt and its desert. Of old His Spirit in the psalmist had declared: "O my soul, thou hast said unto Jehovah, Thou art my Lord; my goodness extendeth not to Thee; but to the saints that are in the earth, and to the excellent in whom is all my delight" (Ps. 16: 2, 3). Was not His baptism but the reiteration of this? The "excellent of the earth" were, in His eyes, not the proud, self-righteous Pharisees, but the humbler followers of the Immerser—common people and publicans, perhaps the majority of them, were; but they justified God and condemned themselves, and waited expectantly for the coming kingdom.

The looked-for King, anointed as such by the descending Spirit (Matt. 3: 16, 17; John 1: 32-34), associates Himself with this separated company—though His baptism in the Jordan is but a shadow of a far more solemn immersion (Lk. 12: 50) which He must yet undergo, for He is to confess as His own the sins, not only of this remnant company, but of all who will be saved through His mighty sacrifice. His baptism is the pledge of this, as also the intimation that the way to His glory is by the cross. Prophets of old had testified how that Christ must "suffer these things, and to enter into His glory" (Luke 24: 26), and Peter tells us they spake of "the

sufferings of Christ and the glory that should follow" (1 Pet. 1: 11).

It is plain, then, that it is not merely as an example for us that Jesus was baptized. His baptism was altogether of a different nature from that which He instituted after His resurrection, and for quite a different purpose. One has well said: "He was baptized to identify Himself with a rejected remnant. We, by baptism, are identified with a rejected Christ."

The testimony of John was but preparatory. In the new dispensation we find that persons baptized unto his baptism were re-immersed when the full truth of the death and resurrection of the Lord Jesus was declared (Acts 19: 1-5). We have no record, however, of the re-baptism of those who had submitted to John's ordinance prior to the cross. Their association with Christ had already identified them with Him, and the twelve and others, unbaptized themselves save "unto repentance," began the work of the new dispensation by baptizing three thousand on the day of Pentecost.

It is, then, the awful

Baptism of Wrath upon the Cross

which our Lord Jesus endured as our Substitute, of which, in its fullest sense, Christian baptism speaks.

The prophetic psalms tell us, in no uncertain way, of this. Who can conceive the depth of such passages as the following:

"Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me" (Ps. 42: 7). In the preceding verse, touchingly and fittingly indeed, the Holy Sufferer exclaims, "I will remember Thee from the land of Jordan!" This, truly, was the

entering of the anti-typical ark into the floods of Jordan at the time of the harvest when it "overfloweth all its banks" (Josh. 3: 14-16). On the cross, the sinner's just desert was meted out to Him when "He bore our sins in His own body on the tree." Floods, not of water, then rolled o'er His spotless soul in those three awful hours of darkness in which the face of God was hidden from the Holy Sufferer; billows of judgment and wrath when God "made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21). He could well say, "I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow Me" (Ps. 69: 2). Solemn, too, it is to hear His cry in the 14th and 15th verses of the same psalm: "Deliver Me out of the mire, and let Me not sink. Let Me be delivered from them that hate Me, and out of the deep waters. Let not the waterflood overflow Me, neither let the deep swallow Me up, and let not the pit shut her mouth upon Me." Here He has in view, not only the judgment of God righteously meted out to Him as the sinner's Substitute, but also the cruel baptism of insult and hatred, which men whom He would fain have saved caused to roll over His devoted head. Another psalm, the 88th, has again more particularly in view the curse of the broken law, so that He can exclaim: "Thou hast laid Me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves" (vers. 6, 7). How the "Selah" at the close appeals to the believer! Oh, my soul, "pause" indeed, and "consider" with how great a price thou wast redeemed and from how great a death thou hast been saved!

The above quotations give us some light idea of what Jesus meant when He said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12: 50). In a limited sense His disciples could share this baptism with Him (Matt. 20: 23). That which came from man only (but not from God), they too could go down beneath, as in the case of James (Acts 12: 2) and of John (Rev. 1: 9) who said, though knowing not what was involved in it at the time, "We are able" (Mat. 20: 22).

This is the great and solemn truth which above everything else baptism pictures to us, as we shall see both Romans and Colossians witness. Could aught but immersion, a complete overwhelming, figure such a scene as that which we have glanced at in the above scriptures? And how unspeakably precious the privilege to be thus baptized unto His death!

We turn next to consider the place of

Baptism in the Commissions

It is after having passed through all the agony of the cross that the risen Lord gives the commissions as narrated in the closing chapters of the *Synoptic* Gospels. *Luke* does not mention the baptism at all. He is occupied with the gospel. Baptism is *not* a part of that, as 1 Cor. 15: 1-4 bears abundant testimony, as also 1 Cor. 1: 17. The gospel is concerning God's Son (Rom. 1: 1-4), and not concerning ordinances, however blessed, or works, however proper to the man already justified by faith and a subject of grace (Titus 2: 11-14).

We shall look, then, at the commissions recorded in Matthew and Mark. In chap. 28: 18-20 of the former, we read: "And Jesus came and spake unto them, say-

ing, All power is given unto Me in heaven and in earth. Go ye *therefore,* and teach (disciple, or make disciples of) all nations, baptizing them in (unto) the name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded* you; and, lo, I am with you alway, even unto the end of the world (completion of the age). Amen."

The commission is to make disciples. These disciples were to be baptized and instructed. This command has never been annulled or repealed.

The thought of baptizing nations, as such, we see no warrant for here unless preceded by national repentance. All nations are to be taught the gospel. If indeed the nations as a whole become disciples, then to baptize them is in place, but that, though it shall actually be, is in a future day (Zech. 14: 16). At present at least, it is in my judgment, to individuals that the commission applies. In fact the word merely means Gentiles; that is the gospel was to be world-wide in its scope.

Markedly enough, neither here nor yet in Mark 16 is the believer or disciple told to be baptized, for it was to His servants that the word was addressed by the Lord. Consequently the command is rather to the preacher to immerse the disciple; but would any real lover of the Lord Jesus plead this an excuse for evading responsibility in the matter, shifting it altogether upon the shoulders of the servant, and being careless himself as to whether the divine pattern had been carried out? Do not the words, "Teaching *them* to observe all things whatsoever I have commanded you," show us the importance of the recipient of the gospel seeing for himself that God's word is carried out?

Surely the heart that beats loyally to its absent Lord remembers His saying: "If a man love Me *he will keep My words*" (John 14: 23), as also the other passage, "If ye love Me, *keep My commandments*" (ver. 15).

And if these considerations be not enough, is not Peter's message in Acts 2: 38 imperative as to it?—"Repent, and be baptized every one of you," etc. Here is command, and by the Holy Ghost. So, in Cornelius' house, "He commanded them to be baptized in the name of the Lord" (Acts 10: 48). Baptism, therefore, if not directly commanded by the Lord in person, is by the Spirit in the apostle, and is surely one of Christ's "words" which he who loves Him will "keep."

To teach that a later revelation, given to Paul, has rendered all this null and void, is but to make the Word of God of none effect by human tradition.

As to formula, it is "Unto the name of the Father, and of the Son, and of the Holy Ghost." Being, as it is, "baptism unto death," it is fitting that it should be unto the name of the Trinity—for how unitedly do Father, Son and Spirit participate in the offering of the Son of Man upon the cross! It was God, as Father, Who withheld Him not, but gave Him out of love to the world (John 3: 16), while the Son was the voluntary Sufferer (John 10: 17, 18); and yet it was "through the eternal Spirit that He offered Himself without spot to God" (Heb. 9: 14). Nor does "baptized in the name of the Lord Jesus" (Acts 19: 5) nor the kindred passage quoted above from Acts 10 set this aside. Do not these scriptures simply keep before us in whose authority it was done—the former bringing out especially the contrast between the baptism of John and that of the Lord Jesus? It would not seem to be the formula that is in

view at all. I take it that a full scriptural formula would be: "In the name of the Lord Jesus, I baptize thee unto the name of the Father, Son, and Holy Spirit."

In Mark 16: 15, 16, baptism is directly connected with believing, and in such a way as to make it the public seal of faith, as, in some sense, "confession with the mouth" is in Romans 10: 9, 10.

Here we read, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Significantly, we do not read, "He that is not baptized shall be damned." Justification before God is by faith, apart from works (Rom. 4: 4, 5); but it is taken for granted that a true believer will be desirous of fully identifying himself with his Lord, and thus baptism is looked upon as the very first act of faith, which alone gives it value, for apart from that it is a meaningless form. Some might be immersed in all good faith on the part of the evangelist, who were not real believers at all, as in the case of Simon Magus (Acts 8:9-13, 18-23), but nowhere in Scripture do we read of any laborer *knowingly* baptizing one who was not saved, and *never* of the baptism of any too young to exercise faith in the Son of God.*

Baptism presupposes knowledge on the part of the subject as to its purport, as is clear from the apostle's

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* Philip baptized "both MEN and WOMEN" (Acts 8:12). If little children were also subjects of baptism in apostolic days, this, one would think, would have been the place to mention it. Let the present day evangelist follow Philip's example and he need not fear that he is acting contrary to Scripture.

appeal, "*know* ye not," in Romans 6: 3, where he speaks of

Baptism unto the Death of Jesus Christ

We will quote the passage referring to this in full. "What shall we say then? Shall we continue in sin that grace may abound? God forbid (or, by no means). How shall we that are dead [or, have died] to sin live any longer therein? Know ye not that so many of us as were baptized into* Jesus Christ were baptized into* His death? Therefore we are buried with Him by baptism into* death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6: 1-5).

Here all would seem to be simple; but, alas, even over so clear a Scripture there has been much conflict of opinion. The doctrine of grace in the previous chapters, which show that a man is "justified by faith without (or, apart from) the deeds of the law" (Rom. 3:28), with the additional teaching of the change of Headship, from Adam to Christ (Rom. 5: 12-21); that "as by one man's disobedience many were made sinners, so by the obedience [unto death] of One shall many be made righteous" (ver. 19), might lead some one to ask: "If all be of grace why not indulge myself as I please? The greater my sin, the greater the grace that will bring me

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* "Unto" is probably a more suited word here. The Greek preposition will bear either rendering. See 1 Cor. 10: 2. Israel are said to have been "baptized unto Moses." It is the same word. They were separated to Moses as leader; and we to Jesus Christ as Lord.

through." For answer, the apostle makes an appeal to the foundation truth symbolized in baptism at the very beginning of the Christian course.

"By no means," he exclaims: "We died *to* sin," i.e., died out from under its dominion, because Christ with Whom we are now identified died to it (ver.10). It must then no longer control us. We are not to live *in* that *to* which we died. Was not our baptism a burial unto His death? Did it not say we had died with Him and were now buried with Him? "Know ye not that so many of us as were immersed unto Jesus Christ were immersed unto His death?" Here definite knowledge is connected with the ceremony—"*Know ye not?*" They should have been aware of this at the time. He is surprised at the ignorance of any among them who does not realize that his former condition is over forever.

In baptism I own that in myself I have no hope. Death is my just portion. But Christ has died, and that for me. His death is my only ground of confidence. Therefore I am buried to it. But not that alone. His death is my death. I died with Him. All that I was by nature God dealt with judicially in the cross of Christ. So having died it is right that I should be buried. My old condition is at an end, and of this the watery grave is witness.

It is not, of course, that the unimmersed are not buried with Christ, if believers. All such have died with Him, been buried with Him and raised with Him. But baptism is the outward acknowledgment of this, "the likeness."

Faith says: "I am crucified with Christ" (Gal. 2: 20). Baptism is the confession of burial with Him. Henceforth "I live, yet not I, but Christ liveth in me;" or,

as we have it in the chapter before us, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

If sin would seek to control me, I am to point back to the grave and say, I was buried there. I died with Christ from under your authority. You cannot expect my service this side of the tomb. I am a resurrection man. Baptism has outwardly separated me from your sphere.*

In Colossians the same truth is enforced, more briefly, yet with perhaps added pungency: "In Whom also ye are circumcised with the circumcision made without hands, in *putting off the body of the flesh,*† by the circumcision of Christ: buried with Him in baptism, wherein [or, in Whom] also ye were raised together with Him, through the faith of the operation of God, Who hath raised Him from the dead" (2: 11, 12).

Here it is clearly taken for granted that all who are rightly subjects of baptism have been raised with Christ "through the inwrought faith of God," as some would translate it. Not that this is true of all the baptized, but it is God's order—not man's confusion—that is in view. According to the divine pattern the baptized are

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* It was a fine answer a brother once gave when the question of secret societies was being discussed. Turning to him one said: "But you are a Free Mason, are you not?" "No," was the reply; "I am not." "But you certainly were once; and a Free Mason once, a Free Mason until death," was the retort. "True; but I buried the Free Mason in Lake Ontario," he answered; and it was evident that he at least had entered into the purport of Baptism.

† "The sins of" is generally considered an interpolation, and should probably be omitted.

a company of people who are actually circumcised with the circumcision made without hands—that is, have seen the end of the flesh (as before God) in the cross, and now stand on resurrection ground. Circumcision was a cutting off of the flesh. But Christ was cut off for me. So the flesh is gone from God's viewpoint. I died when Christ died, and so I have been circumcised in His death. As to baptism and circumcision viewed as one ordinance succeeding the other, it is enough to say that of old, a natural-born Israelite was to be circumcised the eighth day; in the present dispensation the one who, by new birth, is brought into God's family, is to be baptized. There is a similar thought in Peter's first letter. Commenting on the typical aspect of Noah's deliverance through water (saved by the waves of judgment which, while they overwelmed the ungodly, carried him and his over to a new earth) he says: "The like figure [antitype] whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer [demand] of a good conscience toward God)...by the resurrection of Jesus Christ" (1 Pet. 3: 21).

Noah saved through the flood of wrath in the ark shadows forth the believer's deliverance from judgment, as baptism clearly expresses, *i. e.,* salvation by the work of Christ. He endured all the curse, even as the ark bore all the brunt of the storm; but the believer can say, "His death was mine." It is not to baptism that any efficacy attaches; that could only put away outward filth. There is not the slightest justification here for the ritualistic dogma of baptismal regeneration. The only thing that gives the answer which a good conscience demands, is the resurrection of the Lord Jesus Christ from the dead. That apprehended, baptism is full of meaning. "He was de-

livered for our offences, and was raised again for our justification" (Rom. 4: 25).

Connecting closely with the scripture from Peter's epistle is the question of

Baptism for the Remission of Sins

If the reader will turn to the book of Acts, chapter 2, it will be observed that the main points of Peter's address on the day of Pentecost are these: God had promised to raise up one of the seed of David to sit on his throne (verse 30), but ere He was manifested in His glory He was to pass through death, and in resurrection Jehovah would give Him a place as Man on *His* throne, there to sit until His enemies were made a footstool for His feet (vers. 25-34).

The greater part of this had been already fulfilled. *All* should be. Jesus of Nazareth (vers. 22-24) had been slain by the Jews, but God, in resurrection, had made Him Lord and Christ (vers. 36).

Consider for a moment the result of such a message if really believed. Messiah was promised. He came. By wicked hands He had been crucified and slain. Jehovah had accepted Him. His *foes* (they were numbered among them) were to be made His footstool. What of Israel's hopes now? What should they do to escape the threatened judgment? All this and more would be involved in the anxious question, "Men and brethren, what shall we do?" (ver. 37).

Notice, it is not the query of the Philippian jailor: "What must I do *to be saved?*" (Acts 16: 30). The thought of personal salvation is perhaps included in it, but it is rather what shall we do to escape the impending fate of His foes, as part of the nation that had re-

jected Him? In accordance with Psalm 2, Messiah had been set at nought by the rulers and the people; yet God's decree would stand. How, then, could they "Kiss the Son" and avert His wrath?

The nation as such had forfeited the favor of God, and with it the outpouring of the Spirit promised through Joel (vers. 17-21). What should they do to obtain it again?

The answer is simple. Let those who confess the guilt of themselves and their nation, be baptized in the name of the rejected and crucified One. This would be manifestly snapping the link that bound them to the apostate people. They would then be out of the sphere on which governmental wrath must fall. Administratively their sins would be remitted. They would not share in the judgment so soon to come upon Messiah-rejecting Judah (Luke 21: 16-24).

Governmental or administrative forgiveness refers to earth, not to heaven. We speak of God's dealing in chastisement with people here as His governmental ways. Such dealing would be averted by baptism, which was in itself the confession of sincere repentance. It was remission of this nature to which the Lord referred when He said, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20: 23). This power Peter was exercising when he offered remission of sins to all who submitted, upon repentance, to baptism. Quite in keeping with this it will be found that Gentiles are *never* told to be baptized for the remission of their sins. To Paul, a Jew, Ananias conveyed a similar message (Acts 22:16). The erstwhile "persecutor of the way" (ver. 4) must be baptized, calling upon the name of Jesus, and his sins would be for-

given him. As part of the nation he must share its fate. As baptized out of it and unto Christian ground, his sins would be *governmentally* washed away. This, of course, does not touch the question of how he was *eternally* saved. His own message to others is this: "Be it known unto you, men and brethren, that *through this Man* is preached unto you the forgiveness of sins, and by Him *all* that believe are justified from *all things*" (Acts 13: 38, 39).

To Cornelius, Peter carried a like message, assuring him that, "To Him give all the prophets witness, that *through His name whosoever believeth* in Him shall receive remission of sins." This is eternal forgiveness before God, and upon receiving it by faith, Cornelius and his company were subsequently baptized (Acts 10: 43-48).

I should not judge that one could preach baptism for the remission of sins, save in a much more general sense, after the dispersion of the nation and the demolition of the temple (Matt. 24: 2). It is never mentioned in any of the epistles. It was God's message for the time, which soon passed away, leaving the mass of the people of Israel hardened and impenitent. A word which, I believe, bears upon this is found in Gal. 2: 7, where Paul says, "The gospel of the uncircumcision was committed unto me as the gospel of circumcision was unto Peter." See also vers. 8 and 9. Of course, as above intimated, in a general sense, even among Gentiles and throughout the dispensation one's sins could be said to be remitted by baptism—not before God, but before the Church (John 20: 22, 23). That is, the past sins are no longer held against the baptized person by the public body of believers. This cannot, however, be pressed too far.

Let us now inquire as to what God has said concerning the

Baptism of Households

If what I have penned in the foregoing be the mind of the Lord as revealed in Scripture, I see no difficulty whatever as to this.

Baptism, we have seen, is unto Christ's death, those to be baptized are "men and women" (Acts 8:12) who have professedly availed themselves of that wondrous provision for salvation, who, it is taken for granted, are risen with Christ, capable of being appealed to in such words as *"Know ye not;"* therefore by no means infants or persons incapable of understanding the truths of the gospel.

If "so many of us" were baptized, the same "many" are supposed to "walk in newness of life." Persons unable so to *walk* are never contemplated as having been baptized at all, either here or elsewhere in the Book. If so, it should be easy to point to them, but there are no such cases mentioned.

From Colossians we also see they are persons who have been circumcised by the circumcision of Christ and are subjects of "the inwrought faith of God."

Peter, too, presumes that they had the demand of a good conscience: by faith they had apprehended Christ as risen for their acceptance. If, then, Scripture speaks of households being baptized, and there is not a hint of one of the members being still of the "children of wrath," must I not take it for granted they were all professedly Christians?

In the case of the household of Cornelius, first in point of time, therefore the *fitting precedent for all the rest,* we are not left in doubt as to this, as Acts 10: 44 clearly

states that "while Peter yet spake these words, the Holy Ghost fell on *all* them that heard the word;" and in verse 47 the apostle asks, "Can any man forbid water that these should not be baptized which *have received the Holy Ghost* as well as we?" "And he commanded them to be baptized in the name of the Lord" (ver. 48). As to Lydia's household, in chapter 16, if the faith of the head be alone mentioned, why doubt that of the other members when God's order has been already declared? To sanction the baptism of infants, or unconverted adult members of a household by appeal to this passage, one must first prove that Lydia was a married woman; second, that she was a mother; third, that her children did not believe; and fourthly, that a new but unrecorded revelation had been given to Paul, commanding the baptism of all such when the head of a house acknowledged Christ in this solemn ordinance.

It is noteworthy that in verse 40 we are told that Paul and Silas "went out of the prison and entered into the *house of Lydia*: and when they had seen the *brethren* (not the babies) they comforted them and departed." It is surely just as reasonable to suppose that these unnamed brethren composed the household of the "seller of purple" as that she had small children with her at this time!

As for the case of the jailer, though some would alter the translation to make it convey the thought that *all the household* rejoiced, yet he alone believed (!), many learned men agree that the 34th verse as it stands, gives a fair equivalent to the original text: "When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." And the 32nd verse plainly says, "They spake unto them the

word of the Lord, and to all that were in his house." All were capable of hearing the word, and all believed.

No wonder he and all his were baptized straightway! How one would rejoice at witnessing many such baptisms of households!

Another household remains to be noticed: that of Stephanas, which Paul mentions as having baptized, in 1 Cor. 1: 16, and which he does not forget to record "addicted themselves to the ministry of the saints," in chap. 16: 15. Many have been troubled over the fact that there is a slight difference in the Greek words translated "household" in the first chapter and "house" in the last. The former word is said by some to refer exclusively to the family, while the latter includes the servants, though not excluding the former. This does not affect the position here taken in the slightest degree, for no babes are mentioned as having been in Stephanas' household, and we dare not add unto the word of God (Prov. 30: 6). Paul's words in chap. 1: 14-16, "I baptized none of you save Crispus and Gaius...and I baptized *also* the household of Stephanas" do not teach, as some would have it, that the later were infants when baptized; but simply that they were not locally connected at Corinth at all times. They were "the first-fruits of Achaia," the province in which Corinth was located, but not necessarily local after addicting themselves to the ministry of the saints. There is not the slightest hint that any other than the baptism of professed believers had been practised in their case, while, as if to clinch the proof and ward off all objectors, in Acts 18: 8 we are informed that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, *believed, and were baptized.*" Doubtless

the household of Stephanas would be numbered among these.

That the children of believers are already in a sphere of blessing and *not* introduced into it by baptism is clear from 1 Cor. 7: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy" (ver. 14). That is, though the children of mingled Jewish and Gentile parentage were unclean until circumcised (see Paul's action in regard to Timothy, Acts 16: 1-3), the child of one Christian parent is clean, outwardly holy, because of the parent's faith. To be born in a Christian family is to be born in a place of privilege, the limits of which are in no sense defined by baptism, much less is it the door into it.

Israel baptized unto Moses in the cloud and in the sea (1 Cor. 10) in no sense warrants the baptism of children, merely because they passed through the sea with their parents. That was a *national* baptism. Christian baptism is individual.

The fact that, in Eph. 1:4-6, three circles are apparently mentioned, embracing , as many teach, and, so far as I can judge, correctly—the Church, the sphere of profession, and creation—does not warrant anyone putting people into the sphere of profession till they have something to profess. Simon Magus was the first person who, we know, was baptized while unconverted; and such a mistake is ever likely to occur, as the baptizer cannot read the heart, but it is bad enough to baptize people ignorantly who are in that condition; terrible, it seems to me, to do it knowingly.

As God would have it the church should include the entire sphere of profession. It is man who builds in

wood, hay, and stubble (1 Cor. 3). The divine order is ever that of Acts 18 above mentioned, "hearing, believed, and were baptized."

This passage would clearly prove that the apostle did not mean to slight baptism when, in 1 Cor. 1:17, he says, "Christ sent me not to baptize, but to preach the gospel." Though this was quite in keeping with his commission (Acts 26: 16-18), yet he evidently took care to see that his converts were baptized, though he did not always do it himself.*

His reasons for being thankful that, at Corinth, he had baptized so few are given in vers. 10-17, but twice he grounds appeals to these very Corinthians on the fact of their having been baptized as professed believers. In this chapter, when fellowship is in question and they were setting up other heads than Christ, he asks, "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (ver. 13).

The only name to which a believer should gather is the worthy Name to which he was baptized.

In chapter 15, where the resurrection is in question, how strong a point he makes when he speaks of

Baptism for the Dead

The Corinthian saints had fallen into the Sadducean error (Acts 23: 8) of denying the resurrection of the dead. In refutation of this he first reminds them that the resurrection of the Lord Jesus was a fundamental truth of the gospel (1 Cor. 15: 1-4); then asks: "Now if

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* The twelve were not sent to baptize, any more than Paul; but to disciple the nations. This was first and paramount. Baptism followed in an orderly way.

Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" adding, "But if there be no resurrection of the dead then is Christ not risen; and if Christ is not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; Whom He raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins" (vers. 12-17). All for the believer depends on the glorious fact that He

> "Who bowed His head so low,
> Underneath our load of woe,"

could not be holden of death. It was the resurrection that expressed God's perfect satisfaction in the work of His Son, and tells of sins forever gone. They were laid upon Him (Isa. 53: 6) when He hung on the tree (1 Pet. 2: 24). There are none on Him now. The believer rests in this and has perfect peace.

How, then, could the Corinthians call in question the resurrection of the saints when they began with the resurrection of the Saviour?

Furthermore he adds that if there be no resurrection "then they also which have fallen asleep in Christ have perished" (ver. 18).

How inconsistent they were, then. Most miserable if they had no hope beyond this life (ver. 19), and yet they were taking the places by baptism of those who had "perished" before them—if there were no resurrection of the dead. It will be noticed that verses 20-28 are dis-

tinctly parenthetical. The argument is continued in ver. 29: "Else what shall they do who are baptized for (some would translate *over*) the dead [plural, dead ones], if the dead [ones] rise not at all? why are they then baptized for [over] the dead [ones]?"

If those preceding them have only *perished* why have they by baptism publicly put on Christ and thus exposed themselves to shame and reproach in this life, with no brighter prospect for the future? How unreasonable an appeal if many of them, or any, had been baptized as infants. In what sense could such be said to be baptized for the dead? If it be seen that it is a question of voluntarily taking the places of those that had fallen asleep all is clear.

By their very baptism they placed themselves in peril from the hatred of those about them to the gospel. What did they think to gain by it if they believed there was to be no resurrection? Why then put themselves in a place, by submitting to baptism, where their lives (which they should surely prize and desire to enjoy as long as they could) were likely soon to be forfeited, when they had no legitimate hope of blessing after death? They were only filling up the gaps already made by death—were but baptized for those who had perished, if their system was true, and were likely soon to share their fate.

Surely in the state of things then prevalent nothing could be more telling. As for himself and those with him, he asks, "And why stand we in jeopardy every hour?" (ver. 30). A foolish thing this, that he who might have the favor of the world should have its enmity, put himself where he was daily subject to death, if this life were all. What advantage in contending with "beasts" at Ephesus, for instance (see Acts 19: 23-21), for a mere

speculation, if the dead rise not? Was not the heathen poet Menander (who drowned himself) wiser than either them or him who said, "Let us eat and drink for to-morrow we die?" He was at least consistent.

All is simple here; no superstitious practice of baptizing living persons for the benefit of dead ones is hinted at. It is just a military figure—they were filling up the ranks, taking the places vacated by those who had already "fallen asleep in Christ."

Who has Authority to Baptize?

The question of authority is one that troubles many, and one that certain religious bodies make much of.

(*a*) As to this I submit the following: Any brother possessing the ability to preach or teach is under responsibility to the Head of the Body (Col. 1: 18) to use the gift conferred upon him by the Spirit (1 Pet. 4: 10, 11; Rom. 12: 4-8).

(*b*) Any brother who ministers the word to the unsaved is responsible to see to the baptism of those who receive it (Matt. 28: 19, 20).

(*c*) Ordination to preach, or teach, or administer the ordinances is unknown in Scripture. We do read of ordination to "serve tables" (Acts 6:1-6), and of the laying on of hands in the case of Barnabas and Saul (who had, however, been recognized teachers and preachers for some years previously) in Acts 13: 1-3, as also ordination of elders to act as overseers (bishops) where it was a question of local rule simply, and not necessarily of public ministry at all (Acts 14:23; Titus 1:5-10; 1 Tim. 3:2-7). We read, too, of a gift in Timothy which was given him by prophecy, with the laying on of the hands of the presbytery (1 Tim. 4:14), but nowhere, we repeat, do we read

of human ordination to fit or authorize a man to teach, preach, evangelize, baptize, or administer the ordinance of the Lord's Supper.*

Quite the contrary, we are told that in the case of gifts it is the Spirit Who divides to "every man severally *as He* will" (see 1 Cor. 12: 4-11), proving conclusively that even in Timothy's case the gift was not imparted by the presbytery; but to their expression of fellowship by "the laying on of hands" the Spirit of God added the gift mentioned.

As to administering ordinances, in the case of the Lord's Supper, a presiding minister is unknown in Scripture (see 1 Cor. 11: 20-29); and we have the cases of Philip† and Ananias as proof that no special ordination was required to baptize. The former baptized those who received the gospel in Samaria as well as the Ethiopian treasurer of Queen Candace (Acts 8: 5-13, 36-39); the latter, who does not seem even to have been a preacher at all, is sent by God to baptize Saul of Tarsus (Acts 9: 10-18).

I devote a few words to another question that troubles many; namely,

Baptism and Fellowship

Scripture never intimates that like views of baptism are required to fit saints for communion at the Lord's

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* I mention several helpful books on this and other church subjects: "Lectures on the Church of God," W. Kelly, $1.40. "God's Call to His People," E. S. Lyman, 15c. To be had of the same publishers.

† I write this remembering Philip's ordination to serve tables, previously mentioned. That, in no sense, made him a public minister. Acts 6 carefully distinguishes it from the ministry of those preaching the Word.

table. The rule is given in 1 Cor. 10: 16, 17: "The cup of blessing which we bless, is it not the *communion of the blood of Christ?* The bread which we break, is it not the *communion of the body of Christ?* For we being many are one bread, and one body; *for we are all partakers of that one bread.*" Membership in the body of Christ is the only church membership known in the New Testament. This is the basis of communion. All who have been saved through the precious blood of Christ, who are indwelt by the Holy Spirit and members of the one body, have a place at the Lord's table unless grave moral or doctrinal evil is practiced or held by them, or tolerated by association (1 Cor. 5; 1 Tim. 1:19, 20; 2 John 10,11).

Baptized every communicant *should* be; the order of Acts 2: 41, 42 is clear enough as to that; but there is no Scriptural warrant for insisting that only those who see and practice the immersion of professed believers are to be received at the Lord's table. This would be to make a new *communion of baptism,* as, alas, has been done, and hence a narrower fellowship than that recognized in God's word.*

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* I heartily endorse the following, written by a brother beloved in the Lord (now deceased), though one who would have differed from me as to much I have penned in this paper:

"It is a great truth that the Lord is teaching many over again in the present day, after it had been buried in the rubbish of ecclesiastical traditions for centuries, that God has a Church upon earth. It is our part, then, not to be making churches, but to acknowledge what He has already made. The various 'churches' spoken of in the New Testament are but severally the 'church of God' in such or such a place. Nothing is owned but this—the Church of God. Membership is in this, not in local bodies. 'Ye are the

A brother who believes quite differently to me on baptism may have far more fervent love for the Lord Jesus than I. Together we can enjoy sweetest fellowship, while respecting each other's conscience as to a question that has provoked much strife in the church; nor need I hold any the less tenaciously to what I believe to be the truth as to it, because I refrain from judging him as walking wilfully when he sees it not.

Re-baptism: Is it Sectarian?

Having stated what I understand Scripture to teach on the above, I now take note of a subject that has often been put to me in the form of a question: "If one has been improperly baptized, that is sprinkled, or, in fact, baptized in any mode, before professing faith in Christ, should he be re-baptized when he does confess Him as Saviour?

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body of Christ and members in particular.' It was thus a body openly manifested and recognized, to which an apostle could write epistles, and of which, if one member suffered, all the members suffered with it, or if one member were honored, all the members rejoiced with it; where each had its place and service from God Himself, one Spirit animating it, and the eye could not say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

"Into this membership man cannot admit, but the Lord only. 'The *Lord* added to the Church daily such as should be saved.' Our part is only to bow to what He has done, and to 'receive one another, as Christ also received us to the glory of God.' Now all making terms of admission is plainly out of the question, for we do not admit at all. It is only, "receive ye one another," where any one within the Church (that is, any believer) has as much title to receive me as I him. It is true that we are to 'judge

"Is not the fact that it was done unto the name of the Trinity sufficient? Are we to make more of the mode than of the name? Would not this be sectarianism,"

To these queries, earnest ones often, one might simply reply: "What is God's revealed order?" and there leave it. For the sake of honest souls really troubled about it, however, I will seek to answer it more at length.

As to the first part of the question, I know of absolutely nothing to justify a Christian's neglecting to be baptized after he believes. The fact that such a question can be asked only shows, in my judgment, how far from

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those that are within' (1 Cor. 5: 12), and if 'any one that is called a brother be a fornicator, or covetous, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat' (ver. 11). So also, if one come and 'bring not the doctrine of Christ,' the word is, 'Receive him not into your house, neither bid him God speed: for he that bideth him God speed is partaker of his evil deeds' (2 John 9, 10). But this is only the maintenance of the discipline of God's house, and is quite another thing from making terms of admission into the body. Here it is simply 'judging those that are within,' not *admitting* them within. Will it be contended that error as to baptism is a thing equally liable to discipline? or that Baptists may not walk with Pædo-Baptists, in equal purity of life and equal zeal for God's glory? I find the rule here: 'Him that is weak in the faith, receive ye, but not to doubtful disputations' (Rom. 14: 1). And, 'whereunto we have already attained, let us walk by the same rule, let us mind the same thing' (Phil. 3: 16). And so walking, not as making light of truth, but respecting others' consciences, we may hope and pray for that to be fulfilled to us, which is further written: 'And if in anything ye be otherwise minded, God shall reveal even this to you'" (ver. 15).

[From "*Baptism: Its Scriptural Place and Use*," by F. W. Grant. Now out of print.]

scriptural order the Church has drifted. Is man's failure, then, to hinder my obedience to the literal teaching of Scripture?

Whatever forms or ceremonies one might have gone through in his unconverted state, they were all lifeless and meaningless to him then. The argument of the 6th of Romans could never apply to one who had not been baptized unto Christ's death, and this an infant could not properly be, for as yet it knows nothing of that death; while an unbeliever, as such, certainly could not, for he is still living in his sins as though that death had never even taken place. Had he realized his need of the death of Christ and rested upon it, he would be a child of God (Rom. 5: 8-10). Baptism, while he is in such a condition of soul, is just a solemn mockery. It would simply be part of the "dead works" from which he repents, because solely of the flesh and not in any sense of faith. "Without faith it is impossible to please God" (Heb. 11: 6).

In the case of what is called "christening," the sprinkling of an unconscious infant, where is there any act of obedience on its part, or *on the part of those performing the ceremony?* It is surely absolutely unscriptural and often demoralizing: and in its worst phase, when coupled with the soul-destroying dogma of baptismal regeneration, totally denies the Scripture doctrine of new birth by receiving the word of God (1 Pet. 1: 23); whereas, apart from that doctrine, it is a meaningless rite, and, as all know, borrowed from Rome. Shall I, then, because men choose to link the name of the Trinity with an ordinance of their own devising, fear to dishonor that name by re-baptism as it is called? And would I become sectarian in so doing? How so? Sectarian, be-

cause I insist on literal obedience to the words of the Lord Jesus and His apostles, and because I ignore mere human inventions to which they have unauthoritatively linked that worthy Name? I do not understand such reasoning.

There is, in the second part of the question before us, an implication that often proves a snare to souls. It practically says, "You make too much of God's order, too little of His Name. In honoring implicitly His prescribed mode, and literally keeping His words, you are in danger of dishonoring His Name."

Is this tenable for a moment? Does it deserve any better name than sophistry? How can I better honor the Name than by yielding obedience to the Blessed One Whose Name it is? Will He connect His Name with that which is contrary to His revealed Word just because man does?

How many other things are done professedly in and unto that Name to-day which we know to be only dishonoring to it, and in no sense owned of God, because without any warrant from His Word?

As to the subject before us: He has clearly made known how He would have all ordered. He has given us, as already noted, His own pattern. It should be ours to ignore all men's blunders and go on in simple obedience to it, just as though the mistakes had never been made.

Yea, let me rather err in a too literal subjection to His Word, if that be possible, than go hand in hand with the traditionalists who "teach for doctrines the commandments of men" (Matt. 15: 9). Thus shall I be assured of His approbation in that day.

A Parting Word

And now, reader, a word in closing. Are you sure you are saved? If so, have you "kept" the word of the Lord Jesus, and obeyed the instruction of the Holy Ghost by being baptized since you professed faith in Christ?

In Hebrews 8: 5 the Spirit calls our attention to the Lord's care as to His house in the wilderness, "For see, saith He, that thou make all things according to the pattern showed to thee in the mount." This left no room for man's thoughts in that day. God's pattern settled everything.

The house of curtains has long passed away, but God has a habitation (Eph. 2: 22) on earth now, even "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15). Is it to be thought for a moment that He is less particular as to its order than He was in regard to the "shadow" of old?

What, then, is the "pattern" now? Do we not find it in Acts 2: 41, 42? "Then they that* *received His word* were *baptized*: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' *doctrine* and *fellowship,* and in *breaking* of *bread,* and in *prayers.*" Have you, then, received the word? If so, have you been baptized? If not, I pray you, ponder the words of the Lord Jesus: "If ye know these things, happy are ye if ye do them" (John 13: 17).

*** "Gladly" is generally omitted by the Editors.**

APPENDIX

Having presented the reader, as clearly as I know how, with what God's word teaches, so far as I have been able to apprehend it, on Baptism, I desire to add the testimonies of several honored servants of Christ, all of whom are now with the Lord, on this much controverted theme. These are all extracts from their books, the titles of which are given in each case. The reader who can consult these works will find it helpful to read the entire connection.

A note from C. H. Mackintosh. (C. H. M.)

"I complain not of any who conscientiously hold this or that view on the subject; but I do complain of those, who instead of preaching and teaching Jesus Christ are disturbing the minds of God's people by pressing infant baptism upon them. For my own part—seeing the question has been thus forced upon me—I can only say I have for thirty-two years been asking, in vain, for a single line of Scripture for baptizing any save believers, or those who profess to believe. Reasonings I have had, inferences, conclusions, and deductions; but of direct Scripture authority not one tittle."—*Things New and Old.* Vol.15, page 48.

Historical point of interest, from Andrew Miller. (A.M.)

"In the New Testament there is perfect *uniformity,* both as to precept and example on the subject of bap-

tism; but in our own day, and ever since the beginning of the third century we find in the church endless variations both as to theory and practice on this important subject....

"Irenæus, bishop of Lyons, is the first of the fathers that alludes to infant baptism. He died about the year 200, so that his writings are placed towards the close of the second century. The apostolical fathers never mention it."—*Short Papers on Church History,* chapter 13. The entire chapter is very interesting and illuminating.

Extract from J. G. Bellett. (J. G. B.)

"I believe Galations 3: 27 more fixed my judgment as to baptism than any scripture, for it told me that baptism was the intelligent act of a believer, the personal act of one's own faith, so to express it. I do not see in 1 Pet. 3: 21 anything to give the mind a pause. For while it owns that the answer which the conscience is enabled to give, when it reads and receives the value of the resurrection of Jesus, is the great thing, still it *implies* the putting of a believer's body under water. It seems to me to take that as the granted form of the ordinance" —*Showers upon the Grass,* page 44.

Expository Remarks on Acts 16, by Wm. Kelly. (W.K.)

"Made a disciple, Lydia was baptized (John 4: 1) as became her. Such was the Lord's command to His servants. Only the males among the Jews were circumcised; disciples, both men and women (Acts 8: 12), were baptized. Not only was Lydia baptized but her household also. 'And when she was baptized, and her house' etc. What is meant thereby? We do not hear of children or of husband. She may have been a widow without a

family, or never married. She had a household, and we hear (ver. 40) of the brethren there, believers therefore, and probably not men only, but women. Of little ones we hear nothing; and the divine account, which is full and minutely exact to admiration in other respects, not even implies anything of the kind, so that the temerity of tradition, of intellect, of will, that would from this account extract a ground for supposing infants in this case at any rate, is as bold and manifest, as unjustifiable... Neither here, nor later in the chapter, nor in 1 Corinthians, is there the least proof that any were baptized except confessors of Christ, and...the baptism of infants has no Scriptural warrant"—*Exposition of the Acts of the Apostles.* Vol. 2, pages 54, 55.

Perhaps finer than any exposition in prose, is the solemn hymn, penned by J. G. Deck, the first verse of which is often omitted, but which is here added in its original form, as taken from Mr. Deck's *Hymns and Poems.*

BAPTISM UNTO DEATH

Around Thy grave, Lord Jesus! Thine empty grave we stand,
With hearts all full of praises, to keep Thy blessed command;
By faith our souls rejoicing to trace Thy path of love,
Thro' death's dark, angry billows up to the throne above.

Lord Jesus! we remember the travail of Thy soul,
When in Thy love's deep pity the waves did o'er Thee roll;
Baptized in death's cold waters, for us Thy blood was shed:
For us the Lord of Glory was numbered with the dead.

O Lord, Thou now art risen, Thy travail all is o'er;
For sin Thou once hast suffered—Thou liv'st to die no more:
Sin, death, and hell are vanquished, by Thee, the Church's Head,
And lo, we share Thy triumphs, Thou First-born from the dead.

Into Thy death baptized, we own with Thee we died;
With Thee, our Life, are risen; and in Thee glorified.
From sin, the world, and Satan, we're ransomed by Thy blood,
And now would walk as strangers, alive with Thee to God.

—J. G. DECK.

"Bearing About in the Body the Dying of the Lord Jesus"

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:10,11).

THIS fourth chapter of 2 Corinthians is the Apostle Paul's statement of power for ministry. He shows us in these stirring verses that God is not looking for brilliant men, is not depending upon eloquent men, is not shut up to the use of talented men in sending His gospel out in the world. God is looking for broken men, for men who have judged themselves in the light of the cross of Christ. When He wants anything done, He takes up men who have come to an end of themselves, and whose trust and confidence is not in themselves but in God.

There were those who were calling in question the apostleship of Paul himself, for he did not seem to them to be what an apostle, according to their estimation of the office, ought to be. There was not the pomp nor the dignity they would expect, he did not come to them with great swelling words, there was no making anything of what he was after the flesh, no drawing attention to his natural ability or education; and in this the method of the Apostle Paul was in very vivid contrast to the method pursued by many today who pose as servants of our Lord Jesus Christ. This man went through the

world a broken man, a lowly man, a man seeking only the glory of the Lord Jesus Christ and the blessing of souls, a man who might have occupied a very high place among the great and distinguished of earth. But he was a man who for Jesus' sake had turned his back upon all that, and could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14). That cross spoke of the deepest shame and ignominy, and Paul gloried in it because through the work that took place upon it his soul had been saved, and he had learned that the preaching of the cross, while it is "to them that perish foolishness," is "unto us which are saved the power of God" (1 Cor. 1: 18). And so he went forth content to be broken in order that the light of the grace of God might shine out.

You will notice in verse 6 that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It is easy to see what he has in mind. He is thinking undoubtedly of that very striking incident of which we read in Judges, when Gideon and his three hundred men took their lives in their hands, were delivered unto death, as it were, and went forth against the vast armies of the Midianites. Surely no other army was accoutered as this one. They carried in one hand a trumpet, and in the other a pitcher, and in this pitcher was a lamp. The light of the lamp was not seen though it was already lit. It was not seen as long as it was in the earthen jar. They surrounded the army of the Midianites in the middle of the night,

and suddenly at the command of their leader the jars were crashed to earth, and the light shone out, and the Midianites sprang up startled. They heard the crash and saw the light, and thought that they were surrounded by a tremendous army, and they turned their swords upon one another. It was God through Gideon that led the army to victory. A broken pitcher in order that light might shine out! The apostle says, as it were, "That is it! If you want to be a light for God in a world like this, be content to be broken, to have your hopes, your ambitions, all dashed to pieces, and then God can take you up and use you in order to carry the light of Christ to darkened hearts."

How are we broken? By affliction, by trouble, by the discipline of the Lord, sometimes by sickness, by pain and anguish. All these are the divine methods for breaking God's pitchers in order that the light may shine out to His praise and glory. Men may misjudge us, misrepresent us, persecute us bitterly; we may not have enough food to eat or water to drink; we may be cast down; we may suffer all kinds of sorrows; but it is all right if it breaks us in order that God may be able the better to use us. And so he says, "We are troubled on every side, but not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" for in all these experiences we are simply "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body." He "came from Godhead's fullest glory down to Calvary's depth of woe."

We sometimes sing a little hymn that always stirs the heart. I remember hearing Dr. Torrey say that he believed of all the hymns that were used in his great meet-

ings around the world, it was the one that seemed to be most blessed of God to the people. It is:

"I surrender all,
I surrender all,
All to Thee, my blessed Saviour,
I surrender all."

But that hymn never had the appeal it ought to have for my own heart until one day I found myself changing that chorus. I was thinking of Him who though He was "in the form of God, thought equality with God not a thing to be grasped; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2: 6-8). And as my heart was occupied with Him, I found myself singing these words:

"He surrendered all,
He surrendered all,
All for me, my blessed Saviour,
He surrendered all."

And then my heart said, "O Lord, it will be easy to sing it the other way now, for what have I to give up, to surrender, in comparison with what Thou didst give up in order to redeem my guilty soul from going down to the pit?" It is as you and I realize from day to day what it all meant to Him that we can bear about in the body the dying of the Lord Jesus. Dying day by day to our own hopes and ambitions, dying to the good opinion of people, dying to human praise and adulation, to everything that the natural heart grasps, dying in the death of Jesus to it all, because He died for us in order

that "the life of Jesus may be made manifest in our body."

You will notice that verses 10 and 11 are very much alike, and yet the great difference is this: verse 10 suggests something that we do deliberately, consciously, whereas verse 11 is something that God does for us. What is it we are called upon to do? "Always bearing about in the body the dying of the Lord Jesus"—reminding ourselves every day that Jesus died for us, and because He died for us we are gladly to put ourselves in the place of death for Him.

Looking back to the cross the apostle Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20). But this has to be put into practice daily by putting my tastes and ambitions in the place of death. That is my part. But here is God's part: "We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." You tell God that you are willing to take the place of death with Christ, and He will see that it is made good; you tell God you are going to trust Him, and He will test your faith and show you what it means to trust Him; you tell Him that you are ready to surrender everything to Him, and He will put you in the place where you will begin to find out what full surrender really means. I do not know of anything that it seems should have such an appeal to the Christian heart along this line as the frequent remembrance of our Lord Jesus Christ in His death, and I think it is because He realized that it is so easy for us to forget, that He said to His

disciples when He gave them this memorial feast, "This do in remembrance of Me" (Luke 22: 19). And the Holy Ghost said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 26). Every time we are called upon thus to remember the Lord it is a new challenge to ask ourselves, "Am I simply remembering Him in a cold, formal, intellectual way because it is customary, or am I truly in heart remembering the One who went down beneath the dark waters of death for me, and am I truly ready now to always bear about in the body the dying of the Lord Jesus?"

What a poor thing it is to come together in assemblies to participate in the communion of the Lord's Supper and then go out from the building and forget what it all really means, forget that our Saviour died, that we are linked up with the One who died, and that He has left us an example that we should follow His steps—that is, we should always bear about in the body the dying of the Lord Jesus. This seems to me to be linked very intimately with several Old Testament references to which our attention is drawn in Hebrews 11. We read, "But Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. 11: 22). Did you ever stop and ask why the Holy Ghost selected that particular incident to dwell upon? He has instanced something that you and I would probably have passed over altogether. What did Joseph do? "Gave commandment concerning his bones." In Genesis 50: 25 we read where Joseph, talking to the children of Israel, says, "God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and

they embalmed him, and he was put in a coffin in Egypt." That is the close of the book of Genesis. What an odd way to close the book! But God wants us to think about the bones of Joseph. They are there in a coffin in Egypt, but they are to be carried to Canaan. In Exodus 13 we find that the children of Israel who have been sheltered by the blood of the passover lamb are now starting out for Canaan, and we read, "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Exod. 13: 19). Who was Joseph? He was the saviour of Israel. If it had not been for him they had all been destroyed in the famine, but he was their saviour, and now he says, "When you leave Egypt to go to Canaan, you carry my bones with you." When they left, they were very careful to do as they were told, and all the way across the sands of the desert wherever that great caravan went, they were always bearing about in the body the dying of Joseph.

I think I see that great procession winding its way up over the hills; and the Amalekites and the Midianites looking at them in wonder say, "What is that strange dark casket?" Presently they call an Israelite and ask him, and he says, "We were once in greatest distress; if God had not had mercy upon us we would have been left to die, but He raised up a saviour for us, one of our own; his name was Joseph and he delivered us; Joseph saved us. But *our saviour died,* and we are marching on to the land that our God has given us, and until we get there, we carry with us the memorial of death, the bones of Joseph. We can never forget him; he died, but we have the memorials still." And by and by when

they reached the land, when they got to the place that God Himself had selected for them, we are told that after everything else was properly attended to, "The bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph" (Josh. 24: 32). There was no need to carry the bones of Joseph through the wilderness any more, for they were at home now. And, beloved, you and I are passing on through the wilderness of this world, we will soon be at Home, but until we reach there we are called upon to bear about in the body the dying of Jesus, and as we remember Him in the breaking of bread and the drinking of the cup, we should challenge our own hearts: Are we simply looking objectively toward that cross and saying, "There our Saviour died," or are we seeking day by day to practically make it manifest that His death means more to us than all that this world glories in?

—H. A. IRONSIDE.

[PRINTED IN U.S.A.]

"BILLY" SUNDAY FUNERAL

Reprinted from The Moody Church News,
of December, 1935

Three thousand one hundred and fifty-seven persons filed past the casket of the great evangelist. Many were in tears. Many exclaimed: "He led me to Christ!"

AS the funeral service began there were some 3,500 people seated in the great auditorium of the Moody Memorial Church. Many of Mr. Sunday's former associates in his great campaigns were present. Judge Landis was one of the pallbearers. A large number of ministers, Salvation Army officers and other Christian workers were in the choir loft. On the platform were the brethren who were to participate in the service, Dr. Ironside, the Pastor of the church, presiding.

The front of the platform was literally banked with magnificent floral offerings and among these most noticeable was one from the Cubs, Chicago's well-known baseball aggregation, formerly known as the "White Stockings," with which Mr. Sunday was connected at the time of his conversion.

Introduction by Dr. Ironside

It seems very fitting that on such an occasion as this when we are gathered to pay our last respects to our friend and brother, Mr. Sunday, that we should have with us on the platform several who have been associated with him at different times for a number of years in his great campaigns. The service will be opened this afternoon by a musical number by Harry Clarke who has been recently his song-leader. He will be accompanied by Mr. B. D. Ackley, who so often has been with Mr. Sunday in his great campaigns.

Tribute and Song by Mr. Clarke

Mr. Clarke: I would like to pay a tribute to Mr. Sunday if it is possible. I do not think there are words that could ever be couched into any phrase that would convey the thought or expression that is in my own heart. I came from Cardiff, Wales, to the United States, was converted in the Moody Bible Institute, traveled around the United States doing Christian work until the time came in the providence of God when He was kind enough to place it in the

heart of Mr. Sunday to help me along. Mr. Sunday was a father to me. I do not know what his children must feel today, but Mr. Sunday for the last seven years has been a friend, —more than a friend—he has been a father to me. Some time ago at Des Moines, Iowa, I thought it was the last call for Mr. Sunday. He stood there preaching what we all thought was his last sermon (he had told me as well as his wife and family, "There is one way I want to die, and that is in the harness"), and his strength failed. When he started to give the invitation, he hung on and said, "Harry, don't let the people go without me having at least one from this meeting to go into the presence of God with." He held out his hand as we sang an invitation song, and I knew it was no time to pull a crowd, so I put my hand in his hand and he must have thought somebody had taken his hand to make a decision for Christ, for he said, "Thank God!" We took him to a little anteroom and then to the hotel, and we thought that was his last, but God raised him up again and let him close, in my judgment, with a wonderful victory. This song that I am bringing is called, "God's Tomorrow," but it is Mr. Sunday's "Today;" he

is in the presence of God. This is a difficult thing for me to do but I am glad to do it.

God's tomorrow is a day of gladness,
And its joys shall never fade;
No more weeping, no more sense of sadness,
No more foes to make afraid.

Chorus:

God's tomorrow! God's tomorrow!
Ev'ry cloud will pass away
At the dawning of that day;
God's tomorrow, no more sorrow,
For I know that God's tomorrow
Will be better than today!

Prayer by Dr. Hepburn

Dr. Ironside: We will be led in prayer by Dr. Henry Hepburn, pastor of the Buena Memorial Presbyterian Church.

Dr. Hepburn: Let us all pray. O God, our Heavenly Father and the Father of our Lord Jesus Christ, to whom could we go in this hour but to Thee?—for with Thee are the words of eternal life, and we are those who believe in the resurrection of the body and the life everlasting through our blessed Redeemer, Lord, and Saviour, Christ, the King. We pray that this day our hearts may be filled with adoration and praise to Him who "hath loved us and given

Himself for us," that He might give Himself through us. And so, our Father, as we pause at the very beginning of this service to acknowledge with thanksgiving and praise Thy wondrous love so blessedly revealed through Calvary and the precious blood of the Saviour, here in this presence we, with great thanksgiving of heart and consecration of mind and of life, dedicate ourselves to the unfinished task, because our hearts see a new vision of what the Saviour is and what He would be through His followers. And this day, our Father, we humbly acknowledge our own lack, our own unworthiness, and pray for the forgiveness of every sin, that with blood-whitened lives we may worship Thee today in the beauty of holiness with the dew of the eternal morning upon us.

And, Father, Thou knowest how sore our hearts are because we gather about the quiet form of a brother beloved, a pilgrim warrior of the cross who has laid down his sword at Jesus' feet to receive "a crown of life that fadeth not away," and on this journey of his life from the cross to the crown we praise Thee, we thank Thee for the way in which the Lord Jesus has lived Himself over again in our brother's life.

Mr. Sunday has shown to us how one with utter abandon to the Lord Christ can be used of Him. And so, our Father, wilt Thou not accept our thanks and praise for the life he has lived, for the wonder of his golden ministry shot through with Divine power and made possible by Thy Holy Spirit using his yielded life, his child-like faith, his wonderful courage to win a multitude of souls to the cross, to cause him to walk the way of this world, thus leaving a shining track-way behind him. So, our Father, in this place today with our hearts filled with sadness that we shall not look upon his face again until the morning, we would praise Thee,

For all Thy saints who from their labors rest,
Who Thee before the world confessed,
O Jesus, be Thy name forever blest.

We have come also to consecrate ourselves anew, or dedicate ourselves anew for Thy consecrating touch for the great unfinished task that lies before, and, our Father, as we gather about this altar of tender love today may many a heart feel the burning touch of Christ. Multitudes here have been won to Him through Mr. Sunday's preaching. Oh, may there come a renewed long-

ing in every heart to follow even more fully than before; and for any who have been wandering afar from the Saviour, oh, bring these back again today

And then we have before us the longing of Thy servant that souls might be won to Thee today, and that this body of people might go out a blood-bought, fire-swept multitude, go out to a great task in a willing endeavor to honor the Lord Jesus Christ, having accepted Him, and in willingness to live for Him. And now, our Father, wilt Thou not gather into a bundle of Thy loving tenderness Mrs. Sunday and her sons, these who rise to call the husband and father blessed! Their hearts are sore and lonely. O Thou great Consoler, speak to them such a word of blessed comfort today that they have never known before. May the Saviour be so real, His message so triumphant, that sorrow and sighing and grief may be met by a marvelous grace, grace deeper than sorrow's depth, higher than the mountains of trouble, wider than the great anxiety that lies about. Our Father, comfort them and the other members of this household and the great multitude throughout the world who are shadowed today in lone-

liness, in great institutions, in Thy Church throughout the world, on mission fields, in colleges, in mission halls, in Bible institutes; all these are a multitude that have felt his touch and known his beneficence, his kindly interest, his devoted prayer. O God, bless us all because we are a sorrowing group today with a great unnumbered group who cannot be here. May we go from here today remembering that through Him, life is eternal, love is immortal, and death after all is only a shadow beyond the horizon which we cannot see with these tear-dimmed eyes, but we do look forward to the morning when the tears shall be wiped away and our Saviour shall be crowned King of kings and Lord of lords. And to Him—and to Him—be the glory both now and forever. Amen.

Scripture Reading by Dr. Houghton

Dr. Ironside: We will listen to the reading of the Word of God by our brother, Dr. Will H. Houghton, the President of the Moody Bible Institute.

Dr. Houghton: A few verses from the fifteenth chapter of Paul's first letter to the Corinthians, reading from the twelfth verse:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must

put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

We have read these verses from the fifteenth chapter of First Corinthians, and may God bless to us this reading of His Word.

Tribute and Song by Mr. Rodeheaver

Dr. Ironside: For something like twenty years, I believe, Mr. Homer Rodeheaver was the active associate of Mr. Sunday; he was the song-leader, the music-director; and Mr. Rodeheaver is going to sing at this time.

Mr. Rodeheaver: The members of Mr. Sunday's party want me to say to you that those of

us who knew him best loved him most. We could all sign our names to one of the telegrams that Mrs. Sunday got, and it came from some very humble folk, some negro friends, and this is what it said, "We loved him, but God loved him best," and we could sign that too. Mr. Bryan wrote to us some time ago and said, "Christ has made of death a narrow starlit strip between the communion of yesterday and the reunion of tomorrow." We are saying, "Good-night" to our "boss," that is what most of us lovingly called him; we are saying "Good-night" to him here, but we are expecting to say "Good-morning" before very long.

When comes to the weary a blessed release,
When upward we pass to His kingdom of peace,
When free from the woes that on earth we must bear,
We'll say "Good-night" here, but "Good-morning" up there.

Chorus:

"Good-morning" up there where Christ is the Light,
"Good-morning" up there where cometh no night;
When we step from this earth to God's heaven so fair,
We'll say "Good-night" here, but "Good-morning" up there.

When fadeth the day and dark shadows draw nigh,
With Christ close at hand, it is not death to die;
He'll wipe ev'ry tear, roll away ev'ry care;
We'll say "Good-night" here, but "Good-morning" up there.

When homelights we see shining brightly above,
Where we shall be soon, through His wonderful love,
We'll praise Him who called us His heaven to share,
We'll say "Good-night" here, but "Good-morning" up there.

Message by Dr. Stone

Dr. Ironside: Mr. Sunday was a member of the Chicago Presbytery, a man highly esteemed by his brethren and very loyal to the principles of the Presbyterian Church. It seems very fitting therefore that we should have with us at this time to speak to us now our brother, Dr. John Timothy Stone, who for a generation has been recognized in this city as an outstanding Presbyterian minister and preacher of the Word. Dr. Stone, as you know, is the president of the Presbyterian Seminary and Pastor Emeritus, I believe, of the Fourth Presbyterian Church.

Dr. Stone: William A. Sunday was loved by all who knew him, and this service cannot be

a day of mourning, but a day of coronation. The poet said:

> Why should it be a wrench
> To leave your wooden bench?
> Why not with happy shout,
> Run home when school is out!

His loving Father in Heaven, whom he so loved, did not let him linger long in pain, nor languish on a bed of suppressed suffering. In the very blessed presence of his loved life-partner and closest friend, God called him quietly and quickly from his busy, happy life to his Eternal Home. Just the way the dear man wanted to go.

Few have been welcomed there by more than he. Since the unique Christlike Moody, in whose memorial church we bow today, there has been no greater soul-winner among American citizens or men.

With all he had, and with his whole heart and being, he spent himself to direct and lead others to Jesus Christ.

Loyal, devoted, eager, intense, fervent, positive, impulsive, dynamic, sympathetic, human, humorous, guileless, plain, pointed, forceful, direct, colorful, conscientious, strong and sweet, he,

with unique individuality, unremittingly denounced sin, and pleaded with the sinner to yield to the Only Saviour from sin.

Thousands in this building, and tens and hundreds of thousands without, all over the nation and the world, thank God today for his faithful and fearless voice of power, and heart and hand of love.

He hated cant and insincerity. He never attempted to be another, but was just himself in all his rugged reality and unfeigned frankness. Sin he called sin, and graphically pictured it in all its frenzied and unexpurgated awfulness. But the hand that clenched against evil was bared to lift men, to clasp the scarred hand of his crucified Lord.

"Billy" Sunday *loved men*, and longed to introduce them to the best Friend he and mankind ever had, Jesus Christ. Rich and poor, high and low, prince and pauper, drunkard and harlot, he loved and welcomed in the name of the Lowly Man of Nazareth.

Innumerable hosts today rise up and call him "blessed," as today they wreath their beloved friend who spent his very soul to save their souls.

"He being dead yet speaketh." Yes, "A

prince has fallen in our midst," but "he ever liveth." Yes, "he that winneth souls is wise" and "they that turn many to righteousness shall shine as the stars forever and ever." I quote those priceless words of Thomas Arnold of Rugby, carved above his tomb:

But thou would'st not alone
Be saved, my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we were
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.
If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
Oh faithful shepherd! to come,
Bringing thy sheep in thy hand.

Message by Dr. Ironside

Dr. Ironside: I could not help thinking as I have been lookin~ over this audience of the great

throng that greeted Mr. Sunday in this same building just about a year ago when some 7,000 crowded this place. Many more had to be turned away, so eager were they to hear this messenger of the cross. We knew then that he was a very sick man; he came out of a sick bed to speak to us, and yet he took hold of that meeting most heroically, and some of us are very thankful indeed for the opportunity we had of hearing that message.

When I was asked to say a word or two on this occasion, four passages of Scripture came before me very vividly, four scriptures that to my mind bring before us most clearly what I may call the spiritual history of our departed brother. The first of these is found in the second chapter of the epistle to the Ephesians, verse 12. There we read: "At that time ye were without Christ . . . having no hope and without God in the world." That expression, "Without Christ," tells us what was true of every one of us in our unconverted days. It was true of "Billy" Sunday. As a young man, well-known in the athletic world, a good friend, a royal sport, and a jovial companion, he was, nevertheless, without Christ. As he himself afterward looked back upon those

early years, he realized in a very deep sense how ungodly his life had been. I notice that some who have put in print their estimate of his character in these last few days since the news was wired throughout the world that "Billy" Sunday had suddenly died, declared that he quite overestimated his own wickedness. He was not, they tell us, the vile man that his words implied. He was never a hopeless drunkard. He was never as corrupt in the sense that his language would seem to convey. But "Billy" Sunday in this was like John Bunyan, who, when the arrows of conviction entered his soul and he saw himself as a poor sinner in the presence of a holy God, felt as though he could not exaggerate the corruption of his heart and the wickedness of his life. It is only men who have a very low sense of holiness who are likely to have a feeble sense of their own sinfulness. The man who is brought into the light of the sanctuary realizes the evil of his own heart in such a way that he cries out in agony to be delivered, and never ceases to magnify the grace of God that could take up such a wretch as he. This explains "Billy" Sunday's sense of his own deep, deep need in those days when he was without Christ.

The second scripture speaks of the great change that came to him when he heard the gospel at the Pacific Garden Mission in this city and received the Lord Jesus Christ as his own personal Saviour. In 2 Corinthians 5: 17 we are told: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This is what the Bible calls "conversion," or "regeneration." This great change came to "Billy" Sunday, as it comes to every truly saved soul, as a great miracle. One moment he was *without* Christ, the next, to his joy and amazement, he was *in* Christ. Doubtless he did not fully understand the meaning of this at the time, but his life all through the years since has proven the reality of it. Now the man who is in Christ is the man who has been born again, has become a partaker of the Divine nature and is indwelt by the Holy Spirit. "He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given the earnest of the Spirit in our hearts'" (2 Cor. 1: 21). The man who is in Christ is justified before God and freed from condemnation. Having learned that he has no righteousness of his own, this man has found a

perfect righteousness in the risen Son of God. This was true of "Billy" Sunday. It was no mere lip profession with him when he declared himself to be a Christian. It was not simply turning over a new leaf or joining a church or accepting certain religious views. There had been in his case a definite dealing with God on the basis of the sacrifice of His beloved Son. "Billy" knew he was lost, but he knew that "Christ Jesus came into the world to save sinners," that "The Son of Man is come to seek and to save that which was lost" (Luke 19: 10), and he rested on the word, "He that believeth on the Son hath everlasting life."

When he knew that he was secure himself, he was not satisfied; his heart went out to others who were where he had once been, and he felt that henceforth he must devote his redeemed life to trying to win as many of his fellows as possible to the knowledge of the Saviour who meant so much to him. This brings me to the third passage I had in mind: 2 Corinthians 5: 20, "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." The young convert of so many years ago realized that

the One who had redeemed him had claims upon his life. Jesus was not only Saviour, He was Lord, and if He is not Lord of all, then He is not Lord at all. "Billy" Sunday was a very weak Christian at that time, but there was within him a yearning to be used of God in the salvation of others. He wanted to be absolutely *for* Christ, and the Lord took him up in wondrous grace and made of him a great ambassador of the High Court of Heaven. There have been few soul-winners like him in the history of the Church of God. His methods may at times have seemed spectacular, his language sometimes strange for the pulpit and the church, but "Billy" Sunday was dead in earnest in seeking to reach lost men. He knew that in order thus to reach them he must, so far as in him lay, go to them where they were and meet them on their own ground. Remembering the example of the Apostle Paul who said, "I am become *all* things to *all* men if by *any* means I may save some," he fitted his message to the people whom he sought to reach. It may be a surprise to some if I say that he who was so thoroughly at home in talking to vast throngs of what we sometimes call "the common people" was equally at home in the

halls of learning. "Billy" Sunday was not, as some have attempted to make people believe, an ignoramus—he was a cultured, educated man. Whether addressing vast multitudes who filled the largest tabernacles that were constructed for his great meetings, or whether standing before university audiences, "Billy" Sunday realized that he was there to represent the Son of God, and he presented his message in the way which he felt was most adapted to the people who were before him. He had his critics. What man who has accomplished anything in any sphere has not? In my study I have on my wall a little motto that reads, "To escape criticism, say nothing, do nothing, be nothing." But I am afraid if any one fulfilled all three of these conditions, he would be criticized as a nonentity. "Billy" Sunday knew that he was exposing himself to criticism, but so desperately in earnest was he in his zeal for Christ that he could say, "None of these things move me; neither count I my life dear unto myself, if so be that I might finish my course with joy." The more people loved Christ, the more they loved "Billy" Sunday after they got to know him. The more people hated Christ, the more they hated this preacher of righteous-

ness. A cultured old French evangelist, who looked askance at many of his methods, said to me some years ago, "I love that man because of the enemies he has made."

And now, he has finished his course, he has kept the faith, and he is at Home "where the wicked cease from troubling and the weary are at rest." In Philippians 1: 23, the Apostle tells us, when he lay in a Roman prison, that he was in a dilemma, not knowing whether he would rather be set free to continue his work or go Home to heaven. "Having a desire to depart, and to be with Christ; which is far better." This, then, is what death means to the Christian; this is what death has meant to "Billy" Sunday. It is to be with Christ. It is, "Absent from the body, present with the Lord." And we may be sure of this, that as we are gathered here to pay our respects to the memory of our departed brother, and as we lay away this precious body in the tomb until the coming of the Lord Jesus Christ and our gathering unto Him, that we are not burying the real "Billy" Sunday. He himself is with Christ in that city that hath foundations, to go no more out forevermore. We are simply laying away the tabernacle in which

dwelt for a season that earnest personality that we knew as "Billy" Sunday.

What a history this is! Once "*without* Christ," then through grace "*in* Christ;" to become for many years an ambassador "*for* Christ." And now his labor ended, the victory won, he is at Home "*with* Christ," waiting the glad hour when all the redeemed shall meet in the Father's house.

I want to add one more word, and I am quite certain that if Mr. Sunday were able to, he would tell me to do it. It is this:—Am I addressing any in this great audience today who do not know Mr. Sunday's Saviour? Oh, then, I plead with you, as he would plead if those still lips of his were yet able to speak, come to the blessed Saviour of sinners, come to Him just as you are, not attempting to make yourself any better. Take your place before God as a poor needy soul; tell Him you are the sinner for whom Jesus died and that you too want to know the salvation that "Billy" Sunday knew, that you want to experience the blessed change of regeneration. Tell Him that now, today, without putting it off even until the close of this funeral service, you are ready to trust Him, for

you are a sinner. He died for sinners; "This Man receiveth sinners," and says, "Him that cometh unto Me will in no wise cast out." I would that many might go from this service today saying, "Thank God, I too now know for the first time 'Billy' Sunday's Saviour." How glad he would be to meet you by-and-by in the glory and have you say to him, "Mr. Sunday, it was at your funeral service that I yielded my heart to Christ, that I trusted your Saviour and devoted my life to Him."

Song by Trio

We are now going to listen to a trio by three brethren long associated with Mr. Sunday, our brethren who have already sung, Mr. Homer Rodeheaver, Mr. Harry Clarke, and Mr. Peterson.

Mr. Rodeheaver asked all those who had been saved through Mr. Sunday's ministry to stand as a tribute to him. Many arose.

Mr. Rodeheaver: Mr. Sunday loved to hear us sing this song: he didn't care so much about it being soft and sweet; he wanted it to be power-

ful enough to reach the man in the back corner, and would give his orders in back of us and say, "Hold that note now; hold it;" "Where the Gates Swing Outward Never."

Mr. Peterson: I walked twenty-four miles as a boy of seventeen in snow to my knees to find Mr. Sunday's Christ, and from that day until this I have loved him with all my heart because he gave me a glimpse of service, and I am here today with no other desire in my heart but to dedicate my life anew on this occasion to his Christ, to work for Him and to win souls as long as God lets me stay in this world. I took care of him for a number of years in his great evangelistic campaigns. I have been in the quiet room alone with him after a meeting when five or six or seven hundred had come forward, and with the tears running down his cheeks, he would say, "O Pete, why didn't more come?" I shall endeavor with God's help to preach that gospel that he created in me a desire to preach many years ago.

Just a few more days to be filled with praise,
And to tell the old, old story;
Then, when twilight falls, and my Saviour calls,
I shall go to Him in glory.

Chorus:

I'll exchange my cross for a starry crown,
Where the gates swing outward never;
At His feet I'll lay ev'ry burden down,
And with Jesus reign forever.

What a joy 'twill be when I wake to see
Him for whom my heart is burning!
Nevermore to sigh, nevermore to die—
For that day my heart is yearning.

"The Glory Song" by Congregation

Mr. Clarke: You know, people, I have heard Mr. Sunday say many times that when it came to the time of his leaving this earth, he didn't want a sad meeting. He would say constantly, "If ever I leave this place in a hurry, there is one song I want you to be sure to have the people sing," and if he were here, he would prompt us and say, "Let's get away from the black crape and sing the Glory Song." The finest tribute we could pay to Mr. Sunday would be to sing:

When all my labors and trials are o'er,
And I am safe on that beautiful shore.

Mr. Sunday is safe. I would like to impose on Mr. Rodeheaver; he has been with him for

many years and Mr. Sunday would be glad to have him sing it.

The audience stood and sang:

When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me.

Chorus:

Oh, that will be glory for me!
Glory for me! glory for me!
When by His grace I shall look on His face,
That will be glory, be glory for me!

Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet, just a smile from my Saviour, I know,
Will through the ages be glory for me.

Benediction by the Rev. W. Taylor

Dr. Ironside: Please remain standing. It was through the Pacific Garden Mission, as you know, that Mr. Sunday was led to a knowledge of the Lord Jesus Christ, so it seems most fitting that we should have with us today the Rev. Walter Taylor, Superintendent now of the Pacific Garden Mission, who will pronounce the benediction, after which the service will be con-

cluded. The interment will take place at Forest Home Cemetery immediately following.

Mr. Taylor: May I say a word before the benediction is pronounced? I do not think we should omit saying that "Billy" Sunday is responsible for the building at 650 South State Street on which shines out night after night a ten-foot neon gas cross, and in which year after year we can report at least on an average of eight hundred men a year kneeling in prayer with us. He paid for this building mostly by giving into the Pacific Garden Mission the offerings of his last campaign in Chicago. Shall we be ready for the benediction? "Now the God of peace that brought again from the dead that great Shepherd of the sheep, our Lord Jesus Christ, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is perfect in His sight through Jesus the Christ. To Him be glory now and forever." And may grace and peace be multiplied to the believers here today through God the Father and our Lord Jesus Christ. Amen.

AFTER DEATH: WHAT?

For the CHRISTIAN

IN attempting to answer this question concerning which there seems to be much perplexity in the minds of many sincere believers, it is hardly necessary to go outside of the fifth chapter of the second epistle to the Corinthians, though one would include with this the last three verses of chapter 4, which properly belong to the chapter that follows. We will read from the 16th verse of chap. 4 to the 10th verse of chap. 5.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the

selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

You will notice that this passage abounds in striking contrasts. I want to point out a full dozen, or more, of them; and doubtless a careful analysis would show several others, and some that I will mention could be subdivided, and thus add to the number.

First, we have the "outward man" contrasted with the "inward man." Notice this carefully. The outward man is the physical man; the inward man is the spiritual man. Materialists of all types deny the personality of the spiritual man, but verse 10 distinctly affirms it.

In the second place, "perish" is contrasted with "renewed." The physical man wastes away. As soon as we begin to live we begin to die; but the inward man is renewed from day to day.

Then in verse 17 we have three more decided contrasts: "light" is contrasted with "weight," "affliction" with "glory," and that "which is for a moment"

with that which is "eternal." Affliction often seems to the tried and distressed saint to be heavy indeed and long-continued, but the Spirit of God calls it "our light affliction which is but for a moment," and we realize this in all its blessedness when we see it in full contrast with the "far more exceeding and eternal weight of glory," which is to be our portion throughout the ages to come.

The sixth contrast is in the 18th verse, where "the things which are seen" is put in apposition with "the things which are not seen." The former are declared to be temporal and the latter eternal. This sixth contrast is of great importance in connection with the present discussion. It is often said, by the advocates of conditional immortality and other materialistic systems, that the word generally rendered "eternal" in the New Testament does not necessarily bear that meaning. But here we have this very word put in direct contrast with the word "temporal." Temporal clearly means that which has an end. Eternal, therefore, must mean that which has no end. If we think of several other instances in which the same word is used we will perhaps realize more than ever the truthfulness and solemnity of this statement. We read of the eternal God, the eternal Spirit, eternal redemption, eternal inheritance; and on the other hand, of eternal punishment and eternal judgment. Who, with any regard for the authority of Scripture, would dare affirm that eternal means one thing when

referred to what is good, and to Deity itself, but quite another when it has to do with the punishment of the wicked?

The seventh and eighth contrasts are found in the first verse of chap. 5. There we have "our earthly house of this tabernacle," and side by side with it, "a building of God, a house not made with hands, eternal in the heavens." The one may be "dissolved," the other is "eternal." Observe that this is the third time we have the word "eternal" used in this remarkable series: once more it is in direct contrast with that which passes away, or comes to an end; that which is temporal may be dissolved, but that which is eternal will never know dissolution.

We next have the contrast between being "unclothed," which refers to death, and "clothed upon," which is clearly resurrection. Mortality will then be swallowed up of life.

The last three pairs of contrasts to which I now desire to direct your attention are found in verses 6 to 9, where we have, "at home in the body" in contrast with "absent from the body;" "by faith" contrasted with "by sight;" and, lastly, "absent from the Lord" contrasted with "present with the Lord."

I am persuaded that any thoughtful person, desiring to be taught of God, who will weigh carefully this full series of contrasts, will have no difficulty with regard to the future state of those who know the Lord Jesus Christ as their Saviour; but we

will now proceed to look somewhat carefully at the passage as a whole.

In the first place I call your attention again to the fact that we are not to confound the "outward" man with the "inward" man. I am not my body. Man is distinctly said to be spirit, and soul, and body. The body is the outward man. The spirit and the soul together constitute the inward man. The spirit is the seat of the intellectual being, a distinct entity, as we shall see when we come to consider this special topic in a separate lecture. The soul is the seat of the man's emotional nature. These two, spirit and soul, are never separated. Scripture alone distinguishes between them; that is, it shows us that they are distinct but it does not separate. Now all men, as created by God, consist of spirit, soul, and body; but the believer in the Lord Jesus Christ has that which the natural man does not possess. Being born again, he has received a new nature, and this new nature is also called "spirit;" it is the characteristic feature of the inward man. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Unless it should be our happy lot to be among those who are still living in the body when the Lord Jesus Himself descends from heaven with that assembling shout spoken of in 1 Thess., chap. 4, we who

believe in Him must go the way of all flesh. Our earthly house of this tabernacle must be dissolved—that is, the body will die. What then will be the state of the believer? When my body sleeps in death, do I, the inward man, go to sleep in the body? Or will I leave the body and ascend to another sphere?

Scripture gives no uncertain testimony in regard to this. The body is but the tabernacle in which the inward man dwells. The tabernacle may be broken down, and the man himself moves out. This is clearly what the apostle here teaches and it is confirmed by the words of his brother-apostle, Peter, in his second epistle, chap. 1, vers. 13 to 15. He there says, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

Observe: while left on the earth he was in the tabernacle of his body; at death he put off his tabernacle. He speaks of this as his decease; this word here translated "decease" is the word "exodus"—the same as the title of the 2d book of the Bible. That book is called "Exodus" because it relates the going out of the people of Israel from the land of Egypt. Peter's exodus took place when the inward man

moved out of the earthly tabernacle. And so with Paul; for in another very striking scripture (Phil. 1: 21-25) he tells us,

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

Observe that here we have the same truth put in a slightly different way. Life here on earth is life in the flesh, that is, in the body; death is to "depart," that is, to go out, and to be with Christ which is far better. But for the then present time the apostle was convinced that he would still abide in the body. The great point is, the man himself is not confounded with his body. He is "far more than a living, breathing mass of clay," as one has well said; a veritable living spirit indwells this clay tenement for a brief period, moves out at death, but returns at the coming of the Lord Jesus Christ, when the body, raised in glory, and suited to heaven, becomes our soul's and spirit's eternal dwelling.

May I here use a very homely illustration? A number of years ago I was returning to my home-city from a gospel tour. My wife met me at the station, and as we came up through town on the

way to our house I noticed that an entire block of stores had been vacated, as the whole building was being made over. Apparently an arrangement had been made with the tenants of all the stores to move out temporarily and return when the renovation was complete. In every window we noticed signs reading somewhat as follows: "Such and such a firm temporarily located at such a place, moved out until this building is renovated and repaired." I said to my wife, "What a striking picture of death for the believer! If I should be called home to be with the Lord before you, and you wished to put a slab of some kind where my body lies, you might have it read something like this: 'Henry A. Ironside, saved by the grace of God, moved out until renovated and repaired.' That would tell the whole story."

Months went by, and again I had been absent on a trip telling out the glad tidings of the grace of God, when upon my return I passed once more this same block of buildings. One would hardly have recognized it so great was the change, and yet it was the same original foundation, the same walls and floors, but marvelously altered both within and without, and all the firms were back doing business at their old stands. I thought when I looked at it, What a picture of the resurrection, when that which has been sown in weakness shall be raised in power, that which has been sown in dishonor shall be raised in glory, and the inward man shall dwell in the re-

newed body—identical with, yet different as to condition from the body that once wasted away.

I know the thought of some is that the building of God is a spirit-body of some kind which clothes the inward man between death and resurrection, but the verses which follow clearly negative this thought. In this present tabernacle we groan, earnestly desiring, not to die, but to be clothed upon with our house which is from heaven when we are caught up to meet the Lord in the air. Like Paul, we are set for the first resurrection, and if when raised or changed we are in Christ we shall not be found naked.

It is well to remember that resurrection does not necessarily involve salvation. There is to be "a resurrection both of the just and of the unjust"—a resurrection of life and a resurrection of damnation (John 5: 29). There are those who in their resurrection body will be clothed in Christ's likeness, and those who in that day will be as they are now—poor and wretched, blind, miserable and naked.

But the fact that people are saved does not preclude them from groaning. We once groaned in anguish under the weight of our sins. From that groaning, thank God, the believer has been delivered; but we still groan and yearn for deliverance from the vicissitudes of this present life and from the conditions which so often hinder spiritual growth. We look for the redemption of the body—this body which so often hinders our spiritual aspirations. How

many times we are made to realize that the spirit indeed is willing but the flesh is weak, and so we groan, desiring not that we be unclothed, but clothed with a body like that of our Lord. No right-minded Christian is yearning to die, for he should say with Paul, "For me to live is Christ;" but we do yearn for the glad hour when we shall be clothed upon; when mortality shall be swallowed up of life, when our bodies shall be conformed to His body of glory. Now we have eternal life in dying bodies; but in that blessed moment of our Lord's return, His quickening word will impart eternal life to our very bodies.

It is for this very thing that He has been working in us up to the present moment, and has given us His Spirit to dwell within us as earnest of the blessedness which shall be ours in that resurrection day. Meantime, though encompassed with infirmities, we have full confidence, knowing that while we are at home in the body we are absent from the Lord; whereas, if called to leave the body, we shall not go out to wander in space, nor sleep in unconsciousness, but shall at once be at home with the Lord. Walking, not by sight, but by faith grounded in the written Word, we have a confidence in view of death which enables us to say with Paul, "To depart and be with Christ is far better." "Therefore, we are willing to be absent from the body and to be present with the Lord."

Let no one rob you, dear believer, of the precious-

ness of those four words, "present with the Lord." A better rendering would be, "At home with the Lord." Now we are at home in the body and absent from the Lord, then we shall be absent from the body and at home with the Lord. When you think of the dear departed ones in Christ, comfort yourself with these heartening thoughts. They are at home. Oh, the sweetness of that word "home!" They were strangers and pilgrims here on earth; for His blessed name's sake they voluntarily relinquished the earthly claims. Now the wilderness journey, with all its trials for them, is in the past, and they rest at home. How could they enjoy this if in an unconscious condition between death and resurrection? If this cold thought were true, how could the apostle speak of being with Christ as "far better?" Surely he had not in view a sleep of unconsciousness.

It is true that in many places he does speak of death as a sleep; but mark, that which sleeps is that which is to be awakened. The body of the believer is put to sleep, and it will be awakened at the Lord's return. Notice the 14th verse of 2 Cor., chap. 4: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." This clearly is the body which is to be raised up by Jesus, even as God the Father raised the body of Jesus from death.

Again in 1 Thess. 4: 13, 14 we read,

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not,

even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

The expression used in the 14th verse, "them also which sleep in Jesus" might be better translated "them also who have been put to sleep by Jesus"—just as a mother takes her tired, fretful, and suffering child, quietly soothing it to sleep, so the Lord Jesus puts His beloved people to sleep. By and by, when He returns from heaven, He will raise them up again. Then 1 Thess. 4:15-18 will be fulfilled.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or, precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Some may ask, Do those who are absent from the body and at home with the Lord know anything of what goes on in this world? The best answer to that may be another question: What does Scripture say about it? And to this the answer would probably be, Nothing. Then, certainly, it is not wise for us to speculate. But is there *nothing* in Scripture which intimates that the redeemed in heaven have between death and resurrection at least *some* knowledge of things taking place on earth?

There is a passage in the beautiful 15th of Luke which is most precious in this connection. There we read, in verse 7: "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." I quote from the Revised Version, and would lay special stress on the expression "even so." The friends of the man who found the lost sheep were called upon by him to share his joy over its recovery. "Even so" are the friends of the Good Shepherd called upon to joy in *His* gladness over the salvation of a soul. In Luke 16 we see Abraham and the rich man in the full possession of their faculties, the one in paradise, the other in hades. They are competent to enter into communications, the one with the other, though separated spiritually by a great gulf that can never be crossed. How much more will the redeemed in heaven hold communion with each other and with their Lord, and thus enter into His rejoicing when a sinner repents. It is not only angels who exult, but all in heaven.

At the close of a meeting some years ago a young man who had led a wild reckless life yielded to Christ. For over an hour several of us were seeking to help him from the Word of God. He was in great anguish of soul as he mourned over his past wickedness, and it was some time before he could see the simplicity of salvation through faith alone in Christ; but when at last he caught a view of that

finished work, his soul entered into peace. With mingled tears of joy and grief running down his face he said to me, "Oh, if my dear mother were only living that I might send her a telegram to-night to let her know that I had yielded to Christ. She prayed for me for many years: my ungodliness broke her heart; she died praying that I might be saved. How glad I would be if I could only get word to her that at last her prayers are answered." I said, "My dear young man, you need not grieve over that. I am certain she knew the moment you trusted Christ. Up there in heaven every redeemed one is rejoicing over another sinner that repenteth."

And so we gather from these scriptures that there is no such thing as unconsciousness for the believer between death and resurrection; the moment that he leaves the body he is in the presence of the Lord, and waits there expectantly until the first resurrection at the Lord's return.

"When the weary ones we love enter on their rest above,
When their words of love and cheer fall no longer on our ear,
Hush, be every murmur dumb! It is only 'till He come.'"

In that glad day the bodies of the sleeping saints will be awakened and the living will be changed in a moment. Then, throughout eternity, in bodies glorified, and wholly like the blessed Lord Himself, they will dwell in His presence, and be with Him in happiness unmarred and joy unclouded, in the home of the saints, the New Jerusalem.

AFTER DEATH: WHAT?

For the CHRISTLESS

LAST evening I spoke to you on "After Death: What?—for *the Christian.*" To-night my theme is a much more solemn and serious one: "After Death: What?—for *the Christless.*" When we think of the realities of the life to come, it is as to the impenitent and the wicked that we are most exercised. We are not worried as to what the other world has in store for the men and women who have walked with God here. We feel certain, even apart from revelation, that wherever John, the beloved, will be for eternity, it must be well with him. We are sure that Paul, the devoted follower of his crucified and risen Master, cannot lose out in the coming ages as a result of his faithfulness here; nor are we concerned about repentant David, sinner though he owns himself to have been, or the dying robber, whose last words condemn himself and magnify his Saviour. With all these we are certain it must be well forever.

But we have deep exercise of heart when we think of Cain, who turned away from salvation purchased by atoning blood; of Esau, who sold his birthright for a mess of pottage; of Judas, the traitor, who bartered away his hope of everlasting bliss for thirty pieces of silver. When we think of these men

and myriads like them, we ask with bated breath, What does the great eternal future hold in store for them?

In Job, chap. 14: 10, we read, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" The old Anglo-Saxon word "ghost," similar to the German "geist," simply means "spirit." At death man gives up the spirit, and the question is, Where is he? The body may be buried or disposed of in some other way, but where is the spiritual entity, the man who at one time occupied that tenement? Notice another question in the 14th verse of the same chapter: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

There are then two questions; "Man dieth and wasteth away; man giveth up the spirit, and where is he?" Then, "If a man die, shall he live again?" The first question has to do with the state of the man between death and a possible resurrection; the last one inquires whether there will ever be a resurrection. Now in attempting to answer these questions from Scripture, remember we are confining ourselves to the Christless man. Where is he when the body dies, and will that body ever be raised from the tomb?

There is no authoritative answer to these questions apart from divine revelation. The speculations of men cannot give it, be they ever so reasonable

and erudite. Those who reject the testimony of Holy Scripture are not further advanced in regard to the great question of life beyond the grave than that little coterie of Greek philosphers, who, in the days of Socrates, centuries before Christ, used to reason about life and death and immortality. Plato is still read and taught in our colleges. People still go back to those old Greeks for arguments regarding immortality; it is interesting, much that is advanced is fairly convincing and even probable, but there is no authoritative assurance; and the soul is left in uncertainty.

The Bible alone gives us positive knowledge. But to what part of our Bible shall we turn for light on these great questions? Not to the Old Testament. *Please keep that distinctly in mind.* There are those of a materialistic tendency, bearing a Christian name, but misguided people, as Adventists of various schools, Christadelphians, Russellites, and other minor sects, who insist that Scripture teaches the unconsciousness of the dead between death and resurrection, and in some instances the annihilation of the wicked after the day of judgment. Rarely indeed do these people quote from the New Testament in attempting to maintain their theories; they refer us almost invariably to Old Testament scriptures, and the bulk of these are found in three books, Job, the Psalms, and Ecclesiastes—particularly the latter.

Now we do well to remember that the Old Testa-

ment was not given to unfold the eternal future, but chiefly to show God's dealings with man, in this life, individually and nationally: and the three books mentioned are, of all others, the experimental books of the Old Testament, giving us human experience in striking detail.

It was our Lord Jesus Christ who brought life and immortality to light through the gospel.* Clearly then we need not expect to find these great truths fully developed in the Old Testament. There we have the twilight; in the later revelation we are in the full blaze of gospel light. I do not mean to say that saints of Old Testament times did not have the hope of immortality. They certainly did.

Job is perhaps the oldest book in the Bible, and unquestionably Job himself believed in a resurrection from the dead. He exclaims, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Moses speaks of the patriarchs as dying and going to be with their fathers, and Abraham could count

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* It is notable that the words "immortal," "immortality," and "eternal life" are not found in the Old Testament. They were as true then as now, of course, and *intuitively* believed in by the godly, but it awaited the coming of the Son of God for their open and full declaration. Atonement needed to be made before salvation could be openly preached in Christ's name, and the eternal issues revealed.—[Ed.

on God to give him back Isaac from the dead if called upon to actually slay him on Mount Moriah. This, surely, he could not have done, had he not had the faith of immortality. David prayed and wept while his darling child was ill, but when he learned of his death he dried his eyes and comforted himself with the reflection, "He shall not come back to me, but I shall go to him," and elsewhere he exclaims, "I shall be satisfied when I awake in Thy likeness."

I will not dwell upon the striking incident of Samuel's appearance to the witch of Endor, and his message to Saul, "To-morrow shalt thou and thy sons be with me;" nor need I quote many passages in the Prophets which evince a knowledge of life after death. But, granting all these, it is certainly evident that it was not the specific purpose of any Old Testament writer to reveal this great truth, and in the experience-books referred to, we need not be surprised if some passages even seem to indicate the contrary. These need to be carefully examined together with the context, that they be not entirely misapplied.

Here let me make a statement, seriously and soberly, which may startle some of you, and which you may even question at first. It is this: All the Bible is inspired, but there are many statements in it that are not true! Just think of it for a few moments—I want it to sink in. People often think

that a text from any part of the Bible settles some controverted question, but a text out of its connection may be used to bolster up the worst kind of error; it may in fact be the declaration of an absolute falsehood.

We are told that some years ago a noted Southern attorney was pleading a certain case before a Kentucky jury where his client was on trial for his life. The prosecuting attorney, addressing the jury, said, "Gentlemen, we have it on the very highest authority that, 'All that a man hath will he give for his life.'" This made quite an impression on the jury, for they understood that he was quoting from the Bible—which he was. When he had concluded his address, the other attorney arose and said, "My opponent has told you that on the very highest authority we may know that all that a man hath will he give for his life." Then, opening a Bible, he read from the 2d chapter of the book of Job how the devil said, "Skin for skin, yea, all that a man hath will he give for his life." "Now," he exclaimed dramatically, "Gentlemen of the jury, you know for yourselves who the attorney for the prosecution considers to be the very highest authority—even the devil himself!"

True, that statement is in the Bible; Satan made it, and it is only too true with many. But it is not invariably true that "All that a man hath will he give for his life." Myriads of our Lord's devoted

followers have imitated their Master in laying down their lives rather than surrender one jot or tittle of the truth of God.

The above mentioned incident will show you what I mean when I say there are things related in the Bible which are not true. Not only are there statements in the Bible which are said to be from the devil himself, but there are some things spoken by good men, such as the friends of Job, for instance, who were not inspired of the Holy Spirit to speak as they did. There are statements uttered by very bad men recorded in the volume of inspiration, which do not thereby become divine truth. Thoughts and reasonings of the natural man's mind are sometimes given, as in the book of Ecclesiastes. It is very important to bear this in mind when reading the experience-books of the Old Testament.

In the book of Ecclesiastes, Solomon tells us that they who have died will never any more have a reward. If we take that at its face value it would directly contradict New Testament revelation, as well as Solomon's own declaration by divine inspiration at the end of the book where he says,

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Is it an evidence of the non-inspiration of the book

of Ecclesiastes? Surely not. What then? Why in this book Solomon tells us he is giving us a record of what he said in his heart as he pondered things under the sun. He saw people die, they were buried, he never saw them come back from the tomb. We read elsewhere, "The dead know not anything." Does this mean they are absolutely unconscious after leaving the body? Not at all. Scripture elsewhere contradicts such a thought; but a lifeless corpse knows nothing of the affairs that occupied that busy brain but yesterday.

Shallow thinkers take such a passage as this, "The dead know not anything," and in the face of all the New Testament teachings to the contrary, deduce from it the doctrine of the "sleep of the soul." But the expression means nothing of the kind. The same words are used in that incident told in the first book of Samuel, of the compact between David and Jonathan. David was hiding in the field; Jonathan had gone in to sound his father and find out whether David's life was really in danger. It had been agreed that Jonathan accompanied by a lad would go out into the field and shoot an arrow; if he said to the lad, "The arrow is beyond you," David would understand Saul was seeking his life; but if he said, "The arrow is behind you," he knew he was safe. The program was carried out, and Jonathan called to the lad, "The arrow is beyond you," and David understood; but we read that "the lad knew

not anything." Was the boy in a state of unconsciousness? Not at all, but he knew nothing of the compact made between David and Jonathan. Time forbids calling your attention to a number of similar instances where exactly the same expression is used. You can look them up for yourself at your leisure.

In the last chapter of the book of Malachi there is a passage which many seem to think settles the question as to the fate of the wicked dead. I read verses 1 to 3:

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Now observe what the prophet is here telling Israel. Is he speaking of judgment to come on the wicked after death? Not at all. The passage is prophetic of what shall befall the wicked on the earth at the Lord's second coming. In other words, this judgment is pre-millennial, not post-millennial. There is nothing here about the resurrection and people brought before the Great White Throne. The day that "shall burn as an oven" is the day of

the Lord, when wicked men, taken red-handed in their sins, will be burned up root and branch; that is, root and fruits. Then the righteous shall tread down the wicked. They shall be ashes under their feet in the day that God shall do this.

Does this prove the annihilation of those who die in their sins? No, it is similar in character to the judgment that fell on Sodom and Gomorrah. The day that Lot and his company left the city the fire of God's wrath burned up the people of the cities of the plains, root and branch. Had Lot himself and Abraham, his uncle, gone down to see conditions a few days after the judgment, the wicked would have been ashes under the soles of their feet; but does that imply annihilation? No. In the book of Jude, written centuries after, we read of "Sodom and Gomorrah, and the cities about them, set forth as an example, suffering the vengeance of eternal fire." And our Lord Jesus Christ declares that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for those who rejected His word while He spake on earth. So, although burned up root and branch, although as ashes under the feet of the righteous, the people of Sodom and Gomorrah have not lost their identity; they are consciously suffering now, and will rise in the day of judgment.

Time forbids dwelling longer on the Old Testament, and I turn at once to the words of our Lord

Jesus Christ Himself, rather than to those of His apostles. Not that I place the teaching of the Lord Jesus on a higher plane that that of His inspired apostles, but because many say, "I am not prepared to accept Paul, Peter, or John, but give me what Jesus says." So I shall do this. Men who reject the solemn warnings given elsewhere in the Bible as to the eternal judgment of the wicked, foolishly say that the teaching of Jesus is all they want—the Sermon on the Mount is enough for them.

Well, my friends, do you know that eternal punishment is taught in the Sermon on the Mount? And if you tell me that you will accept the teachings of Jesus Christ, don't forget that He has told us more of the actual state of the Christless dead than any one else. No one ever uttered more serious and solemn things as to the doom awaiting sinners than God's blessed Son, the tenderest, yet most faithful Man that ever walked this earth. It was not Peter who first spoke of "the fire that never shall be quenched;" it was not Paul who spoke of being "salted with fire;" it was not John who said, "It is better to enter into life maimed than having two hands to be cast into hell fire;" *it was the Lord Jesus Christ Himself;* and whatever further instruction you get in the New Testament in regard to the punishment of the wicked is all based on the teaching of the Son of God.

We have this teaching in its simplest and clear-

est form in the 16th chapter of Luke's Gospel. I know that some object, "Oh, that is only a parable." Who told you so? It is not called a parable. A parable is an illustration, or story, told to picture some truth. This incident of the rich man and Lazarus is not called a parable. The parables are generally announced by some such expression as this, "He spake a parable unto them," but we have no such expression here. But in the second place, if this is a parable it certainly is meant to illustrate the fearful danger of dying unreconciled to God; and the impression made on the minds of His hearers, and on those of millions of people from that day to this, is that Jesus was here teaching that it is a fearful thing to die in one's sins.

But notice the naturalness with which the story is introduced. Our Lord is addressing the people; and in the course of His instruction He says in the most natural way, "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day." "There was a certain rich man;" was there, or was there not? Jesus says there was. He does not say, "Let us suppose there might have been such a person," but He definitely declares there was such a man; how he was clothed; how he fed sumptuously. Suppose in the course of my address I should say there was a certain Indian out in Arizona who was recently converted. When I get through you come up to me and say, "I was inter-

ested in what you told us about that Indian. How long ago was he converted?" "Oh," I say, "I hope you did not take me seriously, that was just a parable. I was only illustrating; I don't know of any such Indian." You would be justified in saying to me, "That, sir, was dishonest of you; you gave us all the distinct impression that you knew just such a person."

Now this is exactly what Jesus did. He gave every hearer that day to believe that He was relating a story of fact. When He comes to speak of the other man in the story, He says, "There was a certain beggar, named Lazarus." When you are just supposing an incident to illustrate a point you don't usually name the suppositious character. Why did He name this beggar? Because He knew him: "He calleth his own sheep by name." We shall never know the rich man's name until the day of judgment, but we do know the beggar's name, because though poor in purse he was rich in faith, and was one of the sheep of Christ. Our Lord relates the story with remarkable detail, even to the dogs who came and licked the poor man's sores. If this is but a parable, what are these parabolic dogs who licked the parabolic sores of the parabolic beggar as he lay on the parabolic steps of the parabolic rich man's parabolic house, watching him eat his parabolic food? Often had the hearers of Jesus seen just such an incident as he was describing. He goes on to say

that the beggar died and was carried by the angels into Abraham's bosom. This, of course, was before the death and resurrection of our Lord Jesus Christ. Abraham was the father of the faithful, and in paradise. As a son of Abraham, this redeemed beggar was welcomed to his bosom. Believers now are said at death to be "absent from the body and present with the Lord." To be in Abraham's bosom was the portion of Old Testament saints.

And what about the rich man? He also died and was buried, and we follow his disembodied spirit into the other world. Jesus said, "In hell he lifted up his eyes, being in torment." Now, my friends, there have been times when I would have taken that out of the Bible if I could, and even to-night I can well understand the feelings of Richard Baxter as he prayed, "Oh, for a full heaven and an empty hell!" I have searched this book, and read scores of volumes penned by theologians of all shades of opinion, to try and find one ray of hope for men who died in their sins, but I have never been able to find it.

Men try to take the edge off a passage like this by setting aside the old Anglo-Saxon word "hell" and using the Greek word "Hades." We are told that this word has no reference whatever to a place of punishment; Hades is simply "the unseen." Very well, let us use the Greek word: "In Hades he lifted up his eyes, being in torment." Changing the name

of the place, you see, does not do away with the torment.

But others say, "You are mistaken when you think of Hades as a condition in which men are found after death. Hades is simply the grave." I do not believe this for one moment. Scripture, I am certain, teaches the very opposite. But suppose, for argument's sake, we substitute the word "grave" for "hell." Let us read it that way: "In the grave he lifted up his eyes, being in torment." Again the change of the word fails to do away with the torment. You may call it the tomb; you may designate it simply the "unseen;" you may make it read the "spirit-world;" you may use any term you like, but the solemn fact remains that wherever that rich man was, and whatever that word means, he was *in torment!*

Need we follow the story further? Need we dwell upon its horrors? You know them well. You know how this wretched man, lost beyond redemption, becomes a suppliant in the pit of woe. He makes two agonized petitions, but they are denied him. He began to pray on the wrong side of death. He prays first for one drop of water on the tip of the beggar's finger to cool his parched tongue. Living water he had refused while grace was free, now he is where living water never flows through all eternity. His other request is for his five brothers. People say, "If I am lost I shall be with the crowd any-

way. I shall have lots of company in hell." But, my friends, look at this—six brothers, but what a family! One is in hell and five are on the way; and the man in hell prays, "If you can do anything to keep my brothers from joining me here, do it; I don't want their company; send Lazarus that he may warn them and tell them not to come to this place of torment." Abraham replies, "They have Moses and the prophets; let them hear them." That is, they have the Bible—just what you have, and which you are responsible to heed. The man in torment cries, "No, father Abraham, but if one went unto them from the dead they would repent." Abraham answers, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Accept the testimony of this Book, receive the Saviour it reveals, or go into the outer darkness forever! There is no other alternative. It must be Christ or hell, and to reject the one is to choose the other.

But we must not ignore the attempt to make this incident a parable. If it is a parable, what is it supposed to teach? One, whose propaganda has misled thousands in recent years undertakes to explain it. He says the rich man is the Jew, the poor man is the Gentile. For centuries the Jew had all the good things; the favor of God, riches spiritual and material; he fared sumptuously every day; the Gentile lay outside his door, afflicted, destitute, desiring

to be fed with the crumbs which fell from the Jew's table. Eventually things changed; both Jew and Gentile died to their former condition. Now the Gentile has been brought into Abraham's bosom, the blessings that once belonged to the Jew are his, and the Jew is being tormented in Russia, in Poland, and in many parts of the world, where he is in agony. And the distressed Jew, from his place of torment, pleads for mercy. He says, Send the friends with some little message from the Word of God; relieve my agony, or deliver my brethren. But Abraham replies, "Between us and you there is a great gulf fixed, you cannot come to where the Gentile is, and the Gentile cannot come to you." Does this explain the so-called parable? Why, my friends, it does not fit! The gulf is not fixed between Jew and Gentile. Any Jew who will may enter into the fulness of Christian privilege, and any Gentile, who is foolish enough to do so, may apostatize and go over to Jewish ground.

But, you say, according to your understanding of the passage the man there is in torment before the day of judgment. If this be so, what need of a day of judgment?

Let me use a very simple illustration. A man is arrested, charged with a heinous crime. He is placed under restraint in the county jail; there he remains for long, weary months, and, if actually guilty, is tormented with a hidden knowledge of his guilt, how-

ever vehemently he may deny it, until at last he is brought to trial, and if the case goes against him he is sent to the penitentiary. Hades is God's jail; Gehenna is God's penitentiary.

In the 20th chapter of Revelation we read of a time when death and Hades will give up the dead which are in them. Death gives up the body, Hades gives up the spirit and soul. This is the resurrection of judgment, and it takes place a thousand years later than the resurrection of life. John writes,

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This is the last great assize. Then men will be judged, every man according to his works, and punishment will be meted out in intrinsic righteousness. Who can tell all that is involved in the horror expressed by the symbol, "the lake of fire!" Oh, my friend, I pray you, run not the risk of finding out for

yourself, but flee at once to Christ for refuge, and be able to say with Paul Gerhardt,

> "There is no condemnation, there is no hell for me,
> The torment and the fire mine eyes shall never see."

Actual details of the sinner's final doom are not given, but striking and awful figures are used, such as "wandering stars to whom is reserved the blackness of darkness forever;" "beaten with stripes," "cast into a furnace of fire," and many others. These all are meant to impress men with the fearfulness of an eternity away from God—an eternity out of Christ! Risk not, I pray you, so dire a doom, but flee now for refuge to Him who waits in grace to save.

SPIRIT AND SOUL AND BODY

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

BECAUSE God has existed from all eternity as one ineffable Being in three glorious Persons, the Father, the Son and the Holy Spirit —all co-equal in majesty, power, and all attributes —we speak of Him as "the Trinity." The word itself is not found in the pages of Holy Scripture, but the fact is again and again declared, and perhaps nowhere more strikingly than in the formula of Christian baptism: "Baptizing them unto the Name of the Father, and the Son, and the Holy Spirit." Observe, not the names, as though they were three Beings, but the Name—the three are one.

Because man was created as one person in three parts we speak of him as tri-partite. He is spirit and soul and body. The body alone is not man; the soul alone is not man; the spirit alone is not man; but spirit and soul and body together constitute man. It is my purpose on this occasion to inquire what Scripture teaches as to the meaning of these terms.

It is hardly necessary to say much about the body; that is the material part of man, and is his link with

the material creation as a whole. The body is the house in which the inward man dwells. In its present condition it is subject to decay and death; but there will be a resurrection of both the just and the unjust, when the bodies of the saved and the lost will be raised from the dead. In their resurrected material bodies the saints will stand at the judgment seat of Christ to be rewarded according to the deeds done in the body; and the wicked, raised a thousand years later, will stand at the Great White Throne to be judged according to their deeds.

It may be well to turn back to the first page of our Bibles and notice how in the beginning we have a three-fold creation: that is, three times in this wonderful first chapter of Genesis God is said to have "created." In verse one we read, "God created the heaven and the earth." Here you have the origin of *matter*. We never read of a second creation of anything material. All the matter in the universe is formed out of that which was then created.

In verse 21 we have a *second* creative act: "God created great whales and every living creature that moveth;" or as better rendered, "Every being that hath *a living soul*." Here is the origin of life. Scripture knows nothing of life spontaneously generated from dead matter. It differentiates absolutely between the non-living and the living. By no possible process of evolution could the non-living ever become the living. Therefore, if dependent life is to

come into the universe, God must act anew as Creator.

Soul, as we shall see, is that which is common both to the lower animals and to man. It is the natural life with all its capabilities of passions, emotions and instincts. The soul of the animal dies when the body dies; with the soul of man it is otherwise, being linked with his spirit.

I remember some years ago I was in the town of Los Gatos in California, having a series of meetings. A Seventh-day Adventist was lecturing there at the same time, in a large tent. As I passed the tent one day I noticed a very imposing sign on one side. In large letters I read:

TEN THOUSAND DOLLARS REWARD

"I will give $10,000.00 United States Gold Coin, to any one who will produce a text from the Bible that speaks of an immortal soul."

I went inside to find the lecturer. He was there dusting the seats. I said, "I have come to see you, sir, about the sign outside." "Oh," he replied, agreeably enough, "you have come to collect the $10,000; have you?" "No," I answered, "I am afraid I cannot claim it on your terms." "You admit then," he replied, "that the Bible nowhere speaks of an immortal soul." I acknowledged this without hesitation. Then I asked, "Because the Bible nowhere

speaks of an immortal soul, do you therefore believe that the soul of man is mortal?" "Certainly," he answered; "undoubtedly if the Bible never speaks of an immortal soul, the soul must be mortal."

I drew his attention to the fact that just as the Bible does not mention an immortal soul, neither does it ever speak of a mortal soul. I pointed out that, arguing from his standpoint, it was just as reasonable to say that the soul of man is not mortal, since the Bible never mentions a mortal soul. But I went on, "If I can produce a scripture that declares the soul is not killed when the body is killed, will you give me the $10,000? For, I suppose, by an immortal soul you mean a soul that lives when the body dies."

He at once began to hedge, and said, "It might be a question of interpretation," and I saw that my chances of earning the $10,000 were exceedingly slim. However, I produced the passage. You will find it in Matthew 10: 28. There our Lord says, "Fear not them which kill the body, but are not able to kill the soul." Manifestly, a soul that cannot be killed when the body is killed must be what we mean when we speak of "an immortal soul." The Adventist was taken aback for the moment, but though silenced, refused to part with the $10,000. The fact is that in Scripture the actual words, "mortal" and "immortal," are only used in reference to the body. The mortal body becomes immortal if the believer

lives on earth until the return of the Lord from heaven.

Turning again to Genesis, chap. 1, we have a *third* act of creation. In verse 27 we read: "So God created man in his own image; in the image of God created He them." Why the need of this distinctive creative act if man is simply an evolution from the animals beneath him? The fact is that by no possibility could creatures possessing only body and soul have become possessed of a thinking, reasoning spirit, unless it were communicated by God Himself. It is this that lifts man above all else in God's creation. If you turn to Zechariah 12: 1, you will read, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Observe that the formation of the human spirit is there viewed as though it were as great a work as the stretching forth of the heavens and the creation of the earth. Does not this give us some idea of its importance in the mind of God?

Now just what is the spirit in man? Perhaps the clearest passage in the Bible is found in 1 Cor. 2: 11: "For what man knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Here the spirit of man is shown to be the seat of intelligence. It is by the spirit man knows;

it is the spirit that reasons. It is the spirit that receives instruction from God. Several other scriptures will help to make this clear. Romans 8: 16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 1: 9: "God is my witness, whom I serve with my spirit in the gospel of his Son." Job 32: 8: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Notice that understanding is received by the spirit through divine inspiration. Proverbs 18: 14: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" Prov. 20: 27: "The spirit of man is the candle of the Lord, searching all the inward parts of the belly;" that is, illuminating the man's inward being. God illuminates the man by communicating His truth to the spirit. We might quote many other scriptures, but these will suffice as they clearly emphasize the case in point. It is the spirit that thinks; it is the spirit that weighs evidence; the spirit is that part of the man to which God, who is Himself a Spirit, communicates His mind.

At death the spirit leaves the body. This, in fact, is what death is—the separation of body and spirit. In James 2: 26 we are told, "As the body without the spirit is dead, so faith, if it hath not works, is dead, being alone."

We have already seen that when the body of the beast dies, the soul, which is linked with its body,

dies too; that is the end of its existence. But when the body of the man dies, his spirit leaves the body, whether the person is saved or unsaved. "Then shall the dust return to the earth as it was, and the spirit return to God who gave it" (Eccles. 12: 7). Leaving the earthly tenement behind, the spirit goes into the unseen world and has to do with the God who created it. This is alike true of the saved and the lost. Both have to give account to God.

Materialists insist that the spirit is but the breath; they point to the fact that in both the Hebrew and the Greek languages the words for "breath," "wind," and "spirit" are the same, and they insist that therefore in each instance the word may be translated "breath" with impunity. However, it is well for us to remember that even in English the word "spirit" has a number of meanings, according to the connection in which it is used, and these meanings cannot be confounded without doing violence to the language. We speak of a man of spirit, and we mean of decision of purpose and of energy. We speak of a spirit, and we mean a wraith or a ghost. The context determines the meaning of the word. The best way to find out whether the spirit of man is simply the breath of the man is to try translating for ourselves. Substitute the word "breath" in the various passages we have already quoted, and see if it fits. "I pray God that your *breath* may be preserved blameless" (1 Thess. 5: 23)—will that do?

We all agree that a blameless breath is desirable, but can any one think the apostle speaks of such a thing here? Again, "What man knoweth the things of a man save the breath of a man that is in him?" Whoever heard of an intelligent breath? Nor is it the "breath" of the man that is the candle of the Lord; neither does the Spirit of God bear witness with our "breath" that we are children of God, and Paul's service in the gospel was far more than service with his "breath." I do not want to amuse nor try to be humorous, but it is necessary sometimes to show how ridiculous such fantastic theories are, to show that they refute themselves.

What then shall we say of the *soul* in man? That it is not to be confounded with the spirit, our opening text makes plain. The use of the copulative "and" between spirit and soul emphasizes this. In Hebrews 4: 12 we read:

> "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here we learn that God's Word distinguishes between soul and spirit. It does not separate them, for the two are never separated, either in life or in death. The spirit is the higher part of the unseen man; that part, as we have already seen, to which

the Spirit of God speaks. The soul is the lower part of the unseen man, and is the link between the body and the spirit. It is not merely the natural life, though it is that, but it is a great deal more. It is the seat of man's emotional nature.

Again let me give a number of quotations from Scripture. First, one that speaks of God having a soul. "Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him" (Heb. 10: 38). And in the next verse we read, "But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." God's soul longs for the salvation of our souls; that is, God, who is infinite love, would have our emotional natures in fullest harmony with His own. Hindrances to this are found in our bodily lusts. 1 Pet. 2:11: "Abstain from fleshly lusts which war against the soul." The soul in harmony with God finds its joys in Him, and in this the spirit fully shares. Luke 1: 46: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The soul *suffers.* Luke 2: 35: "A sword shall pierce through thine own soul also." Psalm 107: 26: "Their soul is melted because of trouble." Joseph's brethren "saw the anguish of his soul," but took no heed. Jesus said, "Now is my soul troubled," and in His agony on the cross, "His soul was made an offering for sin;" yea, there, "He poured

out his soul unto death," when "He was numbered with the transgressors." See Isaiah 53: 12.

The soul *loves.* "Saw you him whom my soul loveth?" exclaims the bride in the Canticles. In 1 Sam. 18: 1, "The soul of Jonathan was knit with the soul of David, and Jonathan *loved* him as his own soul."

The soul *hates.* 2 Sam. 5: 8: "The lame and the blind that are hated of David's soul."

The soul *mourns.* Job 14: 22: "His soul within him shall mourn."

The soul *desires.* Job 23: 13: "What his soul desireth, even that he doeth."

The soul *longs.* Psa. 119: 20: "My soul breaketh for the longing that it hath unto thy judgments at all times." Ps. 42: 1, 2: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God." Psa. 63: 1: "My soul thirsteth for Thee."

These are but a very few out of many similar scriptures that we might quote did time permit, but they surely establish the fact that the soul is the seat of the emotional nature just as the spirit is the seat of the intellectual nature; and because man in the present body is so largely a creature of emotions, the soul is made to designate the man as a whole. Man is distinctly called a soul over and over again. "Man became a living soul" (Gen. 2: 7). And in Luke

12: 20 the Lord says to the rich fool, "This night thy soul shall be required of thee." Whereas, in Revelation, chap. 6, John sees in vision the souls under the altar of those who have been slain. It is altogether correct, therefore, to speak of man as having a soul to be saved or a soul to be lost.

Someone has likened man as originally created by God to a three-story house; the lower story or basement is the body; the second story, or workshop, is the soul; the third story, as the observatory and the place of communion and study, is the spirit. In his sinless condition, man's spirit held converse with God and enjoyed communion with the Infinite Spirit. The fall of man, as a moral earthquake, so shook the house that the third story fell down into the basement. The natural man is therefore the soulish man. The word rendered "natural" and "sensual" in the New Testament, is really "soulish." It is an adjective derived from the word for soul.

Man, however, is not bereft of the spirit even though fallen, but he has "the understanding darkened, being alienated from the life of God, through the ignorance which is in him." No act on man's part can ever restore the spirit to its proper place, for all his faculties have been perverted by the fall. His spirit has become insubject to God, and made filthy by sin. We read, you remember, of the "filthiness of the flesh and spirit." His soul has become utterly debased and corrupt; he now loves what God hates,

and hates what God loves. His body is weakened by disease and infirmity, the direct result of the entrance of sin into the world. He is gone out of the way, and is become altogether unprofitable. In other words, man is a hopelessly ruined creature, apart from the regenerating grace of God.

But it is the mind of God to save this fallen, debased man; and not only to restore him to his Adamic condition, but to lift him to a higher plane than unfallen man ever knew. In order that this might be so, God, Himself, in the person of the Son, came into this scene as man. He not only took a human body, but was possessed of a true human spirit and human soul. Many do not see this, and think of the divine *Logos*, the Eternal Word, bearing the same relation to His body as our spirit and soul do to our body—which is a mistake. Christ not only took a body as a tabernacle for Deity, but He took a complete humanity into union with Deity, thus becoming manifested on earth as the Son of God — a Being with two natures, human and divine.

That He had a human soul is clear from the passages already quoted. In another place He says, "My soul is exceedingly sorrowful, even unto death." It is written also that, "He was troubled in his spirit;" "He rejoiced in spirit," and as He was about to lay down His life, He exclaimed, "Father, into thy hands I commit my spirit." He offered

Himself a sacrifice in full—body, soul, and spirit on behalf of our ruined humanity.

The atoning blood that purchases redemption was a man's blood untainted by sin. The body given on the cross was a human body holy and undefiled. The anguish of His soul was the anguish of a human soul, which we can but faintly enter into as He suffered there in the deepest recesses of His being; all His tenderest affections were lacerated as He took our place in judgment upon the cross. The darkness that overwhelmed His spirit we can but faintly apprehend as we listen to His fearful cry, "My God, my God, why hast Thou forsaken Me?" His was a complete sacrifice of Himself on our behalf.

When a soul trusts Him as Saviour, a new life is communicated to the man once wrecked and ruined, and this life is felt—shall I say?—in every part. The awakened spirit now receives the word of God, and the man is renewed in the spirit of his mind; the building is being renewed so that once more he is able to look up to God and enter into communion with Him through the spirit—is able to take in and understand the mind of God, and to discern what is according to the Word. His soul also is saved; its affections are purified; its longings and yearnings are now turned from things evil and things mundane to things holy and heavenly.

The body alone remains for the present un-

changed, save as the new life enables the man to resist physical appetites that once threatened to ruin this tabernacle, now recognized as the temple of the living God; but eventually, at the coming of the Lord Jesus Christ, He will change this body of our humiliation and make it like unto the body of His glory. Then we shall be completely saved—spirit, soul, and body. We shall then have put off the natural body and have put on a spiritual body.

Some, however, when reading 1 Cor. 15: 44, mentally contrast, I think, a material body with an immaterial one. But this is not the thought of the apostle nor the mind of the Spirit. A natural body is a body suited to the soul; the word rendered "natural" is simply, as already mentioned, an adjective derived from the word for "soul." We might say a soulish body. It is raised a spiritual body—not a body of spirit, but a real body suited to the spirit. Now the spirit often is willing, but the flesh is weak; then body and spirit will be in perfect harmony. This will be our complete salvation, when spirit, soul, and body will be conformed to the image of our Lord Jesus Christ, the Firstborn among many brethren.

"When left this scene of fault and strife
Then flesh and sense deceive no more.
We then shall see the Prince of life
And all His ways of grace explore."

We shall be wholly like Him, and His suited companions, in glorified bodies like His own, forever. "Faithful is He that calleth you, who also will do it." For it is written, "He who hath began a good work in you will perform it until the day of Jesus Christ." In that day our salvation will be complete, when our entire spirit and soul and body will be blameless before God, as we stand in His presence in all the perfection of Christ's finished work.

"DIVINE HEALING"—SO-CALLED

A Letter to one Inquiring as to its scripturalness

AS to the question of "divine healing"—so prominent a theme with many to-day—it seems to me that one verse in Ephesians clears up the whole matter if carefully weighed. I refer to chap. 1: 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings*, in heavenly places in Christ." All the Christian's blessings are spiritual, in contrast to Israel's, which were of an earthly character. Ours are in heavenly places, not in the land of Canaan. This verse furnishes the key to the right use of the Old Testament promises. Every spiritual blessing which those that were of faith in Israel could claim, *we* can also claim, for all such are ours too; but the earthly blessings are not guaranteed to us at all. Who was more lacking of them than the suffering, persecuted apostles? If God, in His love and mercy, is pleased to grant us such out of His abundant grace, that is quite another thing.

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

We need not search the Old Testament Scriptures for the *Christian's* blessings therefore, as it is not there God has put them. To the New Testament we turn and ask: Is there, from Matthew to Revelation, one promise that believers in this Christian dispensation shall not be sick, or can always be healed if they are,

providing they exercise a certain amount of faith? We must answer, *Not one.* In fact the very contrary is not merely implied, but stated directly.

Timothy was sick—a dyspeptic evidently. Was he commanded to "claim the promises for healing," or to go to some person to be prayed for and anointed, and promised health if he did? No. The Holy Ghost, writing through Paul, says, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23). Would any cavil as to this? It is just as much the word of God as John 3:16 or the fifty-third of Isaiah. Yet it not only ignores the doctrine of "divine healing" but prescribes a suited remedy instead. Many similarly troubled have tried it and found the Great Physician knows how to treat the disorders of the body as well as to heal the soul.

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

Whether Paul's thorn in the flesh was a physical infirmity or not has been questioned, but how else could it be *in* the *flesh?* At any rate the principle is the same. Did he demand its removal? He prayed thrice

that it might be. Then the answer came—not that it would be removed, but, "My grace is sufficient for thee; for my strength is made perfect in weakness." Then he exclaims, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12: 7–9). Is there much glorying in *infirmities* among those who advocate "divine healing" in our day? Instead of that they generally regard infirmity, weakness, or ill-health as a matter of which to be ashamed, and as evidence of low spirituality, or weak faith. The apostle Paul would appear contemptible in their eyes if he could come among us again in the infirmities of which he speaks. He knew nothing of "opening his mouth and breathing in the resurrection-life of the glorified body of Christ, communicated by the Spirit," as I once heard a healing teacher put it. No, he had learned that, "If Christ be in you, *the body is dead* because of *sin*" (Rom. 8: 10, 1st part). And thus he was content to add his groans with those of the groaning creation while "waiting for the redemption of the body" (vers. 19–24).

The *present* redemption of the body is quite prominently insisted on by those who advocate the doctrine I am seeking to refute. Paul knew nothing of it. To him it was future, and referred to the time when Christ "shall change our vile body (or, the body of our humiliation) that it may be fashioned like unto His glorious body," etc. (Phil. 3: 21).

Of another servant he writes, "Trophimus have I left at Miletum sick." I have heard it confidently asserted that Trophimus must have been in a backslidden state or he would certainly have been healed. God does not say so. He was sick, and Paul says nothing of his privilege to claim healing, nor did he heal him himself, but

left him to learn in the presence of God whatever precious lessons his illness might be intended to convey.

In James 5: 14–16 we read, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." In every point, this passage is directly opposed to the present healing system; yet, strange to say, it is frequently glibly quoted as though it really supported it. Let us see.

In case of sickness what were they to do? Call in some brother or sister who is known as a healer, or supposed to be a remarkable person as to faith? Not at all: "Call for the elders of the church." Is this ever done to-day? Never! Why? Because in the present disordered condition of things it is absolutely impossible to find elders of *the* Church to call in. Man-made elders of one or another sect will not do. God-appointed elders of the Church composed of all believers alone could meet the conditions. Of such we read in Titus 1: 5–9, as also 1 Tim. 3: 1–11; but who has authority to ordain them to-day? Titus had, but Titus is gone. If any one else has, let him show his credentials. The fact is, only an apostle or an apostolic delegate ever had such authority. As we have neither the one nor the other in the Church on earth now, as a logical necessity we have no *officially* recognized elders either.

Now this consideration should prepare one to expect that the passage in James cannot be fully acted upon to-day, and a careful examination of the epistle only

confirms this. It was God's last word to "the twelve tribes" (chap. 1: 1), to whom promises of healing had been given in the Old Testament, and as such it is quite in keeping that it instructs them as to this in the new order of things. James is the bridge between Judaism and Christianity, and to be properly understood must be so looked at; else how can we account for verse 2 of chap. 2, where the word translated "assembly" is really "synagogue," and has no reference to the properly *Christian* company?

It is well to remember also that since then the ruin of the Church has come in. All is now in confusion; hence the power that wrought in the beginning is in great measure withheld now.

If, however, these considerations do not seem clear, a more important point yet is this. In James 5 no account is taken of the exercise of the faith of the sick one—only of the faith of those who pray for him. Is this true among divine-healers now? Is it not just the opposite with them? They excuse all their failures to heal by lack of faith on the part of the patient, which clearly shows that their entire system is different from that referred to here.

If any *can* act on James 5, and through their prayers healing be granted the afflicted people of God, we can only wish them God-speed; and doubtless the sixteenth verse is one of wide enough range to apply to all. There is nothing official about it. Tried saints in all ages since the Cross have proved the blessedness of it, but it is no question of faith on the part of the sufferer.

Another misapplied Scripture with the healers is Matt. 8: 16, 17, "When the even was come they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that

were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

An awful doctrine has been founded on this: that Christ bore *on the cross* our sicknesses as well as the judgment due to our sins. I say *awful*, because this would imply that He was Himself, as I heard a leader among them say on one occasion, "filled with every loathsome disease, and a living mass of corruption on the cross." Worse was said, which I shall not repeat. Alas, how little do such realize the meaning of their Satan-inspired words. "Neither wilt Thou suffer thy Holy One to see corruption" was true of that precious, "prepared" Body—in life as well as death. But in no other way could He have really made atonement for sickness; and if He has so done Christians could no more be sick than be judged for their sins.

The passage quoted by Matthew from Isa. 53 does not state this however. It says the fulfilment took place as He healed the sick during His life, in the exercise of His gracious ministry—not on the cross. He never healed a person that He did not bear, in His deep sympathies, all that the afflicted one suffered.

I think it unnecessary to say more. The words of Jesus Himself imply clearly that sick people need a physician (Matt. 9: 12), nor does He forbid a human one. Such an one was "Luke, the beloved physician" (Col. 4: 14). On the other hand, His word is ever true, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

H. A. IRONSIDE.

THE ETERNAL SECURITY OF THE BELIEVER

AN ADDRESS BY DR. H. A. IRONSIDE IN THE D. L. MOODY MEMORIAL CHURCH

Can a Believer Ever Be Lost?

IT has been announced that I will speak to you on a subject which has occasioned a good deal of controversy among the people of God. I want to take as a starting-point—not exactly as a text, because we shall be looking at a good many scriptures—Romans 8: 38, 39: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is the inspired answer to the question of verse 35: "Who shall separate us from the love of Christ?" That is, once we are Christians, once we know the love of Christ, once we have been justified by faith, who is there, what power is there, that can separate from the love of Christ? And the answer, how full, how clear, not a shadow, not a doubt, not a question left, when the apostle says that neither death nor life shall separate! Can you think of anything which is neither included in death nor in life? Neither death nor life shall separate!

Then, no unseen powers can separate the believer from Christ, "Neither angels, nor principalities, nor powers." These terms are used again and again in the New Testa-

ment, particularly in the Epistles, for angelic hosts, good and evil. When our Saviour rose from the dead He spoiled principalities and powers, that is, He defeated all the hosts of evil led by Satan; and so we may take it that the angels referred to here are good angels, and the principalities and powers are possibly evil angels. But there is nothing that good angels would do, and nothing that evil angels can do, which will result in the separation of the believer from Christ. And then further, he says, "Neither things present nor things to come." Again let me put the question, Can you think of any experience through which a believer might ever go which is neither a thing present nor a thing to come? And the Holy Ghost says that neither things present nor things to come shall be able to separate us from the love of Christ. As though that were not enough, He speaks in a more general way when He says that neither "height nor depth (nothing in heaven, nothing in hell), nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It looks to me as though we are pretty safe if we are believers in the Lord Jesus Christ.

Eternal Security: Its Meaning

When we speak of the eternal security of the believer, what do we mean? We mean that once a poor sinner has been regenerated by the Word and the Spirit of God, once he has received a new life and a new nature, has been made partaker of the divine nature, once he has been justified from every charge before the throne of God, it is absolutely impossible that that man should ever again be a lost soul. Having said that, let me say what we do *not* mean when we speak of the eternal security of the believer. We do not mean that it necessarily follows that if one professes to be saved, if he comes out to the front

in a meeting, shakes the preacher's hand, and says he accepts the Lord Jesus Christ as his Saviour, that that person is eternally safe. It does not mean that if one joins a church or makes a profession of faith, is baptized, becomes a communicant, takes an interest in Christian work, that that person is forever secure. It does not mean that because one manifests certain gifts and exercises these gifts in Christian testimony, that that person is necessarily eternally secure.

Our Lord Jesus Christ said to the people of His day, as recorded in Matthew 7: 21-23: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Such people then may have been very active in what is called Christian work—they have preached, they have cast out demons, that is, their influence has been such that men and women have found deliverance from satanic power through their ministrations in the name of Jesus, they have professed with their lips, they have accomplished many wonderful works, but they are found in that day among the lost, and when they plead their great activity and their earnestness in Christian testimony, the Lord says to them, "I never knew you." Notice, He does not say to them, "I used to know you, but you have forfeited My favor and I do not know you any longer." He says, "I *never* knew you."

The Sheep of Christ

You remember how He speaks of His own in John 10: 27-30: "My sheep hear My voice, and I know them, and

they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Of His own He says, "I know them." Of these others, in spite of all their activity, in spite of all their accomplishments, He says in the day of judgment, "I never knew you." That is a very solemn thing. That answers a question that is frequently put to us. I do not know how many times I have had individuals come to me with a hypothetical case like this: "Suppose a man who joined the church, who professed to be saved, who for a number of years was a very active Christian worker, perhaps a Sunday School teacher, perhaps an elder or a deacon in the church, maybe a minister; but after some years of apparent consistent Christian living and helpfulness in testimony he turns his back on it all, returns to the world, and utterly repudiates Christianity and now denies *in toto* the gospel he once professed. How does that square with your doctrine of the eternal security of the believer?" That does not touch the matter at all. The apostle John tells us how we are to understand a case like that. He says in the second chapter and the nineteenth verse of his first Epistle, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us," or literally, "that they were not altogether of us." That is, it is possible to do all the things that I have spoken of and yet never be regenerated. It is quite possible to join a church, to make a Christian profession; it is quite possible to observe the Christian ordinances, to teach and to preach, and yet never be born again. If one teaches and preaches the truth, it will produce good results, and will do men good whether the teacher or the preacher

be real or not, for it is the truth that God uses. Of course He can use the truth to better advantage when it is proclaimed by a holy man living to the glory of God than when it is proclaimed by a hypocrite. Nevertheless, God uses His truth regardless of who may proclaim it, and that explains how people may do mighty works in the name of Christ and yet never be born again.

Christ's One Offering

When we say that the believer in the Lord Jesus is eternally secure, we base it upon a number of lines of scriptural testimony. In the first place, we rest it upon the perfection of Christ's one offering upon the cross. Personally, I never can understand how thoughtful people, taught by the Holy Spirit of God, can carefully read the Epistle to the Hebrews and not see that throughout that Epistle the writer is contrasting the many sacrifices offered under law with the one sacrifice of our Lord Jesus Christ. That to which he particularly calls attention is this: under law every time an Israelite sinned, he needed a new sin offering, and every year the nation had to celebrate the great day of atonement when a new offering was presented to God for the people. Why? Because those sacrifices could never take away sin, they simply covered sin for the time being. But we are told in the tenth chapter of Hebrews that when the Lord Jesus Christ came into the world and offered Himself without spot to God, the effect of His sacrifice was eternal. Verse 14 makes this clear: "For by one offering He hath perfected for ever them that are sanctified." Perfected for how long? "Oh," says somebody, "as long as they are faithful." No, that is not what it says. "He hath perfected for ever." Why? Because the sacrifice is all-efficacious.

I am sure my brethren who deny the doctrine of the eternal security of the believer do not realize that in so

doing they are putting a slight upon the finished work of Christ, they are reducing the sacrifice of Christ practically to the level of the offerings of bulls and goats in the Old Testament dispensation. I am sure they do not mean to do that, for they love their Lord just as truly as, I trust I love Him, and they do not want to dishonor Him. But they are afraid that this doctrine will lead people to be careless about their lives, and therefore they stress the possibility of a man losing his salvation after he has once been justified by faith. But they do not pursue that to its logical conclusion, they do not see that it is a practical denial of the finished work of our Lord Jesus Christ. We are saved eternally because the sacrifice of Christ abides.

When I came to the Lord Jesus Christ and put my trust in Him, not only were all my sins up to the day of my conversion forgiven, but all my sins were put away for eternity. When a young Christian, I was taught something like this: I thought when I was converted that all my sins, from the time of dawning accountability up to that night when I put my trust in the Lord Jesus, were put away, and now God had given me a new start, and if I could only keep the record clean to the end of my life, I would get to heaven; but if I did not keep it clean, I ceased to be a Christian and I had to get converted all over again. Every time this happened the past was under the blood, but I had to keep the record clean for the future. What a God-dishonoring view of the atonement of Christ that is! If only those of my sins that were committed up to the moment of my conversion were put away by the atoning blood of Jesus, what possible way would there be by which sins I have confessed after that could be dealt with? The only ground on which God could forgive sin is that Jesus settled for all upon the cross, and when I trust Him, all that He has done goes down to my account.

What of Future Sins?

A lady came to me one day and said, "I do not get you there. I can quite understand that Christ died for the sins I committed up to the night of my conversion, but do you mean to tell me that Christ died for my future sins?"

I said, "How many of your sins were in the past when Christ died on the cross?"

She looked puzzled for a moment, and then the light broke in, and she said, "How foolish I have been! Of course they were all future when Jesus died for me. I had not committed any of them."

God saw all your sins, and He laid upon Jesus all your iniquity, and therefore, when you trusted Him, you were justified freely from all things. Do you say, "Does it make no difference then if a believer sins?" That is another question, and it would take a whole evening to go into that, but here is the point—the moment you trust the Lord Jesus as your Saviour, your responsibility as a sinner having to do with the God of judgment is ended for eternity, but that same moment your responsibility as a child having to do with a Father in heaven begins. Now if as a child you should sin against your Father, God will have to deal with you about that, but as a Father and not as a Judge. That is a line of truth that stands by itself, and does not contradict what I am now teaching. It explains some things that bewilder people when this doctrine is brought before them.

The Spirit's Perseverance

In the second place, we base the doctrine of the eternal security of the believer upon the perseverance and omnipotent power of the Holy Spirit of God. Look at the first chapter of the Epistle to the Philippians. Writing to these saints, the apostle says, when he thanks them for their

fellowship in the gospel from the first day until now, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Do you see that? Who began the good work in you if you are a believer in the Lord Jesus? The Holy Spirit of God. It was He who convicted you of sin, it was He who led you to put your trust in Christ, it was He who through the Word gave you the witness that you were saved, it is He who has been conforming you to Christ since you first trusted the Lord Jesus. Having thus taken you up in grace, the Holy Spirit has a definite purpose in view. He is going eventually to conform you fully to the image of the Lord Jesus Christ, and He never begins a work that He does not intend to finish. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." If when you were a poor sinner the Holy Spirit had power sufficient to break down your opposition to God and to bring to an end your unbelief and rebellion, do you think for one moment that He does not have power enough to subdue your will as a believer and to carry on to completion the work that He began?

People say, "I see you believe in that old Baptist doctrine of 'Once in grace, always in grace.'" Or another says, "I understand you hold that old Presbyterian idea of 'The final perseverance of the saints.'" I do not know why this should be called either Baptist or Presbyterian, only to the extent that Baptists and Presbyterians agree with the Book, and the Word of God clearly shows that once God takes us up in grace nothing can separate us from the love of Christ, so that evidently the expression, "Once in grace, always in grace," is a perfectly correct one. But, on the other hand, I am not so enthusiastic about the other expression, "The perseverance of the saints." I believe in it, I believe that all saints, all really belonging to God, will

persevere to the end, for the Book tells me, "He that shall endure unto the end, the same shall be saved" (Matt. 24: 13), and if a man starts out and makes a profession but gives it all up, he will never be saved, because he was never born again to begin with, he was never truly changed by grace divine. On the other hand, the reason he endures to the end is not because of any particular perseverance of his own. What I believe in, and what the Word of God clearly teaches, is the perseverance of the Holy Spirit. When He begins a work, He never gives up until it is completed. That is our confidence.

Experience and Faith

Forty-three years ago the Spirit of God in grace led me to trust the Lord Jesus Christ. I have had many up-and-downs since then, as the old folks used to sing in a colored camp meeting I attended:

"I am sometimes up and sometimes down,
But still my soul am heavenly bound."

I have had varied experiences, but the wonderful thing is this, the Holy Spirit of God has never given me up; and if at times I have been wayward and wilful and did not immediately bow before God and repent of my waywardness and wilfulness, then I found I had to come under the rod, my Father's rod, and He whipped me into subjection until I came to the place where I was ready to confess my failure and be restored to fellowship with Him. But I was just as truly His child while getting a good whipping as I was when the effects of it had restored me to fellowship. Your child does not cease to be your child when you have him over your knee and are using the slipper on him. It is because he is your child, and because you want him to grow up to be a well-behaved boy, that you do that. And so we believe in the perseverance of the Holy Spirit of God,

that having begun the work He will carry it on to completion.

New Creation

In the third place, we base the doctrine of the eternal security of the believer upon the fact of the new creation. In the fifth chapter of second Corinthians, verse seventeen, we read: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That verse may be rendered like this, "Therefore if any man be in Christ, this is new creation; old things have passed away, and all things have become new."

What do we mean by new creation? Just this: we were once in the place of death, we were once utterly lost and ruined. How did we get there? Follow me now. It was not by any act of our own. Do you say, "I did not get into the place of spiritual death by any act of my own?" No, you did not. Do you say, "I was not lost because of any act of my own?" No, you were not. But why were you numbered among the lost? Because you were born into the world a member of the old creation of which Adam the first was the head, and every child of Adam's race comes into the world lost and is under sentence of death. And so we read in this same chapter in verse 14, "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead."

The Two Adams

Let me try to make that clear. Here is Adam the first, the head of the old creation, and he was placed on trial in the Garden of Eden. The entire world was represented in him—you were represented in him, I was represented in him. As the Spirit of God says of Levi, "He was yet in the loins of his father, when Melchisedec met him" (Heb.

7:10), so we, every one of us, were represented there in Adam when the old creation was on trial. Adam failed, and God said, "In the day thou eatest thereof, dying thou shalt die." As a result of that failure the old creation fell down in death, and every person that has ever been born in the world since that time was born down there; no one has been born up here, where Adam the first started, except our Lord Jesus Christ, and His birth was a supernatural one. Therefore, as members of the old creation we were all dead, all lost; but now see what happened. Our Lord Jesus Christ came into the world—the written Word here speaks of Him as the living Word—and He stood on this plane of sinlessness. Adam was created sinless but fell; Jesus came, the sinless One, conceived of the Holy Ghost, born of a virgin mother, but He saw men down there in death, and at the cross He went down into death, down to where man was, and came up in grace from death. But He did not come up alone, for God has quickened us together with Christ, so that all who believe in Him are brought up from that place of death; and as at one time we were made partakers of Adam's race so now we are made partakers of a new creation. What does God do for us now? Does He put us where Adam was before and say, "Now behave yourselves, and you won't die again"? No, He puts us up higher than Adam could ever have gone except by a new and divine creation. "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6), and because we belong to this new creation we can never be lost. You were lost because the head of the old creation failed, and you went down with him. You can never be lost unless the Head of the new creation falls, and if He does you will go down with Him. But, thank God, He remains on the throne where God Himself has put Him, in token of His perfect satisfaction in the work He accomplished.

You may have heard of the Irishman who was converted but was seized with a dreadful fear that some day he might commit some great sin and lose his soul, that he might be lost after all, and he trembled at the thought. He went to a meeting and heard the words read, "Ye are dead, and your life is hid with Christ in God." "Glory to God!" shouted Pat; "whoever heard of a man drowning with his head that high above water?" We are linked with Him, we belong to the new creation, and that is why we shall never be lost.

Eternal Life Possessed Now

In the last place, we rest the truth of the doctrine of the eternal security of the believer upon the fact that the believer is the present possessor of eternal life. It is not merely that if we are faithful to the end we shall receive eternal life. There is a sense in which that is true, there is a sense in which our hope is eternal life. I am a Christian now if I believe on the Lord Jesus Christ; believing on Him I have eternal life, but I have it in a dying body. I am now waiting for the redemption of the body, and when the Lord Jesus comes the second time He shall change this body of my humiliation and make it like unto the body of His glory. Then I shall have received eternal life in all its fulness, spirit, soul, and body entirely conformed to Christ. In that sense I am hoping for eternal life. But over, and over, and over again, Scripture rings the changes on the fact that every believer is at the present time in possession of eternal life. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but *have* eternal life" (John 3: 14, 15). Adam's life was forfeitable life, he lost his life because of sin. Eternal life is non-forfeitable life, otherwise it would not be eternal. "For God so loved the world, that He gave His only begotten

Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16). Everlasting life is life that lasts forever, and we have it now. "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). "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

His Sheep Follow Him

I have purposely left this point until last because people generally take it for granted it will be the first passage used in taking up this subject. In John 10, reading from verse 27, we are told, "My sheep hear My voice, and I know them, and they follow Me." Notice these three things. It matters not what profession a man makes, if he does not hear the voice of the Son of God he is not a Christian, and therefore the Saviour does not know him as His own. No matter what profession he may make, if he does not follow the Lord Jesus Christ he is only a sham and a fraud and a hypocrite. He may follow for a little while outwardly, like those of whom the apostle Peter speaks who walk in the way of righteousness and then turn from it. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2: 22). If that dog had ever been regenerated and become a sheep, if that sow had ever been changed and become a lamb, neither would have gone back to the filth; but, you see, the dog was always a dog, and the sow was always a sow. They were just whitewashed, not washed white, they were never regenerated, and so went back to the old things. But the sheep of Christ are different. "They follow

Me," Jesus says. Be careful. Do not profess to be one of His sheep if you do not follow Him. It is the test of reality. There are many people who tell us, "At such and such a time I was converted, I went forward, I signed a card." You can do all of these things and be lost forever. What you need is a new birth, and when you are born again, you get a new life, and when you receive a new life, you love to follow Jesus, and if you do not, you are not a Christian. Take that home. Examine your own foundations a bit.

A Dangerous Doctrine?

People say, "If you preach this doctrine of the eternal security of the believer, men will say, 'Well, then it doesn't make any difference what I do, I will get to heaven anyway.'" It makes a tremendous difference what you do. If you do not behave yourself, it shows that you are not a real Christian. I know that a real Christian may fail, but the difference can be seen in Peter and Judas. Peter failed, and failed terribly, but he was genuine, and one look from Jesus sent him out weeping bitterly; his heart was broken to think that he had so dishonored his Lord. But Judas companied with the Lord almost three-and-a-half years, and was a devil all the time; he was a thief, and was seeking his own interest. He was even made the treasurer of that company, and he held the bag, but we read, "He bare away what was put therein" (John 12: 6), as this has been literally translated. At last remorse overtook him, not genuine repentance, and what was the result? He went and hanged himself. He was never a child of God. There is a great difference, you see, between a Christian and a false professor.

Justified by Faith

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life." Do you

believe it? I do not understand how people can read a passage like that and then talk about a Christian losing his life. It would not be eternal if it could be lost. "And they shall never perish, neither shall any man pluck them out of My hand." The original is very strong here. In the English a double negative makes an affirmative, but in Greek it only strengthens a declaration, "They shall never, no, never, perish." It is impossible, it is unthinkaable, that one who has eternal life shall ever perish. "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." Here I am, a poor lost sinner, but the Lord in grace picks me up and saves me, and I am in His hand. And now the Father puts His hand around too, and I am in the hand of the Father and of the Son, and the devil himself cannot get me unless he can loosen those hands. Could you think of any greater security than to be in the hands of the Father and of the Son? "Never perish"—"eternal life"—what wondrous words are these! Do not be afraid of God's truth. As well be afraid of the beginning of the gospel that God can freely forgive and justify a guilty sinner by faith in the Lord Jesus Christ. People try to put guards around that truth and say, "Yes, you are justified by faith if you have enough good works to add to it." That is not true; it is by faith alone, and good works spring from that. When you know you have eternal life, you will find your heart so filled with love to Christ that you will try to live for His glory.

Objections

There will be certain passages coming up in the minds of different ones, and they will say, "What he has said may sound logical enough, but what about this scripture and that?" Let me say, there is no possible scripture that will come to your mind that the present speaker has not con-

sidered carefully over and over again. I have not time in one address to go into all these, but I can assure you that having examined them all with the greatest degree of care, I have never been able to find one that can set aside this: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If you have a clear, definite, positive scripture, do not allow some passage that is perplexing, that is difficult of interpretation, that seems somewhat ambiguous, to keep you from believing the positive statement, "He that believeth hath everlasting life." It is because I have a salvation like this to offer to men, it is because God has sent me to proclaim a salvation like this to sinners, that I have confidence in inviting people to come to Jesus, for I know if they get in living touch with my Saviour He will make them His forever.

On two Friday evenings following opportunity was given for objectors to bring in their questions. These are taken up in detail in the pages that follow.

OBJECTIONS ANSWERED

I recently received from a gentleman a tract entitled, "All About the Eternal Security Doctrine." He is afraid that this doctrine may have a tendency to make people careless about their lives. I can sympathize with him in that for this reason: I was a Christian worker in an organization that believed in what is commonly called the Arminian view, that is, that when a person gets converted he has a good start for heaven, and then it is up to him to keep on going. As my old instructor used to say, "Get-

ting to heaven is like riding a bicycle; if I stop, I will fall off." I believed that thoroughly, so thoroughly that when people spoke to me about being eternally saved I used to say, "That is a doctrine of the evil one; that would mislead people and lead folks to become careless," until I had a rather rude awakening.

I found our halls were thronged by people who were getting converted over again every few weeks. It seemed as though that old hymn, "Ye Must Be Born Again," should really be sung, "Ye must Be Born Again, and Again, and Again." That puzzled me, for I never read of anything like it in the Bible. Then I found that the falling away doctrine had a tendency to make people very careless indeed. Let me give you a concrete example. A young man in whom I was quite interested had been addicted to a certain sin in his unconverted days. After he professed conversion he turned from that particular sin, but he confessed to me privately that he had gone out in the darkness of the night when no one knew where he was, and had fallen into the same sin many times. "How can you do it?" I asked him. "Well," he said, "I always make up my mind that I will commit the sin, and then get converted again when I come home." I saw from that how dangerous was the doctrine of being saved today and lost tomorrow. The last time I saw that young man, he said to me, "It's no use; this sin has such a grip on me I cannot stand it." "Don't yield," I said; "let me call in several of the others and let us pray with you." So four or five of us knelt and prayed very earnestly, but he rose again and clenched his fists, for he was in great agony, and said, "It's no use. I am going out to sin, but I am coming back to get converted afterwards." I never saw him again, and I do not know what became of him. That, you see, was one effect of this doctrine that a person loses his salvation when he sins, but can come back again and get converted any time he

desires. Certainly the Word of God teaches nothing like that. You can see that the Arminian view can be used to turn the grace of God into lasciviousness. It is possible for the other view to be misused also. But I want you to see that the misuse of any doctrine does not in itself prove the teaching is wrong. We need definite Scripture upon which to base our faith. If people have no conscience toward God, they can misuse any doctrine in the Bible. But what we want to get at is this: Are the objections brought against the doctrine of Eternal Security really tenable?

Ques. 1.—"Is not man an absolutely free moral agent?" as one objector insists. He says, "We can quote no scripture on unconditional eternal security, because there is none."

I do not know what he means, but of course there is no eternal security that is not based on personal faith in the Lord Jesus Christ; but this writer goes on to say, "When a man is saved, he is on God's altar to live or die, for service or sacrifice, and neither the devil nor demons can pull him off so long as he chooses by God's grace to keep himself in that place."

The fact of the matter is that man is not an "absolutely free moral agent." In his unsaved state he is the slave of sin "led by the devil captive at his will." When regenerated he is the servant of Christ, delighting in holiness and indwelt by the Spirit of the living God. I was not saved by placing my all on the altar. I was saved when I trusted Christ who gave Himself as the offering for my sin. I am not keeping saved by my surrendered life. I am "kept by the power of God." The same grace that saved is the grace that keeps.

I do not simply "choose" to keep myself in the place where I am secure. God has chosen me, and I say Amen

to His choice. But if it were possible for me to choose to abandon Christ, would I not perish? Yet the Word tells me Christ's sheep shall never perish. Let us look again at the words of the Lord Jesus in John 10: 27-29: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand."

I wish you would look at that 27th verse. Who is a sheep of Christ? One who hears His voice and follows Him. If a man says, "I am a Christian," but does not hear the voice of the Good Shepherd, and does not follow Him, that man is a hypocrite; he is not a Christian. Jesus says, "My sheep hear My voice, and I know them, and they follow Me." Notice the expression, "I know them." I pointed out in my former address that in Matthew 7: 22, 23, the Lord Jesus says, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Observe, He never says, according to Scripture, to any soul in the day of judgment, "I used to know you, but I do not know you now." He says, "I *never* knew you." That ought to clear up the whole question. He says of His sheep, "My sheep hear My voice, and I know them." Therefore, if one has ever been a sheep of Christ, the Lord Jesus knows him. Now if by some strange metamorphosis that sheep of Christ was changed into a goat, one of the devil's goats, and appeared at the day of judgment among the goats, Jesus could not say to that goat, "I never knew you." He would have to say, "I used to know you, bu I do not know you now." But He says, "I *never* knew you," because He gives His sheep eternal life. What is

eternal life? One asks, "If the spiritual life of Adam was conditional, how can the life of a believer be secure? Adam must have been eternal in nature." This shows how little well-meaning people distinguish between the life that God gave to Adam by creation and the life that He gives to us by regeneration. Adam's life was simply natural life and he forfeited that when he sinned, but God gives to believers eternal life, and that can never be forfeited. It would not be eternal life if it could. So He says, "I give unto them eternal life, and they shall never perish." He puts no conditions around that promise, "They shall never perish." The word "perish" is in the middle voice, so that if rendered literally in English, you would really have to make two words of it, because we do not have a middle voice. The words "perish" and "destroy" are the same in Greek. "I give unto them eternal life, and they shall never destroy themselves."

Sheep so easily destroy themselves. I was going over the desert when out among the Indians, and as we passed a bridge over a deep chasm, we heard the pitiable bleating of a lamb. We got out and went to the edge of the bridge, and saw the lamb about fifty feet down on a little ledge. It was a sheer descent of nearly two hundred feet to the creek below that. We looked to see whether there was any possible way to get down there and could not find any. That lamb had been eating, and had come to the edge and had looked down. There was that little ledge all green, and so down he went and ate all the green that was there before he found that he could not get back. We tried to lasso him, but were not expert enough to do that. We looked up, and already there were three great buzzards flying around, just waiting for the time when the little animal would give up. That lamb was destroying himself. Jesus says, "My sheep will never destroy themselves. I give unto them eternal life and they shall never perish"—

in the middle voice, "never perish themselves." Why not? Because they have the Holy Spirit dwelling in them.

The Word of God says, "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ." Jesus first says, "I give unto them eternal life," and then, "They shall never perish, neither shall any man pluck them out of My hand." Some may say, "Well, I know a devil cannot pluck me out, no angel would want to, and man could not, but I might pluck myself out." Then you would perish, would you not? And He says, "They shall never perish," before He tells you, "Neither shall any pluck them out of My hand." Is man an absolutely free moral agent? He was when God created him, but is he now? Is the sinner a free moral agent? What does Scripture say? "Ye are led by the devil captive at his will." What! A man who is led by the devil captive at his will, a free agent! "Know ye not, that he to whom ye yield yourselves servants to obey, his slaves ye are?" (Rom. 6: 16). Man is a slave to sin and Satan; he is not free. But now the gospel comes to the man, and he does have the power of decision, and when he decides for Christ he gets eternal life with all that that implies, and that life is the same life that is in the blessed Son of God. It is communicated to him, and now he is led captive in the chains of love to the Saviour's feet, and he does not want to be a free agent. He is glad to be a bondman, as Paul puts it, of Jesus Christ.

Ques. 2.—What about Matthew 24: 13? "But he that shall endure unto the end, the same shall be saved." Weymouth says, "He who stands firm unto the end."

The writer of this question recognizes that primarily this refers to the great Tribulation, but it is a principle that I believe every preacher of the Word should insist on. There is no use in people professing conversion, going forward,

raising their hands, going to an inquiry room, joining the church, getting baptized, taking communion, teaching a Sunday School class, doing missionary work, giving their money for Christ's work and going on like this for years, and then by-and-by drifting away, turning from it all, denying the Lord that bought them, refusing absolutely the authority of Jesus Christ, and yet professing to be saved. It is endurance that proves the reality of a work of grace within the soul. That is the difference between one who is merely reformed by the teaching of Christianity and one who has been born again. You see this very clearly when you contrast Peter and Judas.

Peter slipped and sinned grievously, but in spite of it all he endured to the end. Jesus said, "I have prayed for thee that thy faith fail not," and though his outward life for a brief period was not what it should be, his faith remained, and Jesus restored him, and he went on to the end of his life until crucified for his Saviour. Judas was one of the chosen, he was with the apostolic band but never was regenerated, and so when he sinned and sold his Lord, he turned away an apostate and died a suicide. Jesus said of him long before, "Have not I chosen you twelve, and one of you *is* a devil?" not, "One of you is in danger of becoming a devil," but "One of you is a devil." And we are told, "Judas by transgression fell, that he might go to his own place" (Acts 1: 25). Peter was a backslider, Judas was an apostate, and there is a great difference between the two. If a man says, "I am saved," let him prove it by going on. That is why I say we should not be afraid of the doctrine of the eternal security of the believer. Some say, "But I knew a man who was a wonderful Christian, and now he has given it all up and says he is still saved." He is only deceiving himself. The next time you see him you tell him that the Bible says, "He that shall endure unto the end, the same shall be saved." There is

no use your carrying on a profession if your life does not prove it to be real. Men can misuse any doctrine.

Ques. 3.—What about the scripture found in John 8: 31? "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed." Is not the condition for permanent discipleship, "If ye continue in My word?"

Certainly. Every man who knows the truth of eternal security believes it. There is no use for a person to profess to be a disciple of Jesus if he does not continue. It is this that proves there is a genuine work of the Spirit of God in his soul.

Ques. 4.—What about John 6: 66?—"From that time many of His disciples went back, and walked no more with Him."

That has happened all down through the centuries. Jesus distinguishes between a disciple and "a disciple indeed," or between one who is only a disciple and one who is a true believer. The Greek word translated "disciple" means "a pupil," or "a learner." There were many who up to a certain point learned of Jesus, and they were learning more and more every day as they listened to Him. But when He declared, "Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John 6: 54), they said, "That is too much for us; we are not going on with this man," and they went back. It was not a question there of whether people were born again and lost, but whether they who had been numbered among the learners would go on learning and let Him be their teacher, or whether they would refuse further instruction and turn back. We are not told that even those who turned back never again returned.

Ques. 5.—John 6: 67, "Will ye also go away?" What about this question?

The question and the answer bring out the very thing I am speaking of. He turned now to the apostles, that little group who had accompanied Him so long, and said, "Will ye also go away?" and Peter said what every truly converted soul always says, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6: 68). If you are really born again, that is always the answer. I remember reasoning on this subject with a dear good brother for something like two hours one day, and he was insisting that a man could take himself out of the Lord's hand. I said, "Why do you keep insisting on this? Are you sure that you are saved?"

He said, "Absolutely."

"How long?"

"Forty years."

"And you have been kept for forty years? Do you want to take yourself out of the Lord's hand that you are talking like that?"

"Certainly not."

"Well," I said, "you are better than your creed."

That is just the point; if a man is born again, he never wants to take himself out of Christ's hand even if he could. Christ alone is the One who satisfies the soul.

Ques. 6.—How about 2 Thessalonians 2: 3?—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The word translated "falling away" is "apostasy" in the original. That has nothing to do with the question of individual salvation. It does not touch this doctrine. Can you not see that it is a prophecy of what is happening all about us at the present time? Recently we were told that seventy-five per cent of the ministers in the Church Federation in the city of Chicago signed a questionnaire saying

that they did not believe in some of the great fundamental truths of the Bible. There you have apostasy. Does that mean that these ministers were all Christians once and now are not saved? My dear friends, I am afraid the whole trouble is that most of them have never been born again at all. They do not know anything of regenerating grace, and therefore are quite ready to apostatize from the doctrines held sacred by the great evangelical denominations. I remember when a certain preacher came out with a blatant attack on the doctrine of blood atonement. It shocked a lot of people who had been reading his books, and they said, "Isn't it strange that a man once such a fine Christian now denies the blood of Christ?" I sat down and read every one of his books, and found that he never mentioned in any of them the blood of Christ or Christ's death on the cross, excepting in one when he spoke of the example of humiliation Jesus set by going to the cross. But never one other reference to the death, the blood, or the atonement. Later he stated: "They charge me with giving up the doctrine of blood atonement; I never believed it." He showed that he was simply an apostate. These things had no place in his heart or life. The apostasy is coming, it is coming fast; the great professing church is going into it, but not one born again person will ever bow to the antichrist.

Ques. 7.—What about Hebrews 12: 14?—"Follow peace with all men, and holiness, without which no man shall see the Lord."

That is exactly what we stand for. Any one who says, "I am a Christian," and does not follow peace and holiness will never see the Lord. But I remember how that used to trouble me. When a young Christian, I was taught that when I was converted all my sins up to that moment were put away, and then it was as though God said,

"I have wiped off the past and have put you back where Adam was before he fell: if you can keep the record clear from now to the end, you will be saved, and you will get to heaven." I started out and soon began to fail, and then they said to me, "The trouble with you is you have not got holiness yet. If you get that you will be able to live the right kind of a life." I said, "What is this blessing of holiness?" and was told, "When God saved you, He only justified you."—*Only* justified you?—"He forgave your past sin, but now you have to get sanctified, and that means you must have all your inbred sin rooted out, and you will get true holiness." I thought, "But it didn't work very well with Adam," and it rather bothered me. Yet they assured me that was the thing, and so I went in for it and for six years I struggled.*

I was working on a text that is not in the Bible, "Without holiness no man shall see the Lord." I heard many sermons preached on it, and sometimes I preached on it myself. I had a large red banner with that text in white letters, and I tried to get holiness, and sometimes I thought I had it, and then something would go wrong, and I would have to try to get it all over again. I shall never forget the first time I read it, "Follow peace with all men, and holiness, without which no man shall see the Lord." I thought it said, "Without holiness it is impossible to see God." I thought I had to get perfect holiness in this life, but what it says there is, if you do not follow holiness you will not see the Lord. Every Christian follows holiness. A man who says, "I am a Christian," and does not follow holiness, is either self-deceived or a hypocrite. We maintain this with all our hearts.

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* I have taken this whole subject up much more fully in one of my earlier books, "HOLINESS: THE FALSE AND THE TRUE." Same publishers.

Ques. 8.—What about Romans 6: 16?—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

I have already spoken of that. Romans 6 is like the book of Exodus. When the children of Israel were in Egypt they obeyed Pharaoh because they had to; when they were brought to God in the wilderness, Pharaoh's power was broken and they became the servants of God. We, in our unsaved days, were servants to sin; now, as Christians, we are servants of God and we are to walk before God in holiness and righteousness.

Ques. 9.—Ezekiel 18: 24: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doeth, shall he live?"

Is it not strange for anyone in this dispensation of grace to quote a passage like that, as though it had anything to do with the question of the soul's salvation? Go back and read Ezekiel 18. Of what is it treating? We read in the twenty-first verse, "If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die." Is that grace? No, that is law. That is just the quintessence of law. Do you believe that if a wicked man turns from his wickedness he will live? If this is true, why did Jesus die? Would you preach that to sinners? Would you have me stand up and say, "You wicked people, you have been doing wickedness; you start in tonight to do righteousness and you will live"—would you have me preach that? I would be deliberately deceiving people if I told them that. But you see here God was testing people under law and said, "The man that doeth these things shall live...But when the righteous

turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." And what has happened? Not one man ever continued in all the things that are written in the book of the law to do them. Therefore, they were all under sentence of death. How then were they to be saved? By turning over a new leaf? Oh, no; but by confessing that they had no righteousness. If they had, it would only be filthy rags. But now they find all their righteousness in the Lord Jesus Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption." Do not ever quote Ezekiel 18 as though it were gospel. It is law. And then remember the "life" spoken of in Ezekiel is not eternal life in Christ. It is life here on earth prolonged under the divine government, because of obedience, or cut short because of sin.

Ques. 10.—What about 2 Peter 2: 20 to 22?—"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Does it say, "But it is happened unto them according to the true proverb, The *sheep* is turned to its own vomit again?" No, it does not. It says, "The *dog* is turned to his own vomit again." How many of these dogs there are! They escape the pollution of the world temporarily by the knowledge that comes through the Lord Jesus Christ. If

you were brought up in a Christian home and taught the knowledge of the Lord Jesus Christ from your youth, you escaped a greal deal of the pollution of the world. But after you have known all these things, you can turn aside; you can take your own way into the world and live in its filth and pollutions. What does that prove? That you used to be a Christian and are not now?—that you used to be one of Christ's sheep but are no longer? Oh, no. What then? It proves that, "The dog has gone back to his own vomit again, and the sow that was washed to her wallowing in the mire." The remarkable thing about this doctrine of the eternal security of the believer is that many of the greatest men of God who have ever lived have believed in it. C. H. Spurgeon, D. L. Moody, Dr. R. A. Torrey, Dr. A. C. Dixon, and scores of others whom we revere, believed in it. C. H. Spurgeon said very beautifully, "If this dog had ever been born again and gotten a sheep's nature, it never would have gone back to its own vomit; and if this sow had ever been regenerated and had the heart of a lamb put in it, it never would have gone back to its wallowing in the mire." It is not a question of a sheep of Christ perishing. The devil has a lot of washed sows, but they are not, and never have been, Christ's sheep.

Ques. 11.—Now we come to the crucial text, Hebrews 6: 4-6.

Watch this carefully. See if I read it correctly. "For it is *quite* possible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to *renew them again* unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Is that what it says? You believe that a man can be once enlightened, made a partaker

of the Holy Ghost, can taste the good word of God and the powers of the world to come, but fall away and then repent; don't you? That is what all the folk believe who do not believe in the eternal security of the believer. What are you going to do with your backslider? If backsliding and apostasy are the same, don't you see this passage is the worst possible passage in all the Bible for their favorite doctrine?

If those who hold that a man can be saved over and over again will ponder this passage I am sure they will see how fatally it knifes their theory.

This is the way it reads: "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 of the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." If this passage teaches that a man once saved can be lost again, then it also teaches that if that man is lost again, he can never repent and be saved. In other words, if that passage teaches that a man once saved can be lost again, it teaches that if you have ever been saved and you are now lost, you have a through ticket for hell, and there is no turning back. You are checked right through. But what is the real question here? It is almost impossible to explain it in a minute or two, for you need to study the entire fifth and sixth chapters of Hebrews together.*

The apostle is speaking to people who have the Old Testament and have been intellectually convinced that Jesus is the Messiah but who are exposed to persecution if they confess His Name. Even if not genuine, they know that Jesus is the Messiah, and they must have felt the power and

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* May I refer the inquiring reader to my book, "STUDIES IN THE EPISTLE TO THE HEBREWS." Same publishers.

seen the evidence of His authority in the miracles wrought. Yet they can turn their backs upon it all and go back to Judaism, and go into the synagogue again and say, "We do not believe Jesus Christ is the Messiah, the Son of God; we refuse the authority of this Man. He should be crucified." "They crucify to themselves the Son of God afresh, and put Him to an open shame." The apostle says, "Do not try to do anything there; you cannot, for they have gone too far. They are apostate." It proves that they are not real Christians. In verse 9 we read, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." That is, you could have all these things and not have salvation. You say, "I don't think so." But look at it, "It is impossible for those who were once enlightened." What does that mean? Born again? No one could listen to a gospel address without being enlightened. "The entrance of Thy words giveth light, it giveth understanding unto the simple" (Ps. 119: 130).

"And have tasted of the heavenly gift." It is one thing to taste; it is another thing to eat. Many a person has gone that far and never been saved. The angel said to Ezekiel, "Son of man, eat this roll." But the angel saw that Ezekiel had only tasted it, so he commanded, "Son of man, cause thy belly to eat it." It was in his mouth, and if his head had been cut off all the truth would be gone, but "God desires truth in the inward parts."

"And were made partakers of the Holy Ghost." They were neither sealed, nor indwelt, nor baptized, nor filled with the Spirit. He does not use one of the terms that refer to the Spirit's great offices, but says, "And were made partakers of the Holy Ghost." Did you ever see a man in a meeting where the Spirit of God was working in power, and have you ever gone over and talked to him and said, "Don't you want to come to Christ?" And he has answered, "I

know I ought to come, I can feel the power of the Spirit of God in this meeting. I know this thing is right and I ought to yield, but I don't want to, and I won't." And he goes away resisting the Spirit although he was a partaker. So these people described in Hebrews 6 had been in this way outwardly acquainted with Christianity, but they now denied it all. For such there could be no repentance.

Now in order to prove that this is the correct interpretation of the passage, let me draw your attention to Hebrews 6: 7-9: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Notice in the first place, all these things he speaks of in verses 4 and 5 might be true of a man and yet he would not have salvation. But he says, as it were, "Though we have given you this warning, we are persuaded better things of you; you have gone farther than these apostates ever did, you have been saved; and so do not think we are confounding you with people like these." He uses this little parable to make clear what he means. Here are two pieces of grass growing side by side, we will say, just separated by a fence. The earth is the same, the same sun shines on them both, the same kind of rainfall waters them both. When the time of harvest comes, one of these plots brings forth herbs, but the other only thorns and briers. What is he teaching here? This is a message to the Jews, trying to make them see the reality of Christ's Messiahship and His fulfilment of all the types of old. These two plots of ground are two men, they are the hearts of two men. We may think of them in this way to make it all more graphic. They

grow up side by side, they both are taught the Bible, they both go to the same synagogue, both wait for the Messiah, both go down and listen to John the Baptist preach, perhaps both were baptized by John the Baptist, confessing their sins. John's baptism was not salvation, it was just looking forward to the coming of a Saviour. Both of them hear the Lord Jesus, both of them see Him do His works of power, both are in that crowd watching when He dies, both are there when the throngs go out to see the open tomb, both are near when He ascends to heaven, both see the mighty work of the Spirit on the Day of Pentecost, both of them moved in and out among the apostles, and outwardly you could not see any difference between them. But by-and-by persecution breaks out. One of them is arrested, and they say to him, "Deny Jesus Christ, or you will die."

He says, "I cannot deny Him; He is my Saviour."

"Then you will die."

"I am ready to die, but I cannot deny Him."

The other one is arrested and they say, "You must deny Christ or die."

He says, "I will deny Him rather than die. I will go back and be a good Jew again rather than die."

"Come out here, then."

They had a terrible way of taking him back. I remember reading how in such a case, they took him to an unclean place where a man slew a sow, and this one going back to Judaism, in order to prove his denial, spits on the blood of the sow and says, "So count I the blood of Jesus the Nazarene." And then they purify him and take him back. Could any real believer in Jesus do that? What made the difference between the two?

Those plots of ground had the same rain, the same sunshine, but there were different crops. What was the difference? One of them had the good seed and brought forth

good fruit, the other did not have the good seed and brought forth thorns and briers. These two men were both familiar with the truth, but one received the incorruptible seed, the Word of life, and brought forth fruit unto God. The other has never received the good seed, and the day comes when he is an apostate.

If you will keep in mind the difference between an apostate and a backslider, it will save you a lot of trouble over many scriptures. The apostate knows all about Christianity, but never has been a real Christian. The backslider is a person who has known Christ, who did love Him, but became cold in his soul, lost out in his spiritual life. There is not a Christian who has not often been guilty of backsliding. That is why we need the Lord as our Advocate to restore our souls. When backslidden, it is not our union with Him that is destroyed, but it is our communion. You may say, "Why are you so sure that a real Christian does not apostatize?" Because God says so in His Word. 1 John 2: 18: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Antichrist means "opposed to Christ." The apostate is always a man opposed to Christ. A man says, "I have tried it all, and there is nothing in it," and so denounces Christ. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." The words, "no doubt," are in italics, and really cast a doubt. Leave those words out for they do not belong in the Greek text, and read it, "They went out from us, but they were not of us: for if they had been of us, they would have continued with us." And then he adds, "They went out, that they might be made manifest that they were not altogether—that is the literal rendering—of us." In other words, they were with us in

profession, in outward fellowship, but not altogether of us, because they had never really been born of God. This explains the tenth chapter of Hebrews also which is the next passage brought up here as an objection.

Ques. 12.—Explain Hebrews 10: 28, 29: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" People are troubled here, for they say, "Well, this man was surely a Christian, because it says that he was sanctified."

That does not prove that he was necessarily a Christian. The whole nation of Israel was sanctified by the blood of the covenant; in a certain sense the whole world has been sanctified by the blood of the cross. If it were not for that blood shed on Calvary's cross the whole world would be doomed to eternal judgment, but because Jesus died for the entire world God says, "Now, I can deal with all men on the ground of the blood of the cross," and, as we often put it, the great question between God and man today is not primarily the sin question. Why? Because the blood of Christ answers for sin. What is the great question? It is the Son question:—How are you treating God's Son who died to save you? Christ has died for all men, His blood is shed for the salvation of all men, and it will avail for every sinner in all the world if they trust Him. See John 3: 18, 19.

Here is this Hebrew who has followed along to a certain point, and now the question comes, "Will you confess this Christ as your one great Sin Offering no matter what it means?" And he answers, "No; I cannot do that. I am going back to the temple. There is a sin offering there,

and I will not have to suffer as I may if I confess Jesus Christ." But he cannot do that. God does not accept that any more, "There remaineth no more sacrifice for sins." "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." "There remaineth no *other* sacrifice for sins" is the true meaning. This sacrifice at the altar was commanded by God. He said, "If you sin, you must bring a sacrifice, and I will accept you." "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17: 11). "All right," this Jew says, "I have a sin offering." But he has met Jesus Christ or heard of Him as the great Sin Offering, he knows that God accepted Him and raised Him from the dead; he has all this knowledge, but having it all he is afraid to come out definitely and confess Christ as his Saviour. He says, "I do not need this Sin Offering, I will go back and be content with the sin offering of the temple." Before Jesus came that was acceptable, because it pointed to Him, but now He has come. If you reject Him, there remains no other offering. This passage, you see, has nothing to do with a real Christian turning from Christ, but with a man thoroughly instructed who refuses to accept Him. And how many people there are, not only among the Jews but in Christendom, who are refusing this Sin Offering.

Ques. 13.—The next passage brought up is Luke 9: 61, 62: "And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

What a terrible thing it would be if this were the way into heaven! How many thousands of earnest Christian

people there are who have allowed what they thought was their responsibility to their friends to keep them from fully following Christ. Suppose they went to heaven only on the ground of fully following Him. You see these Jews were looking for the kingdom, and many said, "I will follow Thee, but my friends have a claim on me." "No," the Lord says; "I must come first. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." That is the test of discipleship. But it is necessary to distinguish between salvation by grace and reward for faithful discipleship. The rewards are connected with the kingdom. No matter how faithful I may be as a Christian, it does not give me any better place in heaven than if I were taken there the moment I was saved. Suppose the very instant you were converted you dropped dead; would you have gone to heaven? Yes; you would have gone there on the ground of God's delight in the work of His Son. Suppose you were converted fifty years ago. There have been ups-and-downs in your life; but you have been saved all those years. Where would you go if you died suddenly? To heaven. On what ground? On the ground of God's delight in the work of His Son. There is not a bit of change in fifty years. "But," you say, "I have been a wonderfully faithful Christian." Have you, indeed? I am surprised that you should think so. The more we serve Him, the more most of us feel how unfaithful we have been. But you insist, "I have been a very faithful Christian." Does that make you any more fit for heaven than you were the moment you trusted Jesus? You ask, "Does faithfulness as a disciple go for nothing?" It goes for a great deal, but it has no saving merit. You have a place in the Father's house on the ground of pure grace, but the Father's house is not the only thing before us, there is also the kingdom of God. "Then shall the righteous shine forth in the kingdom of their Father." And

here there are different rewards according to the measure of faithfulness in this life.*

Here was one to whom the Lord said, "I want you to follow Me to Africa or India," and he said, "O Lord, suffer me first to go and bury my father. I have an old father here, and cannot bear to leave him as long as he lives. After he is dead, I am willing to follow Thee." And the Lord says, "Let the dead bury their dead." Of course, if he had the responsibility of providing for his father, that would be a different thing. Because that man has not the faith and courage to make that break, does he cease to be a Christian? He may stay at home, he may be of great value and great use, but when he comes to the judgment-seat of Christ there is a reward he might have had that he will not have, because he did not go the whole way with the Lord Jesus Christ. If going the whole way entitled men to heaven, none of us would ever get there. But as we go, as far as we understand, the whole way, He is going to reward us. If people could learn to see the difference between salvation by grace and reward for service, this question would settle itself. From this point on, most of these objections really have to do with this very fact.

Ques. 14.—Take the next one, Hebrews 3: 12-14: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." That is one of the "if" verses. Another one is found in 1 Corinthians 15: 1, 2: "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 be-

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May I refer to another of my booklets, "Salvation and Reward." 10 cts. Same publishers.

lieved in vain." Another one is found in Colossians 1: 21-23: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable 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, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." I might add others to these, but here are three "ifs."

What does the Spirit of God mean by bringing these "ifs" in? In every one of these instances He is addressing bodies of people. I stand here to address you as a body of people. If I were to ask everybody who professes to be a Christian to stand, I suppose nearly everybody would rise. Would that prove that you were all Christians? It would show that you *profess to be* Christians. What would prove that you really are? "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." You profess to have received the gospel; you are saved if you keep in memory what has been preached unto you. If you do not, it just shows that there is no reality.

The faith here is not the faith by which you are saved, it is not the faith by which you believe; but it is that which you believe. Jude says, "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). That is the body of Christian doctrine, and, if a real Christian, you will stand for that Christian doctrine to the end, but if not, you may become a Mormon, or a Christian Scientist, or a Theosophist, or something like that. Then you simply show there is no reality. It is a very easy thing to say, "I am saved;" it is another thing to prove it.

Ques. 15.—What of 2 Peter 3: 17?—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

We come back to what we were speaking of a few minutes ago. There is always a possibility of a real Christian falling, and we need to be warned again and again. How many we have known who at one time had a bright Christian testimony but fell. They were not watchful, they were not prayerful, and they stumbled and fell. Does that mean they are lost? No; not if really born again. If born again, they have received eternal life; and if people thus fall, that is where the restoring work of the Spirit of God comes in. David fell in a most terrible way, but says, "He restoreth my soul;" and sometimes in restoring His people's souls God has to put them through very bitter experiences. He loves them too much to let them be happy when away from Him.

Ques. 16.—Explain this passage—"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2: 18). A writer says, "We see here the possibility of having our faith overthrown."

That is not what Paul is talking about. He is speaking of *the* faith. Again you must make the distinction. Our faith is that by which we believe. We believe God; that is faith. But we believe the truth that God has revealed to us, and that truth is *the* faith, and that is what has been overthrown in the mind of the professed believer, in this instance. That is the same thing as you get in 1 Timothy 5: 15: "For some are already turned aside after Satan." Some real Christians do that, but what a blessed thing to know the Lord goes after them and never gives them up.

Ques. 17.—May we not let the things of God slip away from us?—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2: 1), or, in other words, "Lest at any time we should drift away from them."

This is the same warning again. You have listened to

precious ministry from men of God who have preached the Word to you. You have had such instruction as many never have had. You will be terribly guilty if you drift away from it. You need to "continue in the things which you have learned." But if we were all to lose our salvation every time we drifted into some erroneous thing, how serious it would be! Is there anyone here who has never done a little bit of drifting?

If sin will separate me from Christ, how much sin? How can I ever be sure how much sin? Is there a Christian here who has not sinned to-day? Is it not a fact that every one of us sins in thought, or word, or in deed, probably every day of our lives? Is there ever a night that you can kneel before God and say, "Lord, I thank Thee that I have not sinned in thought or word or deed to-day?" I am sure no honest Christian can say that. How far do you have to sin in order to break the link that binds you to Christ? You never could be sure that you are saved from one day to another, and you would not leave any room for the restoring work of God, if your salvation depended upon your personal faithfulness.

Ques. 18.—What about such a scripture as this?—"Be thou faithful unto death and I will give thee a crown of life?" (Rev. 2: 10). How can you say that a man is saved for eternity when the Lord says you must be faithful to the end?

A crown of life is not salvation, it is reward. There are five crowns: the incorruptible crown for faithfully running the course; the crown of rejoicing for winning souls; the crown of righteousness for those who love His appearing; the crown of life for those who suffer for Christ; the crown of glory for those who feed the sheep and lambs of Christ's flock. I might lose all of those crowns and yet not lose my salvation. The Word says, "If a man's work shall be burned....he himself shall be saved; yet so as by fire" (1

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Cor. 3: 15). But I do not want to be saved that way. I want to win the crown of life. "Be thou faithful unto death, and I will give thee a crown of life."

Ques. 19.—Explain Hebrews 10: 37-39: "For yet a little while, and He that shall come will come, and will not tarry ....If any man draw back, My soul shall have no pleasure in him."

Look at the next verse, "But *we* (Who? Real Christians) are not of them who draw back unto perdition; but of them that believe to the saving of the soul." If a person has believed to the saving of the soul, there is no danger of his "drawing back unto perdition." It is a terrible thing to be intellectually convinced and stop there.

Ques. 20.—Now I am referred to Rev. 3: 15, 16, where the Lord speaking to the church at Laodicea says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

Is this an individual who has once been saved and is so no longer? The Lord is talking to a church. Did you ever see a church like the one at Laodicea, a church neither hot nor cold, one where you could not tell whether it was for Christ or against Him? And then the Lord says to that church, "Because you are just lukewarm—there is profession—but you are neither hot or cold, I will spue thee out of My mouth. I won't own you as a church at all." That does not say that there may not be individuals in the church who are children of God, just as in the church at Ephesus. He said to them, "If you do not repent, I will remove your candlestick." A candle, you know, is to give light.

Every time I go down town I pass a church that D. L. Moody used to belong to. It was an evangelistic center in the city in his day, but today it is a very center of Modernism, and the Gospel is never preached there. Every

time I look at it I think of the time Moody was there and it stood firmly for the truth, and I say, "Their candlestick is removed." There may be some true Christians in that church, some of the dear old people who were in it years ago, and maybe their membership is still there. It does not say that *they* are not Christians because the church as such has lost its witness for Christ.

Ques. 21.—Here is a verse I am surprised to find used to prove the "falling away" doctrine. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 18).

What has that to do with the question? What is Peter saying? "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4: 17). I suppose that God's children have faults. I know they have to be judged for their faults by the Father in correction, and God will deal very solemnly and seriously with them about their failures. There would be no need of judgment if they were all perfect Christians, but if God deals with His own people in this way, and if the righteous be saved through difficulty, "where shall the ungodly and the sinner appear?" That has nothing to do with the question of whether the Christian is saved for eternity or not.

Ques. 22.—John 15: 1-6 is the next passage questioned.

This chapter is not discussing the question of eternal life but of fruit-bearing. There are a great many believers who bear very little fruit for God, but all bear some fruit for Him. There are many people in the Vine (and the Vine speaks of profession here on earth) who bear no fruit for Him, and will eventually be cut out altogether when Jesus comes. There will be no place with Him because there is no union with Him. There are no natural branches in the living Vine. We are grafted in by faith. I do not know

much about grafting, but I do know that it is one thing to put a graft in, and it is another thing for a graft to strike. It is one thing for a person to be outwardly linked with Him, and quite another for that person to have life in Christ. What is the test that proves whether he is really in the Vine? If he bears fruit. All who have life bear some fruit for God. If there is no fruit, you can be sure there is no life, no real union with Christ.

Ques. 23.—Will any Christian who passes away with unconfessed sin have an opportunity to make things right after death? Is the judgment-seat of Christ the time when all misunderstandings and discords among Christians will be made right?

It is questionable if any Christian ever died who did not have some unconfessed sin to his record. While sin might be confessed in a general way, yet who of us has ever definitely confessed all his sins? But the precious blood of Christ answers for every sin a believer has ever committed. At the judgment-seat of Christ the Lord will go over the entire life since regeneration, giving His mind about everything, and the believer will then for the first time see each detail in the light of God's infinite holiness. Everything there will be dealt with so that the believer's failures will never be referred to again for all eternity.

Ques. 24.—Is there any difference between the book of life and the Lamb's book of life?

Yes, the book of life is the book of the living. It is the record too of profession. From this book names may be blotted out. The Lamb's book of life is the record of the eternal purpose of God. Names inscribed there are written from the foundation of the world. In other words, one book speaks of responsibility, the other of pure grace.

No Christian will ever have his name blotted out of the Lamb's book of life, for all such have eternal life—which is unforfeitable and everlasting.

THE HOLY TRINITY

An Address

by DR. H. A. IRONSIDE

I ASK your attention to that tremendous theme, the Holy Trinity, and I am going to read, not exactly as a text but as a starting point, the most frequently quoted text in the Bible. I do not think there can be any question as to what that text is. In tens of thousands of churches in this and other lands all over the world, two or three or more times every Lord's Day and uncounted thousands of times at week-night services this text is quoted. It is the last verse of the 13th chapter of the second epistle to the Corinthians. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

Surely I am correct in saying there is no other verse in the Bible that is quoted and has been quoted throughout all the Christian centuries more frequently than this one, and it sets before us in a very definite way the unity of the Godhead and yet the three persons in the Holy Trinity. The truth of the Holy Trinity forms one of the great revelations of grace. I do not mean by that that we never find the Trinity in the Old Testament. We do, but not so definitely as in the New Testament.

The very first verse of our Bible does more than suggest a trinity in the Godhead. It positively affirms it. We read in Gen. 1:1, "In the beginning God created the heaven and the earth." It is a well-known fact that the Hebrew word for God here is Elohim, and the "im" at the end of a Hebrew noun is the plural form. In Hebrew, as in some other languages, there are three numbers, singular, dual and plural. The singular, of course, is one; the dual is two and the plural signifies that the noun refers to three or more. The singular for God is El, or Eloah, the plural Elohim. There is no dual in this instance. So we read here, "In the beginning Elohim (the Triune God) created the heavens and the earth." It has often been pointed out by scholars that while the word "God" is in the plural, the word "created" is singular, so this in itself suggests the wonderful mystery of the Trinity acting in unity; three persons in one God, acting together, in the creation of the universe. It is perfectly right to say we believe in God the Father, Creator of the heavens and the earth; also correct to say God by His Spirit made the heavens and the earth; also correct to say that the Son was the Creator. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

In the book of the Prophet Isaiah there are two very prominent scriptures that bring the three persons of the Godhead clearly before us. In chapter 48, verse 16, we hear Messiah speaking. Throughout this section of the book the Spirit of God brings before us the coming and rejection of our Lord Jesus Christ, Israel's Messiah, and in verse 16 Messiah, speaking through the prophet, says this, "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me." We know that these words refer to the Lord Jesus Christ for we read in God's Word that He declared "In secret have I said nothing" (John 18:20), and this is the passage to which He referred. So here we are listening to the voice of the Lord Jesus Christ, Israel's Messiah, the eternal holy Son of God who was to be manifested in the flesh. "I have not spoken in secret from the beginning; from the time that it was, there am I: and now (looking on to the Incarnation) the Lord God, and his Spirit (that is, the Holy Spirit), hath sent me (that is, the Son)." So there you have the Trinity in the book of the Prophet Isaiah. It is often said the Old Testament doesn't tell us anything about the Trinity of the Godhead and some of our Jewish friends consider the doctrine of the Trinity as solely a Christian idea, but there is no question but that here in Isaiah you have the three persons

definitely indicated—Messiah (the Lord Jesus Christ), God the Father and the Holy Spirit.

Then in a later chapter of this same book (chapter 61) we have the three persons definitely indicated. It is the passage that our Lord Jesus Christ Himself read in the synagogue at Nazareth and applied to Himself, saying, "This day is this scripture fulfilled in your ears" (Luke 4:21). Now notice how the three persons come before us there. "The Spirit (the Holy Spirit) of the Lord is upon me (that is, the Son); because the Lord (that is, God the Father) hath anointed me to preach (the gospel) good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isa. 61:1), and you will remember when God the Son, our Saviour, had read that far, He closed the book. When you look at the text, there is a comma following—He hadn't finished the sentence. Why didn't He go on to the end of the sentence? Because the time of fulfillment hadn't come yet for "the day of vengeance of our God;" so our Lord Jesus put this whole era of grace into that comma. The day of vengeance will not come until the day of preaching the Gospel ends.

Now as we link New Testament passages with these we shall see how completely they fulfill what we have set forth here propheti-

cally in the Old Testament. Matt. 3:16 reads, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Notice what we have here. The Son, in manhood, comes up from the waters of baptism where He had declared it became Him to fulfill all righteousness. That is, in His baptism, He pledged Himself to die on behalf of poor sinners who had failed so completely, and now as He comes up from the river the heavens are opened above Him, a visible manifestation of the Spirit descends and abides upon Him. God anoints Him, Jesus of Nazareth, with the Holy Ghost. It is the Trinity: God the Father anointed Jesus (God the Son) with the Holy Spirit, (the divine, eternal Spirit of God). And then the Father's voice is heard saying, "This is my beloved Son, in whom I have found all my delight." And when at last our Lord Jesus goes to the cross you will notice how Father and Son and Holy Spirit all have their part in the work of the cross. In John 10:17, 18, the Lord Jesus says, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." We are told the Father sent the Son to be the Saviour of the

world and the propitiation for our sin. We also read it was "in the power of the eternal Spirit that he offered himself without spot unto God." Here again in redemption the entire Trinity is involved.

This is also true in connection with the Incarnation. The Father gave the Son to become Man, the Son in grace stooped to be born of a virgin, that virgin conceived by the Holy Spirit.

When we come to what Scripture reveals as to His resurrection we read that He was brought again from the dead by God the Father (Heb. 13:20), and yet there is another sense in which He raised Himself from the dead. He said to His enemies, "Destroy this temple, and in three days I will raise it up" (John 2:19). "He spoke of the temple of His body." Elsewhere, referring to the laying down of His life, He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). We are told in the eighth chapter of the epistle to the Romans verse 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Father and Son and Holy Spirit all concerned in creation; Father and Son and Holy Spirit all concerned in the Incarnation; Father and Son and Holy Spirit all concerned

in our Lord's anointing as He goes forth to preach the Word; Father and Son and Holy Spirit all concerned in His death; Father and Son and Holy Spirit all concerned in His resurrection. And then when our Lord Jesus commissions His disciples to go into all the world, He reveals clearly the truth as to the Trinity and He bids them to minister in that name. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth (Think of any mere man saying that—no matter how great the man—all authority is given unto me in heaven and in earth!) Go ye therefore, and teach all nations (make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Notice what the Lord is telling them here. He says, "Go ye and teach all nations." In what name? "In the name of the Father, and of the Son, and of the Holy Ghost." I was a little bit amused the other day when one of my many correspondents wrote in, "My dear brother, I don't believe in prayer in the name of the Trinity, instead of the name of the Lord Jesus." I don't either—I pray in the name of the Lord Jesus, but when I preach I invoke the Trinity as I am to teach and baptize in that name. "Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost." I am to stand before men as the representative, as the mouthpiece, of the Holy Trinity. For it is written, if any man speak let him speak as the oracles of God. If I can't come before men as a representative of the eternal Trinity, I have no right to attempt to address them at all. I am not to come to men in my own name or the authority of any church, but the distinct command was to go and teach them, baptizing them, and all this was to be done in the name of the Father, and of the Son, and of the Holy Spirit.

I want you to notice those connectives "in the name of the Father, AND of the Son, AND of the Holy Ghost." The Word of God is wonderfully perfect. Ordinarily when we hear people attempt to quote this, they say "in the name of the Father, Son and Holy Ghost." It is not that. It is in the name of the Father, and of the Son, and of the Holy Ghost. Why are those *ands* put in? In order that we may see that while there is only one God, yet that one God exists eternally in three persons—Father and Son and Holy Ghost. We have the connectives used that way in connection with man himself. People say sometimes, "I can't understand the doctrine of the Trinity." Nobody asked you to understand it. Are you surprised you can't understand God? You can't understand yourself! Think of the thousands of books of psychology in which scien-

tists attempt to explain man. Yet not one fully explains our tri-partite nature. But we read in 1 Thess. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now here is another scripture where men ordinarily drop out one of those connectives. They generally say, spirit, soul and body, or, more frequently, body, soul and spirit; but the Holy Ghost was very careful to put in those conjunctions. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I know I am one personality and yet I know from this scripture I am tri-partite, and I realize it from my own experience but I can't explain it. As I go to the Word of God I find the body is the seat of all merely physical appetites of every kind. I know from the Word of God the soul is the seat of my personality and seat of all natural emotions other than physical. It is my connection even with the lower creation. Animals themselves are said to have souls. In Genesis you have "every creature wherein is a living soul."

The soul is the seat of the emotions. Animals have an emotional nature but the difference between the soul of the animal and the soul of man is that when the body of the animal dies, the soul dies. "Natural brute beasts, made to be taken and destroyed." But

Jesus said, "Be not afraid of them that kill the body but cannot kill the soul" (Luke 12:4, 5). With man, existence continues after the body dies.

Spirit is the highest part of man, that part of man which gives him God-consciousness, thus distinguishing him from all lower creation. Animals with careful training have been taught to do many great and remarkable things in which they simply imitate man. But they have no sense of God. There is one thing the lower animals cannot do, they cannot understand the meaning of prayer. They have no sense of responsibility to God. Why? Because the lower creature doesn't have a spirit. "The spirit of man," we are told, "is the candle of the Lord searching the inmost part of his being." Paul said he served God in his spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

So then, man is spirit and soul and body. I not only have Scripture for it but I know from practical experience that I am tri-partite. I have often used this illustration. Suppose it is prayer meeting night and I am just getting ready to go to prayer meeting. You see, I am a Christian, and if you are a Christian you wouldn't think of staying away from prayer meeting, would you? You say, God's people are going to pray tonight and I must be there. We will say it is a hot summer night. Sud-

denly my phone rings. A voice says "Can't you come over? It's such a warm evening. We have ice cream, some ice cold melons, a nice little repast. Won't you come and enjoy it with us?" Then there is a knock at my door or a ring at my bell. Another voice says, "Look here, won't you come over to our place. We have a wonderful musician with us and we are going to spend a delightful musical evening." I might never have known before that I am spirit and soul and body. I know it now! I understand at once that I am tri-partite. My body says, "Go get the ice cream," my soul says, "Go and enjoy the music," my spirit says, "Go to prayer meeting." And if I am the Christian I ought to be, I say, "Thank you very much, but I am going to prayer meeting. Give me a rain check for some time in the future. But this evening I have an appointment with the Lord." And what is the result? As I spend a season there in the presence of the Lord, my body is rested, my soul refreshed and my spirit built up in Christ. I am tri-partite. I can't explain it, but it is true. Just so we can't explain the Trinity of the Godhead but God has declared it and I believe what He tells me.

In the passage with which we began we have the three persons carefully distinguished and yet one in essence, one in nature, one in purpose and all interested in our blessing.

In the tenth chapter of Hebrews there is a

striking passage that brings before us the three persons and their work in connection with our redemption. It shows our Lord Jesus Christ as the great high priest. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." There is God the Father and the Incarnate, resurrected Son. Then see verse 15, "Whereof the Holy Ghost also is a witness to us." There you have the three persons.

The doctrine of the Trinity is denied by various groups, from different standpoints. Some have insisted from olden days that God is simply a Trinity in manifestation. In the Old Testament they say it was the manifestation of God as the Father; when Christ was here it was the manifestation of God as the Son and now it is the manifestation of God as the Holy Spirit. But that is absolutely contrary to the Word itself. It was the Lord Jesus Christ who came to reveal the Father, and while here on earth spoke of coming from My Father and going to My Father and He speaks of sending the Holy Spirit, and it was the Holy Spirit who witnessed to the glorified, finished work of Christ the Son. Scripture is very careful in the use of pronouns.

Then there is a religious system widely spread which says God is impersonal, that He is simply principle—divine principle. This is an absolute denial of the truth also. Scripture reveals Him as a pitying Father. Principle

doesn't pity anybody, but God our Father pitieth His people (Joel 2:18), and He has the love of a mother's heart. We read, "As one whom his mother comforteth so will I comfort you" (Isa. 66:13).

Believers say "Our Father" and He is called Father by our Lord Jesus Christ. God the Father is a person, God the Son is a definite person distinct from the Father, and yet one with Him in essence. "My Father and your Father," "My God and your God" (John 20:17). He spoke of the glory He had with the Father before the world was (John 17:5). Christ died for sins and we read that the Father sent the Son to be the Saviour of the world. And on the last night Jesus said He knew He must depart out of this world unto the Father (John 13:1). It is nonsense to say that the Father and the Son are the same persons—that He prayed to Himself, that He left Himself when He left the Father, that He went back to Himself.

The Holy Spirit is also shown to be a distinct person. Our Lord Jesus Christ Himself uses personal pronouns in connection with the Spirit,—He, His, Him. He says, "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; whom the world cannot receive, because it seeth *him* not, neither knoweth *him*: but ye know *him;* for *he* dwelleth with you, and shall be in you" (John 14:

16, 17). There again you have the Holy Trinity. And then it is said of the Comforter, in John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." He is said to take of the things of Christ and show unto you (John 16:15). The Lord Jesus Christ said the Holy Spirit proceedeth from the Father (John 15:26). "But 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." And so throughout we see the three persons of the Eternal Trinity concerned in our salvation and sanctification.

EXPOSITION OF THE EPISTLE OF JUDE

THE SALUTATION

"Jude, bondman of Jesus Christ, and brother of James, to the called ones, beloved in God [the] Father, and preserved in Jesus Christ: mercy to you, and peace and love be multiplied" (vers. 1, 2).

THERE seems no good reason to doubt, and every reason to believe, that the writer of this solemn yet comforting letter is the "Judas, the brother of James," mentioned in the list of the apostles, as given twice by Luke (Luke 6: 16; Acts 1: 13), but who is called by Matthew "Lebbeus, whose surname was Thaddeus" (Matt. 10: 3), and by Mark simply Thaddeus (Mark 3: 18). John distinguishes him in a special way by speaking of him as "Judas, not Iscariot" (John 14: 22). It is evident, from the way Paul writes of this James, the son of Alpheus, that he was a very near relation, according to the flesh, to our Saviour, the Lord Jesus. After mentioning his first interview with Peter, he says: "But other of the apostles saw I none, save James the Lord's brother" (Gal 1: 19). James the Great, the son of Zebedee, had met a martyr's death earlier than the visit here referred

to; consequently it becomes plain that James the Less is meant. The term "the Lord's brother" does not necessarily mean all that it would, had the epistle been written in our language; still it implies very close relationship. Lot is called Abram's brother, when actually he was his nephew. Yet even so, had Jude been desirous of making a fair show in the flesh, he who was so closely related to the Lord as man, would not have written of himself as he does here, "Jude, *bondman* of Jesus Christ." He had known Christ after the flesh; had been linked up with Him by ties of kindred common to few; but he knows Him so no more. Gladly he owns Him as God's anointed, his Lord and Master. Another writing of him might, out of courtesy, have used the same term as Paul applied to Jude's brother; but writing of himself, he is simply the "slave of Jesus Christ." James speaks of himself in the same way—"a bondman of God and of the Lord Jesus Christ" (Jas. 1: 1).

What a withering rebuke are these two lovely examples of devotion to Christ to those who thoughtlessly speak or write of "our brother Jesus," or use similar terms, all calculated to detract from the glory of Him who, once a lowly man in this scene of His humiliation, is now, as man, by God exalted to be a Prince and a Saviour, made, in resurrection, both Lord and Christ. His own words to His disciples, after performing the lowly work of washing their feet, were, "Ye call Me Master and Lord: and *ye say well;* for so I am!" (John 13 : 13). How abhorrent is the pride that leads some to-day to

call themselves "Christadelphians" (Christ's brothers), as though He were—what indeed they believe—but a creature like themselves!

True it is that in infinite grace having been, as the Captain of our salvation, made perfect through suffering (now crowned with glory and honor), "He is not ashamed to call [us] brethren, saying, I will declare thy name unto my brethren" (Heb. 2 : 11, 12). But this is a very different thing from calling Him "Brother," or speaking of ourselves as His brothers. If any object to this, let them search the Scriptures; both those portions which portray His walk on earth and those parts which present Him in resurrection, and see if any ever so spoke of or to Him. James and Jude, who might be thought to have a good right so to do, scrupulously avoid such familiarity, and own themselves His bondmen, or slaves. And this is made all the more prominent in Jude's letter, as he immediately adds, for the purpose of identification, "brother of James."

He addresses himself to "the called ones" of God. It is a common title of those whom grace has saved. The Lord's words to His disciples while on earth were: "Ye have not chosen Me, but I have chosen you" (John 15 : 16); and some accounted it a hard saying, when He declared, "Therefore said I unto you, that no man can come unto Me, except it were given unto him of my Father" (John 6 : 65). All such are called by His grace, as was Paul (Gal. 1: 15), and thus attracted to Christ from a world that lieth in the wicked one. Unspeakably great is the favor thus conferred. For

who is it He calls? Those who have some goodness to plead?—some merit to commend? No; but those who know themselves utterly vile and corrupt, and own their lost estate. All such are "called unto the fellowship of His Son." "And whom He called, them He also justified: and whom He justified, them He also glorified" (1 Cor. 1 : 9; Rom. 8 : 30). There can be no failure here. He who called has justified, and will have every called one in the glory for eternity.

Such are "beloved of God the Father." The *A. Ver.* reads, "sanctified," but editors generally favor the other word. Both are true; but it is to our place in the affections of the Father that we are here directed. Would we know the measure of that love? Our Lord has Himself declared it, for He said, when addressing His Father on that last night ere He was crucified, "The glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and *hast loved them as Thou hast loved Me*" (John 17: 22, 23). Nothing less than this is the measure of the Father's love to every child of grace. There are no degrees in His affections for them. The feeblest and the strongest are alike "beloved of God the Father" as truly as His Son is the Beloved of His heart.

From this flows our preservation—"Preserved in Jesus Christ." Whatever may be the difficulties of the way, however great the trial of our faith, in this love of God we are preserved by the One who

has saved us. He it is who, "having loved His own which are in the world, loves them to the end." Were it not for His preserving grace not one saint would persevere; but "He is able to save evermore all who come unto God by Him, seeing that He ever liveth to make intercession for them." Here is no ground for self-confidence, or fleshly elation; but such grace calls for reverent and adoring gratitude, and a walk that corresponds to the loving-kindness thus lavished on creatures so unworthy.

Jude uses a different greeting from that of the other apostles. It is not "grace and peace," nor yet "grace, mercy, and peace," which he invokes upon the saints; but "mercy to you, and peace and love be multiplied." They were already in the enjoyment of these precious things; he would have them abundantly increased, and thus their souls filled with holy joy.

Mercy each saint will need all along the way, while passing through a world like this. It necessarily implies failure on the part of its object. Peace is his portion while abiding in Christ, who has said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14 : 27). In the enjoyment of that peace the soul can pass quietly on its way amid all the strife of tongues and the confusion of the evil day, resting in Him who is over all, and who "sitteth o'er the water-floods."

Love is the outflow of the new life. *God is love;* and the divine nature in the believer, which is

from God, cannot but produce love; though this is very different from mere sentimentality, as the epistle goes on to show. "Love in the truth" is that which is according to God.

Abundant is the provision for each tried saint who has to meet the soul's enemy in a world of iniquity and corruption. If mercy, peace and love are ever lacking, it bespeaks, not a stinted supply of grace, but a failure to enter into what is freely bestowed upon all who receive with thanksgiving what our God so delights to give. He never casts a trusting, honest soul upon its own resources, but has pledged Himself to meet every need according to His riches in glory, through Christ Jesus. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4 : 16). Never will that time of need be over until we reach that scene where strife and warfare are past for ever.

"THE FAITH ONCE FOR ALL DELIVERED."

"Beloved, using all diligence to write to you of our common salvation, I have been obliged to write you, exhorting [you] to contend earnestly for the faith once delivered to the saints" (ver. 3).

BORNE along by the Spirit, Jude sat down to write. His own heart was filled with the joy of God's salvation; and as he put pen to parchment, he would have been glad to write of this salvation common to every saint. But verbal inspiration, however derided by unbelieving men, is ever affirmed in Scripture. So here the apostle is not left to himself as to the form or subject of his letter. The same Holy Spirit who caused him to give all diligence to write, directed his mind as to the theme he must dwell upon. Not the common salvation, precious as that is, was to be his line. A note of *warning* and *exhortation* it was, that the Lord would have him give. Therefore he writes to urge earnest contending for the faith already delivered, and that once for all. For the force of the word "once" is such as to debar all thought of repetition.

The faith here is not faith by which we lay hold of the salvation of God. It is the truth as to that salvation, with all that accompanies it. This abiding faith has been given never to be added to. No new revelations will be vouchsafed to complete the truth given by divine inspiration through the apostles of our Lord and Saviour Jesus Christ. Jude, as John, turns the saints back to "that which was from the beginning."

Evolution in theology there may be, for theology is simply the reasoning of man's mind as to the

things of God. But evolution in regard to the truth, the faith once for all delivered, there is none. God has given His last word on the subject. For this we are called to contend.

It will be seen at once how this simple expression shuts out all the pretentious claims of new prophets, seers and revelators. Impious are the claims of latter-day enthusiasts who make bold to declare themselves sent of God to add unto His words. Be the signs and wonders that accompany such pretensions as remarkable as those of the Antichrist yet to come, the simple-hearted believer turns away from them all, and exclaims with holy confidence, "The faith has been once for all made known. Neither assumption nor miracle shall induce me to accept any additions to it."

It was for lack of this that in the last century so many thousands of the unwary were attracted and ensnared by the specious claims of Mormonism, which even yet, though in its decadence, numbers its converts by hundreds yearly. Angelic agencies and mystic plates—if all said about them were true, instead of palpably false—still would authenticate nothing. The faith once delivered needs neither angelic nor human additions. It is perfect and complete; and the man of God will refuse all other and newer revelations.

To the apostle Paul it was given to complete the Word of God. He was the chosen servant to whom the mysteries hidden from past ages were made known (Col. 1: 24–27). Having thus completed the outline of divine teaching, he can write, "Though

we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1 : 8).

Jude adds no new doctrine to what had already been set forth, but exhorts those who had received so sacred a deposit, to contend earnestly for it; even as John, in the Revelation, sets forth no additional line of teaching, but shows what the outcome is to be in regard to the conflict between truth and error, carried on so long.

It will be seen at once how fitting it is, therefore, that Jude's letter should be so placed in our Bibles as to form a preface to the book of Revelation; for such indeed it is. He gives a graphic and solemn picture of the evils (already springing up among the saints in those early days), which in Revelation are portrayed in all their hideous development.

That the second letter of Peter bears a close resemblance in many particulars to that of Jude is apparent to all careful readers: so much so that some, who never look below the surface, have surmised that one might be but an imperfect copy of the other. To the spiritually-minded there are, however, marked differences despite the striking similarity. Peter warns of false teachers, corrupting those who are not established in the truth. It is false doctrine, damnable heresies, which, if not refused, will bring upon the recipients of them swift destruction. But Jude has especially before him the ungodliness that results from the giving up of the truth. The grace of God turned into lasciviousness is that which he warns against.

Men may belittle sound doctrine, and ridicule as an antiquated notion that a system of belief is of any importance in regard to a man's behavior; but Scripture shows that there cannot be proper behavior apart from soundness in the faith. The couplet:

> "For modes of faith let graceless zealots fight;
> He can't be wrong whose life is in the right,"

expresses what is in the minds of many, but the life will never be in the right unless the truth of God is accepted and bears sway in the inward parts; therefore the need, in a day of abounding vagaries like the present, to heed such an exhortation as Jude here is inspired of the Holy Spirit to give.

The word is addressed, not to leaders alone, but to all the called in Jesus Christ. Each one is responsible, in a time of departure from the truth, to contend earnestly for all that God has revealed. Were the mass of Christians thus guarding the treasure committed to the whole Church, evil-workers and false teachers would be unable to obtain foothold; but it is because of the indifference of those who are content to be called the laity, that ungodly men are able to entrench themselves so strongly in that which bears the name of the Church.

To the saints as a whole the faith was delivered. To such the exhortation is addressed to contend earnestly for it. The believer is thus viewed in his soldier character: he is called upon to fight for what is in God's sight of such prime importance. As a Shammah, defending a patch of lentils, the food of God's people (2 Sam. 23: 11, 12), so the Christian should boldly defend the truth against all enemies.

It is well to remember that it is one thing to contend; quite another, to be contentious. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2: 24–26). These verses indicate the spirit that is to characterize the one who would contend for the truth.

Firmly, yet with tender compassion for those being led astray, he is to stand for all that God has revealed. When a bad, carnal spirit takes possession of one, he is powerless to help or bless others. And it should ever be remembered that in contending for the faith, the soul of the sinner has to be thought of likewise. It is not enough to uphold the doctrines of Christ, the behavior must commend the truth which the lips proclaim. The phrase in Eph. 4: 15, translated "speaking the truth in love," has been literally rendered, "*truthing* in love." We do not have the participle form of the word in English, as in Greek; consequently it is awkward to so express it; but it gives the exact meaning. It is far more than speaking the truth that is in question. It is the truth lived out in all our ways. Unless this be characteristic of the one who contends for the faith of God's elect, the utterances of his lips will be but vain.

Clandestine Workers.

"For certain men have got in unnoticed, they who were marked out beforehand to this sentence; ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ" (ver. 4).

From the days of Simon Magus to the present it has ever been the object of Satan to secretly introduce evil workers into the assemblies of the saints of God, that thus the simple and the unwary may be deceived and led astray. Nor have men been wanting in all ages who would stoop to do so nefarious a business.

The truth of God, if not submitted to, has a hardening effect upon the one who is familiar with it. To trifle with what God has revealed is an affront to Himself, which must have dire consequences. Such would seem to be the state of the men against whom Jude here warns the people of God. They are men who have a mental acquaintance with the truth, but whose ways are not in accordance with that which they profess to hold. Clandestinely they have slipped into the assemblies of the saints, but they are not unknown to God, though they have managed to deceive His people. Before, of old, they were marked out to this judgment. "Ordained" is too strong a word here, and fails to give the true thought. Far be it from the Holy One to ordain any man to acts of impiety and ways of deceit! But He had of old marked them

out, declaring by His servants that such men should arise, giving their characteristics clearly, so that they might readily be recognized—their end was judgment. This too He had pointed out.

They are described as ungodly men. This term "ungodly" is used five times in the epistle, the other four instances occurring in the quotation from Enoch. It means refusing subjection to God, acting independently of and in opposition to God. For the ungodly Christ died—all men in their sins are so called. But here we have those who by profession are delivered from their sins, but who actually are still in them, and secretly turning others into their own iniquitous ways.

The grace of God has neither reached their souls nor controlled their consciences. They make that very grace an occasion for lasciviousness of speech and life. Such evil-workers have abounded in all periods since the gospel was made known. But, be it noted, the remedy is never, in Scripture, legality, but a bowing to the truth of man's need of that very grace he has been misusing. The sinner who judges himself before God and finds his need met in that wondrous provision of grace will not, if walking with Him, be found turning such unmerited favor into dissoluteness. It is the unrepentant professor, who has never seen himself in the light of God's holiness, who is here referred to.

Some may ask, In what way do men turn the grace of God into lasciviousness? The answer undoubtedly is by going on in their own ways, gratifying the lusts of the flesh, while professing to be-

lieve in the grace that does not impute sin to the justified soul. This is what has been well-named Antinomianism. Often those have been charged with holding it who with all their hearts abhor it, and who, subdued by grace, gladly seek to render willing service to Him whose loving-kindness has saved them without merit of their own. Such are the very opposite to those here presented, who know not in reality the grace of which they prate.

These deny our only Master (*A. V.* reads Lord God) and our Lord Jesus Christ. It is not to be supposed that they definitely deny Him at all times with their lips. Often they are found professing to know Him, but denying Him by their works.

One needs not to look far to find men of this stamp. Christendom to-day abounds with them. In the seats of honor, and also among the so-called laity, they "feed themselves without fear," professing allegiance to Christ while ignoring His word and even treating with contempt and assumed superiority the Sacred Writings. Nothing is too holy for their profane reasonings to set aside. "From such turn away."

To no time in the past history of the Church have Jude's words applied with greater force than in the present latitudinarian age. In Romanism, emissaries make strenuous efforts to allure the unwary by presenting a softened, subdued Catholicism to non-Catholics; they emphasizes largely whatever is really Scriptural, or ethically and esthetically lovely in the teachings of the Papacy, and carefully cover the grosser and more disgusting

dogmas and practices of that apostate church.* In Protestantism, the boldest infidelity and skepticism are proclaimed from thousands of pulpits; and minor sects of all shades of heterodoxy are everywhere busy spreading their pernicious and soul-destroying errors; hence the man of God needs to be alert and vigilant—devotedly to stand for the faith once for all delivered to the saints.

A mock charity would say that it makes little difference what a man believes if he live well and be sincere. The soul subject to Scripture knows that the gospel alone is "the power of God unto salvation to every one that believeth," and he remembers that the Holy Spirit has pronounced solemn curses against any, even an angel from heaven, who brings a different gospel—which is not another.

The fact is that well-living, according to the divine standard of holiness and uprightness, is a delusion and an impossibility, apart from the sanctifying power of the truth of God. Hence it will be found that where false teaching prevails, ungodliness abounds, as witness the wretchedly low standard of Christian living maintained by Romanists; the worldliness of professors of the latitudi-

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* It will be noticed that the Paulists, an order of missionary priests devoted to the perversion of Protestants, always put to the fore such fundamental doctrines as the Trinity, the deity of Christ, etc., but rarely touch upon those offensive teachings of that corrupt church which for so long drugged the nations with the wine of her fornication. Thus the simple are enticed, and walk into Babylon's gates like sheep going to the slaughter.

narian type, the over-weening pride, coupled with an exceedingly poor imitation of godliness, that characterizes those professing a "second blessing" of absolute holiness—all alike evidence the baneful effects of teaching contrary to the faith of God's elect.

Indifference to evil teaching, and genuine love for Christ and His truth cannot co-exist in the same breast. Neutrality in such a case is a crime against the Lord who has redeemed us to Himself.

Destruction of Apostates

"But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of the land of Egypt, in the second place destroyed those who had not believed. And angels who had not kept their original estate, but had abandoned their own dwelling, He keeps in eternal chains, under gloomy darkness, to the judgment of the great day; as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire" (vers. 5–7).

When the saint of God dwells on the end awaiting all apostates from the truth, who persist in their impious doctrines and unholy practices, all bitterness toward them must of necessity be banished from the heart. They may seem to ride now on a crest of popular appreciation and support, but "their feet shall slide in due time," for they are set in slippery places, and shall soon be cast down to destruction (Ps. 73).

This is the solemn lesson taught by the unbelieving host who fell in the wilderness. They started out well—all were baptized unto Moses in the cloud and in the sea—all drank the same spiritual drink and ate the same spiritual food, but unbelief manifested itself when the time of testing came. Murmuring, idolatry, and the gainsaying of Korah (of which particular note is taken in this epistle farther down), told out the true state of many who sang with exultation on the banks of the Red Sea. Kadesh-Barnea, the place of opportun-

ity, became but the memorial of lack of faith; and though once saved out of Egypt, they were destroyed in the wilderness because of having apostatized from the living God.

In the same way had the *Nephilim* (the fallen ones) been dealt with long before. Though created as sinless angels of God, they, like Lucifer, the son of the morning, bartered the realms of bliss for selfish ends. Keeping not the glorious estate in which they were created, they abandoned their holy abode, and are now kept "in eternal chains, under gloomy darkness," awaiting the judgment of the great day.

Whether the apostle is here referring to the "sons of God" of Gen. 6 has been a mooted question throughout the Christian centuries. That the beings there referred to could possibly be angels has been scouted by many spiritually-minded teachers, who see in "the sons of God" simply the seed of Seth, and in "the daughters of men" the maidens of the line of Cain. Others, equally deserving to be heard, identify the sons of God of the book of Job with those of Genesis; and, accepting the passage before us as the divine commentary on the solemn scene of apostasy described as the precursor of the flood, believe they here learn the judgment of the fallen ones whose sin is there delineated.

It must be admitted that the following verse in Jude seems to corroborate this latter view. "*As* Sodom and Gomorrha, and the cities around them, committing greedily fornication, *in like manner with* them," would appear to indicate a close relationship between the sin of these cities and that of the

angels referred to.* At any rate, they were one in this, that both angels and the men of the plain fell into grievous sin through unbelief, and were punished accordingly.

It was light rejected that paved the way for the unprintable enormities of the inhabitants of the cities of the plain, who are now set forth as an example, suffering, or undergoing, the vengeance of eternal fire.

Nothing can be more solemn than this. Long ages have elapsed since fire from heaven destroyed those cities, reeking with moral pestilence. But the guilty apostates of that far-distant day are at this moment still suffering the judgment of God because of their wicked deeds. They are with the once rich man of Luke 16, tormented in the flames of hades, while waiting for the awful hour when, as Rev. 20: 14 declares, "death and hades shall be cast into the lake of fire!

This passage, carefully considered, will throw a

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* The comments of W. Kelly, C. E. Stuart, W. Scott, and others, may be consulted as favoring this view. Both J. N. Darby and F. W. Grant are, perhaps wisely, non-committal. The same is true of C. H. Mackintosh. W. Lincoln in "Typical Foreshadowings," opposes it with vigor.

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Since writing the above, I have come across the following from the pen of J. N. D., in "Notes and Comments," Vol. I., page 73: "Jude and Peter seem to make the *B'ney ha-Elohim* (sons of God) the angels; but God effaced all this in the Deluge, and so may we; but the Titans and mighty men, heroes, find the origin of their traditions here.

"I have little doubt this is purposely obscure, but the language here, in itself, tends to the thought that *B'ney Elohim* were not of the race of *Ha-Adam* (man)."

lurid light on a scripture which, perverted from its proper meaning, has become a favorite one of late years with those who deny the eternal conscious punishment of the wicked, holding out instead the delusive dream of annihilation: I refer to Mal. 4: 1–3. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This passage is looked upon by the annihilationist as one of his strongest proof-texts. Assuming that the passage is treating of the final judgment, he exclaims, "What could be clearer? If the wicked are burned up like stubble, if neither root nor branch is left remaining, must they not necessarily have utterly ceased to exist? Furthermore, if they become as ashes under the soles of the saints' feet, where is room for the awful thought of an immortal soul suffering endless judgment?"

The superficial thinker is apt to think such questions conclusive in favor of annihilation. But a more careful survey of the chapter makes manifest the fact that it has no reference to judgment after death; but the Holy Ghost is there describing the destruction of apostates at the coming of the

Lord to establish His kingdom; prior, therefore, to the Millennium of Rev. 20. It is the *bodies* of the wicked, not their souls, which are thus to become as ashes under the feet of triumphant Israel. Like stubble, they will be destroyed as with devouring fire, so that neither root nor branch shall remain. So it was in the day when Sodom and Gomorrah, and the surrounding cities, met their doom. Lot or Abraham might then have trodden down the wicked, who would have been ashes under the soles of their feet after the terrible conflagration. All had been burned up, root and branch. But were they then annihilated? Not so. Our Lord Jesus says, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for those who rejected His ministry when here on earth. The very men and women who were burned to ashes so long ago are to rise from the dead for judgment. Where are they now, and what is their condition? Are they wrapped in a dreamless slumber, waiting in unconsciousness, till the sounding of the trump of doom? Nay, the soul-sleeper and the annihilationist are both wrong. They "are set forth as an example, undergoing the judgment of eternal fire!"

Truly, "it is a fearful thing to fall into the hands of the living God." Judgment unsparing must be the portion of all who trifle with the grace shown in the Cross to guilty sinners. Better far never to have heard of Christ and His blood, than, having heard, to turn from the truth so earnestly pressed in the word of God, to the soul-destroying fables of

these latter and last days, which are yearly reaping their harvests of lost souls.

Oh, to be awake to the solemnity of these things! "Knowing the terror of the Lord," cried the great apostle to the nations, "we persuade men." And it was the very same who wrote, "The love of Christ constraineth us." Man, energized by Satan, would divorce the two, making much of love, and deriding the thought of eternal retribution. The soul subject to Scripture remembers that "God is light" is as true as "God is love."

In turning from so solemn a theme, I add a word as to apostasy. It is only the Christless professor who thus sells his birthright for the devil's mess of pottage. God has said, "If any man draw back, My soul shall have no pleasure in him." But the Holy Ghost is careful to say of true believers, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10: 38, 39). It is only those who endure to the end who shall be finally saved; but all will endure, through grace divine, who are born of God. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 5).

Irreverent and Irrational Despisers of the Truth

"Yet in like manner these dreamers also defile the flesh, and despise lordship, and speak railingly against dignities. But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, The Lord rebuke thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves" (vers. 8–10).

Unholy ways always accompany, and indeed spring from, unholy teachings. Hence we can easily understand the readiness with which apostates from the truth give themselves up to what is defiling and abominable. It is noticeable that present-day advocates of that insult to decency denominated "free love," are in large measure persons who have apostatized from a nominal Christianity, and now can tolerate, and even stand for, what they once would have abhorred. The loosening of the marriage tie, the prevalent evil of unscriptural divorce and all its train of iniquitous practices, find in modern latitudinarian thought and liberal theology earnest defenders. What would once have been rebuked, even by the world, is now pandered to by a Christless pulpit, and so men and women sustaining unholy relations are rocked to sleep in their sins and made comfortable with the vaporings of "filthy dreamers," while death, judgment and eternal punishment are fast hastening on! The rejection of the inspiration of the Bible places the law of God, as expressed in the ten words from Sinai, among the productions of the human mind, and therefore its code of morals may

be spurned and a lower ethical system, more in keeping with present day conditions, substituted. Hence loose standards prevail where Scripture no longer speaks with authority: "They have rejected the word of the Lord, and what wisdom is in them?"

Coupled with this new standard of morals, so opposed to the purity of Scripture, will be found a pride that brooks no bounds, and vaunts itself against every unseen power. Satan is no longer feared, but his very existence denied on the one hand, or his superhuman ability ridiculed on the other. How different was the behavior of Michael the archangel, who, when he disputed with the great adversary about the body of Moses, durst not rail, but said, "The Lord rebuke thee!"

All kinds of ingenious theories have been advanced concerning the nature of this dispute; but as God Himself has not given us the particulars, it would seem useless to speculate. Moses appeared in body on the mount of transfiguration with Elijah. That the dispute may have had something to do with preserving his body from corruption in view of that wondrous occasion, seems likely.* but beyond that, it is best not to give rein to the notions of the mind. When we know as we are known, this and

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* Is it not more likely that *to prevent idolatry* the place of Moses' burial was hidden from Israel? Because of idolatry, King Hezekiah destroyed the brazen serpent that Moses had made (2 Kings 18:4).

1 Cor. 15:50 shows that it could not be in his natural body that Moses appeared on the Mount in glory with the Lord.—[Ed.

all other mysteries will be solved in a scene where knowledge can no longer puff us up as here.

It is important to observe that we never read of archangels in Scripture. Men may so talk, but God's word never. The word occurs only in the singular. Michael (meaning, "who is [as] God") is *the* archangel. Gabriel, for instance, is never so called. Some have sought to identify Michael with the Son of God Himself. But as there is no word from the Holy Spirit that declares such an identity, it is unwise to theorize. In the writer's judgment the evidence is all the other way.

Michael appears in the book of Daniel as "the great prince that standeth for the children of thy [the prophet's] people;" that is, of Israel. In Revelation he appears as the leader of the angelic hosts driving Satan from the heavens when his days of accusing the brethren are ended. Here he is seen contending for the lawgiver's body; and in 1 Thess. 4 he seems to be a distinct being, whose voice (as Israel's prince) will be heard in connection with the shout of the Lord and the trump of God at our Saviour's coming to gather His redeemed to Himself in the air. It is noticeable that in Dan. 10. 13 he is called, by another angel, "Michael, one of the chief princes;" a title, it would seem, utterly inconsistent with Him who was known of old as "The Angel of the Covenant"—now as our Lord Jesus Christ, the Only-begotten Son of God.

It is solemn indeed to be told that so great a being "durst not" bring a railing accusation against the devil, while proud, haughty men, ignorant of God,

of Satan, and of themselves, speak boldly against all that is high, and rail concerning things utterly beyond their comprehension.

Even in what they do understand they do not behave with propriety but, like natural brute beasts, they corrupt themselves, manifesting complete inability to curb their fleshly lusts; while, knowing no shame, they dare to rail against the admittedly unknowable, if a divine revelation be rejected. But, alas, this is the result of the deification of the human mind, the root-error of the so-called "New Thought," "Christian Science," and other "oppositions of science, falsely so-called."

Thus the harvest is fast ripening for judgment, and it becomes increasingly important that those who know God search His word and value His truth, remembering that perilous times have indeed come, when, if it were possible, Satan would deceive the very elect

If some are kept from error and the evil practices resultant, it is only through the same grace that saves; even as the apostle tells the Thessalonians, after warning them of the energetic working of the mystery of lawlessness and the coming strong delusion: "But we ought to give thanks to God always for you, brethren beloved of the Lord, that God has chosen you from the beginning to salvation in sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). If any abide in the truth, it is owing to the fact that God himself has chosen them, and sustains them in their path. "Where is boasting then? It is excluded!"

THREE-FOLD APOSTASY

"Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core [Korah]" (ver. 11).

Three-fold is the apostasy here treated of. I purpose to take up the distinct phases, brought here to our notice so solemnly, under three separate heads, and so direct attention first to

"The Way of Cain."

Strictly speaking there are but two religions in the world;*—the true, that of God's appointing; the false, the product of man's own mind. The first is the religion of faith; the second that of credulity or superstition, in whatever form it may appear.

In the beginning God made known to guilty man the truth that death and judgment were his rightful portion, only to be averted by the sacrifice of the glorious Seed of the woman, who in the fulness of time should appear as the sinner's Saviour, bruising the serpent's head, though Himself wounded in the heel. This was the primeval revelation In accordance therewith, faith taught those in whose souls grace had wrought, the propriety of approaching God, the Holy One, on the ground of sacrifice; each bleeding victim pointing on to Him who was to be made sin that guilty men might be delivered

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*See a gospel volume, by the same writer, "The Only Two Religions, and Other Papers." Paper covers, 20 cts.; cloth, 50 cts. Same publishers.

from their sins and stand before the throne of the Most High uncondemned. Therefore we read, "*By faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead, yet speaketh" (Heb. 11: 4). Mark, it was not by intuition, but by *faith*—through a revelation apprehending the mind of God—Abel offered. He brought that which told of a life forfeited—a sinless substitute, whose vicarious death could be placed over against the desert of the guilty one. Of this the lamb out of the flock speaks loudly, though he who offered it has long been numbered with the dead in Christ.

This is the pith and marrow of the gospel. "Christ died for the ungodly." "He was wounded for our transgressions: He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." "It is the blood that maketh an atonement for the soul." Everywhere in Scripture the same testimony is given, for "without shedding of blood there is no remission."

Now this is exactly what, in principle, Cain denied. He brought an offering to God according to the promptings of his own heart, "deceitful above all things and desperately wicked," as is the heart of every natural man. His sacrifice seemed fair and lovely: the fruits of the ground, wrung therefrom by toil and travail. But there was no recognition of the true character of sin and its desert. God's sentence of death on account of sin is refused; therefore no life is given, no blood is brought. This

is natural religion as opposed to what has been revealed. The fruits presented picture well man's effort in all that is fairest in character-building, all that is loveliest in human attainment—beautiful indeed if the fruit of divine grace already known in the soul—but of no avail whatever to meet the claims of divine justice, to purge the conscience and cleanse the soul from the stain of sin. It is surely plain, then, that "the way of Cain" is a most comprehensive title, embracing every form of religious teaching, ceremony, or cult that ignores the need of the vicarious atonement of our Lord Jesus Christ.

Whether it be the substitution of rites and ceremonies for simple faith in Him who died upon the cross, as is so frequently the case in Romanist or heathen communions; or whether it be the subtle and refined speculations of modern religio-metaphysical systems (denominated Theosophy, New Thought, Christian Science, Rationalism, and so on, *ad lib.*), which all tend to deify man in his own estimation and free him from what is held to be "the degrading thought" that he is *a sinner needing a Saviour;*—all spring from one and the same thing, the pride of the human heart, which substitutes the notions of the unregenerate mind for the revealed truth of the Word of God. All are but different forms of the one common human religion—the way of Cain—and can only lead their deluded followers to share Cain's doom.

The vaunted New Theology of the day is as old as the fallen creation. It was first pictured in the

fig-leaf garments of Adam and Eve; then crystalized, as it were, in the offering of Cain· and every sinner too proud to own his guilt and trust the atoning sacrifice of the Christ of God has been an adherent to it, whatever form his superstition may have taken.

Back to the way of Cain thousands are turning who once *professed* to have an interest in the blood of Christ. Counting that blood a common thing, as the blood of a mere martyr for righteousness' sake and liberty of conscience, they trample beneath their feet its *atoning* value and haughtily dare to approach the High and Lofty One that inhabiteth Eternity with the fruits and flowers of nature, boasting in what would be the occasion of their deepeet repentance if they had received the love of the truth that they might be saved.

So with readiness, refusing the ministry of the Holy Spirit, they give themselves up to the

"The Error of Balaam."

Of the false prophet who taught Balak to cast a stumbling-block before the people of Israel, we read three times in the New Testament. In a passage very nearly similar to the one before us, Peter writes of "the *way* of Balaam" (2 Pet. 2: 15). The glorified Christ, in the Apocalypse (2 : 14), speaks of "the *doctrine* of Balaam," and Jude, here, mentions his *error*. That the three are most intimately related is self-evident. Out of his errors sprang both his way and his doctrine. He was a striking example of those who suppose that the object of

godliness is to make gain, and who consider it a right and proper thing that religion should be used to minister to one's personal advantage. Leo the Tenth was a true disciple of Balaam when he exclaimed to his cardinals, "What a profitable thing this myth about Jesus Christ has been to us!"* And every person, of whatever sect or system, or perchance outside of all such, has followed after the error of Balaam, who enters upon the dispensing of religious mysteries with a view to financial or other emolument.

Balaam's history, as recorded in the book of Numbers, is an intensely solemn one. He "loved the wages of unrighteousness." While professedly a prophet of God, he endeavored to prostitute his sacred office to the accumulation of wealth. At times, deterred by fear, again by a sense of the proprieties, he yet persists in the effort to either curse or seduce the people of God for his own advantage. He stands before us branded on the page of inspiration as one who, for temporary profit, would stifle his own convictions and lead astray those directed by him.

The same dreadful error is at the bottom of the vast majority of evil systems being at present propagated by zealous workers. Which of them would exist for a month if it were not for the baneful influence of gold? Try to imagine modern faddists giving freely what they profess to believe is divine; suffering uncomplainingly, in order to carry their

*How like Simon the magician of Acts 8: 18, 19.—[Ed.

false gospels to the ends of the earth; dying triumphantly to seal their testimony in blood, as did the early Christians, and as do many godly and zealous believers still.

Let the mind range o'er the whole host of heterodox sects: the golden spell of mammon is upon nearly every one. And in all human systems, however orthodox outwardly, where the Word of truth is departed from, the same potent spell assumes control of preachers and teachers whose lips should keep knowledge, and whose hearts should be free from covetousness.

This it is that leads to the effort to please, not God, but men. Smooth things are prophesied; truths offensive to ticklish ears are scarcely touched upon, or altogether avoided, and all in order that the purse-strings of the ungodly may be loosened, and the ministry be made a profitable and honorable occupation.

Of old, Christ's servants went forth in simple dependence upon Himself, for His name's sake, "taking nothing of the Gentiles." Elisha-like, they refused anything that looked like payment tendered for the gift of God. Abraham-like, they would not be enriched by Sodom's king. Peter-like, they spurned the money of the unworthy that no evil taint might be upon their ministry, nor a slave be put upon the sinner's conscience. But it is far otherwise with the popular apostles of a Christless religion. Gehazi-like, they would run after every healed Naaman and beg or demand a fee. Lot-like, they pitch their tent towards, then build a

house in Sodom and under Sodom's patronage. Like Simon Magus, whose very name gives title to this most odious of all sins, they practise their simony unblushingly, and think indeed that the gift of God *can* be purchased with money. But the dark clouds of judgment are gathering overhead, and soon they shall learn, as Balaam did, the folly of pursuing so evil a way.

"The gainsaying of Korah"

is the last of this unholy trinity of apostasy. The way of Cain is false religion. The error of Balaam is false ministry. The gainsaying of Korah is false worship and rebellion against Christ's authority.

Korah was not a priest, neither were any of his rebellious company. They were Levites, whose business it was to attend to the outward service of the tabernacle. But lured on by pride they rose up against Moses and Aaron (typical of Christ as "the Apostle and High Priest of our confession"), and setting aside God's anointed, sought to force their way into His presence as priests to worship before Him without divine warrant or title. This is what is everywhere prevalent to-day. Independent and inflated with a sense of their own self-importance, vain men openly rebel against the authority of the Lord as Apostle and Priest, and dare to approach God as worshipers apart from Him, and ignore His claims. This is the kernel of Unitarianism, and the leaven that is fast permeating unbelieving Christendom. The cry that all men by nature are sons of God; that they need no mediating High Priest

is heard on every hand, and will increase and spread as the end draws nearer.

Jude says that these apostates "perished in the gainsaying of Korah." He speaks of their doom as a settled thing. Just as sure as judgment overtook the dwellers in the tents of wickedness of old, when the earth opened her mouth and Korah and all his company went down alive into the pit, so shall the yawning gulf of woe receive in due time these insolent rebels against the Lord of glory, in the day when He, who has borne with their impiety so long in grace, shall arise to judgment.

It is precious to read in Num. 26. 11, "Notwithstanding the sons of Korah died not." Linked as they were by natural ties to the proud rebel, they chose a different course, and their children are heard singing, in Ps. 84, "I had rather sit on the threshold of the house of the Lord than to dwell in the tents of wickedness." Happy indeed is it for all who are numbered in the same holy company, and who, saved from going down to the pit, eschew the practices of all who go in the way of Cain, and run greedily after the error of Balaam for temporary reward, whose doom will be to perish in the gainsaying of Korah!

THE DIVINE INDICTMENT OF EVIL WORKERS

"These are spots in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along by the winds; autumnal trees, without fruit twice dead, rooted up; raging waves of the sea, foaming out their own shame; wandering stars, to whom has been reserved the gloom of darkness for eternity" (vers. 12, 13).

There is something unspeakably solemn in this severe indictment of those who, professedly followers of Christ and servants of God, really walk in a self-chosen path, and are elsewhere described as "enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3: 18, 19). Be it carefully remembered that, throughout Jude's warning letter, the evil-workers referred to are not those who, outside the circle of profession, are confessedly the opponents of Christ and of the truth of God; but they are a self-seeking, worldly-minded, mammon-actuated class inside the nominal church, who make their profession of faith in the Lord Jesus a cover for their own selfish ends. They are often looked upon as leaders of Christian thought and champions of truth and righteousness. But underlying all they say and do, there is the open, or covert, denial of everything that really makes for godliness. To the heavenly calling they are strangers; hence their aim and object is to advance their own interests in this world. They dwell upon the earth. Pilgrimage in the scriptural sense they know not of. Their place and portion are in

this scene, not up there, where Christ as Man glorified sits, rejected by earth, but accepted of heaven, at the right hand of God.

Metaphor after metaphor is used by the Holy Spirit to describe these false apostles and ministers of unrighteousness. Every phrase is important, and demands careful consideration.

"These are spots in your love-feasts." Perhaps, in place of "spots," it will be clearer if we read, "sunken, or hidden rocks." Such are these apostate teachers. Clearly-marked charted rocks are not of great danger, as a rule, to the mariner. It is those that are hidden, over whose jagged edges roll the deceitfully peaceful waters, that are most to be dreaded. Were these false guides to proclaim themselves publicly as opposed to what the godly hold sacred, their influence would be speedily nullified, save with a few whose senses have never been exercised to discern between good and evil. But, posing as advocates of the truth, soft-spoken and affable, with their good words and fair speeches they deceive the hearts of the simple.

The expression, "feasting themselves together [with you] without fear," shows how fully they have gained the confidence of the mass. Participating fearlessly in the most hallowed seasons of Christian communion, they never enter into the spirit of those happy expressions of love and fellowship, but observe the form, pretending to piety and devotion, while all the time looking but to their own interests, as the next expression strikingly emphasizes.

"Pasturing, or shepherding, *themselves*," in place of shepherding the flock of God—what could more vividly express the conception of the clerical position in the minds of many who trade upon its privileges. They who should feed the sheep and lambs of Christ's flock, fleece them instead, and look upon them as those whose place it is to contribute to their honor, wealth, and dignity. Scripture knows of no distinction between clergy and laity. All believers are God's *kleros**—His allotted portion. If of their own number there are those raised up to act as pastors, by guiding and caring for those weaker or less instructed, it is as doing a service to the Lord, the Chief Shepherd—"not for filthy lucre, but of a ready mind; neither as being lords over possessions (*kleros*, Gr.), but being ensamples to the flock" (1 Pet. 5 : 1–4).

To this single-eyed and true-hearted devotedness these deceitful workers are utter strangers. Their true characters are even more graphically depicted in the metaphors taken from nature that immediately follow.

"Clouds [they are] without water, carried along by the winds." Big with promise, pretentious and impressive, all knowledge and all mysteries seem to be in their keeping; but their utterances are a disappointment to any who know the mind of God as revealed in His word. In place of refreshing showers of spiritual blessing accompanying their ministry, there are but empty vaporings and idle

* The root of our word "clergy."

threatenings. In place, too, of divine certainty, because based on the Holy Scriptures, their fanciful theories and ever-changing notions manifest the fact that they themselves are carried about by every wind of human teaching, ever learning and never able to come to the knowledge of the truth.

They are further described as "autumnal trees without fruit, twice dead, rooted up." Having a fair outward appearance, they are like trees which in the season of fruit bear only leaves—like the fig-tree cursed by the Lord, which dried up from the roots. These indeed are "twice dead," for they are "dead in trespasses and sins," and dead too in a false profession, having a name that they live, but actually lifeless. "Every tree," said the Lord Jesus, "that my heavenly Father hath not planted shall be rooted up." So these are seen already, in God's estimation, as plucked up by the roots. In man's eye they make a fair show in the flesh, and tower skyward in loftiness and apparent beauty; but in the sight of Him who seeth not as man seeth, their judgment is already pronounced.

Impatient of restraint or rebuke of any kind, they are next likened to "raging waves of the sea, foaming out their own shame." It is not that they feel shame or remorse because of what they say or do; but by their very speech they manifest the true condition of their lawless wills when confronted with the Word that exposes the hollowness of their contentions. "The unjust knoweth no shame;" but they proudly glory in what might well abase them before God and man. Blessed it is for those

who seek to cleave to the Lord with purpose of heart, that He has set bounds to this sea, as to that in nature, beyond which its angry waters cannot go. He makes the wrath of man to praise Him, and the remainder of wrath He restrains. (See Ps. 76 : 10.)

The last awful figure portrays the doom yet awaiting these impious triflers in holy things. They are "wandering stars, to whom has been reserved the gloom of darkness for eternity." Like lost planets hurled out of their natural orbit, they flare brilliantly for the moment, then plunge off at a tangent into ever-deepening darkness as they rush through the fathomless depths of space farther and farther from the Source of light. Such shall be the end of all who now refuse the Light of life, and prefer instead to kindle their own fire, and compass themselves about with sparks (Isa 50 : 11).

Solemnly the Holy Spirit says to every child of grace, "From such turn away" (2 Tim. 3 : 5).

Enoch's Prophecy.

"And Enoch, the seventh from Adam, prophesied also as to these, saying, Behold, the Lord has come amidst His holy myriads, to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard [things] which ungodly sinners have spoken against Him" (vers. 14, 15).

The source of Jude's information as to this prophecy of "Enoch the seventh from Adam," is not given. Criticism has busied itself to find out, but all to little purpose, and certainly to no profit. An apocryphal book of Enoch there is, which dates evidently from pre-Christian times, and which contains language very similar to that here recorded, but the nature of the book forbids the thought that it, in any sense, is a part of, or can be placed on the same plane as the Holy Scriptures; yet its use of the words referred to makes it evident that in some way, whether orally or in writing, God has seen fit to preserve Enoch's prophecy, so that it was readily incorporated into the weird book to which some dreamer gave the name of the one who was translated that he should not see death. Jude, by divine inspiration, declares the words were uttered by the patriarch, and that they are to have their full application and final fulfilment, in common with all prophecy, at the ushering in of the yet future day of the Lord.

A partial fulfilment they had in the flood. A more complete one awaits the appearing of the Lord Jesus, in manifested glory, to take vengeance

on all who have refused His grace and done despite to the Holy Spirit.

What is referred to here is something very different to the happy event predicted in John 14 : 1–3; 1 Cor. 15 : 51, and 1 Thess. 4 : 13–18. In those scriptures, the theme is the return of the Lord to translate His saints to heaven, of which Enoch's rapture was a type. This may transpire ere the reader lays down this little book. In a moment, the Lord may descend and call all His own to meet Him in the air. But this will not be their, or His, manifestation before the world; that will take place later; the judgment-seat of Christ and the marriage-supper of the Lamb intervening above; while on earth apostasy will rise to its full height in the revelation and acceptance of Antichrist, and the utter rejection of all that is of God.

Then, when the cup of guilty Christendom's iniquity is full, the Lord shall come to the earth with myriads of His holy ones—redeemed men and unfallen angels—to execute the judgment long foretold upon the despisers of His word.

A very similar expression occurs in chap. 14 of Zechariah's prophecy : "The Lord my God shall come, and all the saints with Thee" (ver. 5). In each passage "saints" or "holy ones" does not, of itself, necessarily refer to redeemed humanity. Angels are also thus spoken of, and some would therefore limit the application to them alone. But Scripture clearly teaches the double aspect of the second coming of the Lord alluded to above. He is coming *for* His saints (John 14 : 3 ; 1 Thess. 4 :

15–17). He is also coming *with* them (Col. 3 : 4). Caught up to meet Him as He descends with a shout, they will return with Him in manifested glory—when Enoch's prophecy and that of Zechariah shall be fulfilled.

Then will righteousness reign—every enemy being destroyed. No longer will impious deceivers profit by a profession of Christianity while secretly working to undermine the faith of God's elect, and turning the grace of God into lasciviousness. To every one will be rendered according to their works.

The present period (from the cross to the coming again of the Lord) is denominated by the Holy Spirit "man's day" (see 1 Cor. 4 : 3, marginal reading). While it lasts, God endures with much long-suffering vessels of wrath fitted, by their pertinacity in gainsaying His word, to destruction. But when man's day ends, the day of the Lord begins, when He who has been so long silent, while blasphemous and damnable heresies have been widely promulgated, to the ruin of untold myriads, will arise to act in judgment.

Then shall men who have despised the Word of Truth learn, when too late for blessing, that "all Scripture is given by inspiration of God."

Reader : challenge your heart I pray you *now* as to how you will stand *then !*

UNHOLY SEPARATISTS

"These are murmurers, complainers, walking after their own lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, that they said to you, that at the end of the time there should be mockers, walking after their own lusts of ungodliness. These are they who set [themselves] apart, natural [men], not having the Spirit" (vers. 16–19).

JUST as the true servant of the Lord bears not only the doctrine of Christ, but commends himself by the manifestation of the fruits of the Spirit, so Satan's false apostles not only come with the sophistical denial of the truth upon their lips, but there are characteristic signs that soon make known to the godly the presence of these wolves in sheep's clothing. They may attempt to lisp in the voice of the believer, but their habits and ways betray them.

Like the mixed multitude who came up out of Egypt, in company with redeemed Israel, those of whom Jude writes to warn us are murmurers and complainers. Never having learned the initial lesson of subjection to God, they soon find the path of outward obedience to His word unspeakably irksome, for "the carnal mind is not subject to the law of God, neither indeed can be." Hence their continual objecting to the plainest precepts of the Holy Scriptures.

Aiming only to please themselves, they walk unblushingly after their own lusts, using their sacred calling as a ladder to worldly gain and ecclesiastical

preferment. Self-denying service for Christ's sake, constrained by His all-conquering love, they understand not, yet resent with indignation the suggestion that greed for mammon and power is the actuating principle controlling them. But He who seeth not as man seeth has searched them through and through, and here records their true character as discerned by those Eyes which are as a flame of fire.

Great swelling words fall glibly from their uncircumcised lips as they boast of human progress and accomplishments, while forgetting the dreadful fact that man's will, until subdued by divine grace, is as much opposed to God as ever it was in the past—even when it nailed His blessed Son to a gibbet and poured contumely on His devoted head. Forgetting His sorrows, they pander to the ordered system of things that slew Him, and now fain would adorn His sepulchre.

The fifth count against these deceitful workers is one to which the majority are now so accustomed that it never occurs to them as one of the special signs of the apostasy—"Admiring persons for the sake of profit." The extent to which the public laudation of church dignitaries is often carried (even in their very presence) is shameful and disgusting.*

*At a recent meeting, where the writer was one of an audience of about three thousand persons, one D. D. introduced another Rev. Dr. as follows: "For years some of us have sat at the feet of this Gamaliel of the Occident, sometimes wondering, sometimes approving, sometimes venturing for the moment to disapprove, but ever carried at last by this master of men, this mighty brain-worker, to see the strength of his positions and to accede to his

Adulation is carried to such an extreme as to be positively nauseating; but it is the order of the day, and will become increasingly marked as man is, inch by inch, pushed into the place of God and His Christ, till the full consummation of the Man of Sin of 2 Thess. 2. The deification of humanity and the humanizing of Deity in the minds of men is the natural outcome of all this. How different was the spirit of Elihu, who, having no advantage or profit of his own to seek, could speak with all due deference before the aged, yet with firmness declare, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job 32 : 21, 22).

Well it is for the soul who seeks to be guided by Scripture to remember that nothing which he beholds on every side was unforeseen by God. Unbelief and apostasy may abound, but nothing takes Him by surprise. Long since, the apostles of the Lord Jesus Christ had warned us that the last days would be characteristically days of spiritual declension and departure from the truth. The coming of mockers, walking after their own unholy desires, has been foretold from the beginning.

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views. Such an intellectual genius appears but seldom in a generation," etc., etc., *ad nauseam*. The Lord Jesus said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" It should be added that both lecturer and chairman above referred to were pronounced "higher critics."

For the simple believer there is both strength and encouragement in this. If he look about him and see, as it were, star after star falling from heaven, teacher after teacher apostatizing from the truth, the love of many waxing cold, with error proudly defiant and apparently carrying all before it, he is apt to be overcome by fear and gloom. Like the prophet, he will be ready to cry, "Truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey" (Isa. 59: 14, 15). But he may forget to add, with the same prophet, "The Lord saw it, and it displeased Him that there was no judgment." But let him remember that all that is so solemn in the on-rushing tide of evil has been foreknown and foretold long ago by Him who knows the end from the beginning, and he at once begins to take heart. He realizes that he is not to expect anything else. Therefore what he sees but the more firmly establishes him in the truth of Scripture. And, more than that, it is in the time of the end all this iniquity is to come to its height, before being forever overthrown by the personal appearing of the Living Word as King of kings and Lord of lords. Therefore he finds encouragement in the very darkness of the scene to expect soon to behold the shining-forth of the Morning Star, and later the rising in glory of the Sun of Righteousness.

This is the value of prophecy, which is as a light shining in a dark place, until the day dawn, and the daystar arise in the heart (2 Peter 1: 19). Led on by this sure and steady gleam, the humble child

of God will not be dazzled by the pretensions, nor disheartened by the evil influence, of these haughty resisters of the truth, who set themselves apart as a select circle, who have attained to what the commonalty of Christians have not yet reached. There is a spiritual and carnal separation. The former is separation from evil at the call of the word of God, when to longer continue in some particular association would be unfaithfulness to Christ. The latter is a walking apart in fancied superiority, led on by pride and vainglory. This is what marks out the class Jude is portraying, *in the day of their power.*

For it should be noted that the apostle evidently traces for us the growth of the apostasy. He begins with evil workers privily creeping in, under cover of a Christian profession. Ere he closes they are pictured as having cast off all fear, as though their very strength made the necessity for it to have ceased. In place of caution and covered tracks, we have superciliousness and hauteur of the superlative degree, even to the forming among themselves of a select separated coterie, who arrogate to themselves all spiritual light and privilege, as well as human learning and scholarship.*

But great swelling words, even when coupled

* Something of this is seen in the way in which critical rejectors of inspiration write and speak: "All scholars are now agreed that so-and-so is not true, or authoritative;" "No scholar now denies" this or that point for which they are contending. But the simple reader need not think such pretentious expressions have any real weight. Thousands of spiritually-minded scholars reject the so-called "results" of Higher Criticism *in toto.*

with the most arrogant presumption, can never overthrow the truth of the Eternal, nor alter the word, "The Scriptures cannot be broken."

Of the word of God, as of the Son of God, it can be said, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." God is silent now, while men blaspheme His name and stumble over His word. Soon He will speak from heaven, when all shall know with whom they have to do!

Then it will be manifested that those who opposed Him, in their pride, were but natural, or soulish men, bereft of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). This explains the difficulty many have in regard to believing the great truths of Scripture. They are unregenerate, natural men, attempting to act as ministers of Christ. But their speech betrayeth them.

FAITH'S RESOURCE

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; but others save with fear, snatching [them] out of the fire; hating even the garment spotted by the flesh" (vers. 20–23).

DARK and gloomy as the picture has been drawn for our warning by the pen of inspiration, there is yet no cause for despair. "Upon this rock," said Christ, "I will build my Church, and the gates of hades shall not prevail against it." The final result is sure. Victory will rest on the blood-stained banner of the Prince of Peace. In the hour of His triumph His faithful ones shall be the sharers of His glory. And in the present moment of their trial and His rejection they have an abundant solace and cheer, however the power of Satan may be manifested and error seem to be about to vanquish truth.

The saint of God needs to daily build himself up on his most holy faith. It is the revealed will of the Lord that is so called here, as in verse 3. That faith has been once for all revealed. On it the believer rests. Assured that it forms a foundation impregnable to every attack by men or demons, he is now to build himself up upon it. This implies continual feeding upon the Word, that the soul may be nourished and the spirit edified.

But linked up with this we have prayer in the Holy Spirit: not perfunctory saying of prayers, but

spiritual communion with God, bringing to Him every need and every difficulty, assured that He waits in grace to meet the one and to dissolve the other. Praying in the Holy Spirit can only result from a walk in the Spirit. For if there be not self-judgment, prayer will be selfish. We shall ask and receive not, because asking that our own lusts may be gratified. But when Christ is before the soul, and the heart is finding its delight in Him, the Holy Spirit will Himself indite those petitions that God delights to grant.

A definite command follows: "Keep yourselves in the love of God." Mark, it is not, "Keep God loving you." Such a thought is opposed to that glorious revelation of Him whose nature is love. The Cross has told out to the full all that He is. Daily the believer is given to prove this loving-kindness. Nor does the apostle exhort us to keep loving God. The divine nature in every believer rises up in love to Him whose grace has saved him. "We love Him because He first loved us."

But here we are told to keep ourselves in the love of God. It is as though I say to my child, "Keep in the sunshine." The sun shines whether we enjoy it or not. And so God's love abides unchanging. But we need to keep in the conscious enjoyment of it. Let nothing make the tried soul doubt that love. Circumstances cannot alter it. Difficulties cannot strain it, nor can our own failures. The soul needs to rely upon it, and thus be borne in triumph above the conflict and the discouraging episodes incident to the life of faith.

Then we have a fourth exhortation, carrying the heart on to the coming of our Lord Jesus Christ. We are to await His mercy unto eternal life. We have eternal life now, by faith in Him who is Himself the life eternal. But we are going on to the scene where life shall reign, where everything will be suited to the life we already have communicated by the Spirit. This is at the end of the way; so the trusting soul looks up in hope and waits in patience for the return of the Lord.

The next verse tells us how to deal with bewildered souls, led astray by the wicked deceivers against whom we have been warned.

There is considerable manuscript variation here. In addition to the text given above, the following is suggestive: "And some convict, when contending; but others save with fear, snatching them out of the fire; hating even the garment spotted by the flesh." There is not much difference in the meaning of the exhortations. Either would direct that a godly discrimination be used in dealing with persons taken by error. A hard and fast rule for treating all alike is contrary to this verse, and to the tenor of all Scripture.

Undoubtedly souls have been driven more completely into evil systems by the rigor and harshness of well-meaning but unwise persons who so dreaded contamination with the error that they did not seek, in a godly way, to recover and clear the deceived one before refusing him their fellowship. 2 John 10 is decisive and simple as to a wilful teacher of what is opposed to the doctrine of Christ.

Such are to be shunned, and even refused a common greeting.

But other methods apply to dealing with their dupes, often entrapped through ignorance; though undoubtedly a perverse will has been at work or they would have been kept by divine power in the truth. Often what is needed is to deal with the perverted one as to his ways, rather than the teaching he has imbibed. When there is self-judgment the Paraclete can be depended on to do His blessed work of guiding into all truth.

Others need to be snatched from the fire; energetic effort made to warn and deliver ere the evil gets so firm a hold upon them that it will be too late to seek their blessing. But in every instance one needs to remember that unholy teaching is defiling and linked up with unholy living; so, care must be exercised lest, in seeking to aid another, one become himself besmirched by the evil influence, and be thus made unfit to help others because his own fellowship with God in the truth has become marred.

Truth is learned in the conscience; and only as one walks carefully and soberly before God is there security from error. Because Hymenæus and Alexander did not maintain a good conscience, they made shipwreck of the faith—as have untold thousands besides (1 Tim. 1: 18–20): this is the necessary result of enlightenment in divine things depending on the Holy Spirit's activity in taking the things of Christ and revealing them to His own. Where He is grieved by a careless demeanor and loose

ways He no longer establishes the soul in the truth, but His activity is manifested in bringing home to the conscience the sin and failure that have dishonored the Lord. Therefore, if there would be growth in the knowledge of His Word, there must be a walk in the power of the Spirit ungrieved.

So, in seeking the recovery of those who have erred from the truth, this ministry to the conscience must not be lost sight of. Otherwise there may be ability to overthrow the reasonings of one astray, to meet all objections by direct Scripture, even to cause one to see that his position is biblically and logically untenable, while yet the state of his soul is as wretched as ever.

But when the deceived one is dealt with in the fear of God, in holy faithfulness, his restoration to communion will be the first step sought: then he will be in a state to appreciate the seriousness of the evil teaching in which he has been taken as in a net when he wandered out of the right way.

But in all this there needs ever to be godly concern lest one become himself defiled when seeking to recover another from defilement. This is what is especially emphasized in verse 23.

The Doxology

"But to Him that is able to keep you without stumbling, and to set [you] with exultation blameless before His glory, to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen." (Verses 24, 25.)

What a pæan of holy exultation with which to close a letter which has drawn so dark a picture of the dangers besetting the path of the man of faith! God lives and reigns. His power is limitless. His grace is boundless. His glory and majesty shall to all eternity remain unsmirched by all the evil thoughts and ways of ungrateful and insensate men. It is for the Christian to pillow his head upon these blessed and soul-inspiring truths, and thus rise above all discouragement, and so go on in holy confidence to more than conquer!

"Unto Him that is able!"— This is what gives new strength to the wearied warrior. Weak and helpless in himself, he looks up in faith to One who is able and thus out of weakness is made strong.

Let the difficulties of the path be what they may —however thickly strewn with gins and snares of Satanic device—God is able to keep the trusting soul without stumbling. David knew this when he sang, "Yea, though I walk through the vale of death's shadow, I will fear no evil: for Thou art with me." This is enough for faith in the darkest and most trying hour. I may not see a step before me, but He who is able sees the end from the be-

ginning, and bids me confide in His love and wisdom, and thus implicitly trust myself to His guidance.

No believer would question the power of God to keep him five minutes without stumbling But He who can keep for five minutes can keep for sixty; and He who can keep for an hour can keep for twenty-four; and He who can keep for one day can keep all the days if the eye and heart be fixed upon Himself. For this very purpose our Lord Jesus Christ has been "separated from sinners," with whom He once walked in grace, the undefiled and undefilable Man on earth. He prayed, "For their sakes I sanctify Myself [or, set Myself apart], that they also might be sanctified through the truth." Thus He became in heavenly glory the object for His people's hearts, that, daily living "looking off unto Jesus," they might be kept from stumbling.

And as He has all needed stores of grace for the pilgrim path, so the end is sure. He is able "to set you with exultation blameless before His glory." There shall be no failure here: God has predestinated every believer to be conformed to the image of His Son. To this end Christ, who loved the Church and gave Himself for it, is now engaged in its sanctification and daily cleansing by water-washing of the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing. Then shall the Eve of the last Adam be manifested in the same glory with Himself; and all because God is able! Blessed

heart-refreshing, and soul-uplifting truths are these!

In verse 25 the Authorized Version ascribes adoration and praise to "the only wise God our Saviour." The Revised Version, and all later translations, omit the word "wise," as unsupported by the better authorities. But granting it to be an interpolation made inadvertently, or otherwise, by some pious scribe, how it tells the effect that the transcribing of this epistle had on this unknown soul! Contemplating it, his heart was filled, and he cried in hallowed ecstasy, "This God is the only wise God." It is indeed "He that is perfect in wisdom" with whom we have to do, who will never call back His word. He is indeed the *only* God, for all others are but the imaginings of men's minds. Nor is it as the Judge he views Him, but with purged conscience worships before the mercy-seat as he owns Him as our Saviour-God; for He it was who so loved the world as to give His only-begotten Son that we might live through Him.

Thus all blessing flows down to us from the heart of God "through Jesus Christ our Lord," in whose peerless name we return our feeble praises, and through whom will be manifested that to our Saviour-God belong all glory, majesty, might and authority, from before the age-times, in the present (despite the jarring note of sin), and through all the ages to come, when the full results of the Cross will be displayed in "a new heaven and a new earth, wherein dwelleth righteousness."

For this Christ Jesus gave Himself when He died

to put away sin by the sacrifice of Himself. Thus He became the Lamb of God who beareth away the sin of the world. Not yet do we see this fully accomplished, for the trail of the serpent still mars God's fair creation; but His eternal purpose is working out; and when all the ages of time have run their course, the last remains of sin will be banished to the lake of fire, and the sinless ages of eternity will have been ushered in. Then shall God be all and in all forevermore, and none dispute His authority or seek to detract from His glory again.

"Amen," swells up from every believer's breast, and faith looks on with blest anticipation to the accomplishment of all His good promise. This affirmative word is, in the succeeding book (the Revelation), used by the Son of God as one of His own names, or titles. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3 : 14). He is, in His own character, the affirmation of all God's plans and ways. Through Him all shall end in perfection, and thus all glory, majesty and dominion be ascribed to the God of all grace while endless ages roll on to infinity. Amen and Amen!

H. A. I.

Letters to a Roman Catholic Priest*

LETTER I

Rev. A. M. S.——

DEAR SIR: I still have on hand your two last letters which I had no thought of neglecting so long; but I was obliged to make a lengthy journey, and it was followed by prolonged sickness from which I did not fully recover for some months. Before renewing our correspondence I also wished to familiarize myself more fully with Roman Catholic teaching and history. To this end I have read largely on both sides: Newman and Chiniquy; Gibbon and Littledale; the "Catholic Encyclopedia" and Protestant historians; the Fa-

* These papers are personal letters addressed to a parish priest of the Church of Rome, Father A. M. S.——, whose acquaintance I made on a railway journey, and with this cultured gentleman it was a pleasure to converse. When we parted, he accepted from me a little volume dealing with a portion of Holy Scripture, concerning which he afterwards wrote me a very appreciative letter. Our correspondence was interrupted by illness on my part, which for a long time hindered my again writing him. Of the earlier letters I kept no copies; but the later ones were written in duplicate, and are now published with the hope that they may prove helpful to the reader.

thers, Pre- and Post-Nicene, and mediæval and modern theologians, in order to take up with you the questions at issue, absolutely without prejudice, and, I trust, without misrepresentation. I think I have to-day more kindly feelings toward sincere Roman Catholics than ever before; while you will pardon me if I say that my researches have given me a more intense detestation of many Romish dogmas than I had previously possessed.

In the measure in which Rome confesses the doctrine of Christ, I rejoice. I too am a member of the Catholic Church, the one body of which Christ alone is the Head, exalted at God's right hand to be a Prince and a Saviour. Every true believer in Him upon the face of the earth is, through the Spirit's baptism, a member of that one body. But I feel, more strongly than ever, that the Bishop of Rome and the faction that acknowledges his authority have largely perverted the gospel of Christ; preaching, instead, "another gospel which is not another;" and you know the solemn anathema pronounced by St. Paul against all such. What a fearful thing if the Roman Pontiff, while calling himself the Vicar of Christ and the earthly head of the Church, himself be under that fearful curse (Gal. 1: 6-9).

In your last letter you say, and I believe rightly so, that "The Real Presence in the Blessed Sacrament is the pivotal point on which all turns." And you ask: "Is then Christ really present in the

Blessed Sacrament, as we Catholics believe, or is it only a figure?" And here you confidently say: "I call all History and all Antiquity to testify against you."

I confess that I am greatly surprised at the temerity that could permit you to use such words. Surely you are familiar with the Fathers and history. Nay, I cannot but believe you are better acquainted with the writings of the former than I am; therefore, you must know that the pre-Nicene Fathers nowhere teach the doctrine you allege. It is nothing to me that the Roman Church for centuries has held this doctrine; nor yet that the Eastern Church holds the same; that Luther himself taught something similar; that certain Anglicans, from Henry the Eighth down, largely agree with Rome. These are all comparatively modern. Antiquity, in this case, decides absolutely against them. It is not the writings of fallible men to which I refer as "Antiquity" but to "that which was from the beginning"—the authoritative records of the inspired apostles of our Lord Jesus Christ. I will put before you every inspired account of the Lord's Supper found in the Holy Scriptures and ask you to weigh them well, forgetting, so far as you can, every construction put upon them by post-Nicene theologians, and ask yourself if the scriptures quoted can possibly bear the interpretation Rome has given them.

In St. Matthew's Gospel, ch. 26: 26-29, we read:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

St. Mark's account is very similar, but I quote it entire as found in chap. 14, vers. 22-25.

"And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is my blood of the new covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God."

St. Luke's account occupies but two verses, chap. 22: 19, 20 (vers. 17 and 18 clearly referring to the passover cup preceding the institution of the Lord's Supper).

"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. Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you."

St. John, as you know, furnishes no account of the institution of the Christian feast at all. His sixth chapter we will consider in a later letter.

St. Paul, in 1 Cor. 11: 23-29, gives us the only remaining account:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when they had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh a judgment to himself, if he discern not the Lord's body." *

Turning our attention to the Lord's words in regard to the *cup*, in St. Matthew He says: "Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins." Was He speaking literally or figuratively? To answer this question I will just ask another: *Had His blood been shed at that time or not?* His words are, "This is My blood which *is* shed." It is an offence to our God-given intelligence to insist that the words, "This is My blood," must be taken literally; while it must be acknowledged that in saying, "which is shed," He was speaking anticipatively. Furthermore our Lord calls the liquid

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* The Scripture quotations are from the 1911 Oxford Version, the only edition of the Bible I had on hand when writing, but neither the Douay nor the A. V. differ materially.

in the cup, "the fruit of the vine," which would be absurd if it had been changed into His actual blood. Both these propositions apply with equal force to the quotation from St. Mark's Gospel. And St. Luke makes it even stronger by saying, "This cup is the new covenant in My blood." Would you say He meant us to understand literally that the cup *contained* the new covenant, and that when you drink it you are drinking the new covenant?—or is the expression clearly figurative?

If it be clear that our Lord speaks *figuratively* of the cup, by what rule of logic can we suppose He speaks *literally* of the bread when He says, "This is My body, which is given for you?" Had His body already been broken, given or sacrificed for us, when He instituted the Supper? If not, He certainly speaks in a figurative way. So St. Paul takes it; and in 1 Cor. 10: 16 he writes, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the body of Christ?" And he immediately adds, "For we are all partakers of that one loaf." So that the one loaf not only sets forth figuratively Christ's literal body, but it also is a figure of His mystical body—the Church.

And so it was held by all the apostolic churches; nor was any other meaning attached to it until the predicted apostasy had begun. The Romish dogma of the body, blood, soul and divinity of Christ be-

ing present under one species, and the consequent denial of the cup to the laity, is in itself a complete annulment of the dogma of the Real Presence; for in the Lord's Supper, as instituted by Christ, it was of the loaf *alone* that He said, "This is My body," and it set forth His body as given in death; hence the cup set forth His blood as *separated* from His body, though that separation had not yet actually taken place. In warning the Corinthians concerning their unholy partaking of the Lord's Supper, St. Paul says: "But let a man examine himself, and so let him eat of the bread and drink of the cup." It is still the *bread,* and still the *cup.* No change has taken place in the elements; faith alone can see in the loaf and the cup a symbol of the crucified Saviour.

And now I ask you, dear sir, in all seriousness, can you see anything in the Roman service of the Mass that answers in any sense to the beauty and simplicity of the Lord's Supper, as set forth in the scriptures we have read ? There you have no pompous hierarchy separated from the laity, as though of a superior class, but a company of Christian brethren gathered to partake together of a simple memorial feast, each one eating of the loaf, each one drinking of the cup, in reverent and hallowed remembrance of the Lord in His death.

As to the denial of the cup to "the laity" of communicants, I must write on that later.

Very sincerely yours, ———.

LETTER II

MY DEAR SIR:

I must now say something on Rome's denial of the cup to "the laity." And here I turn your words back upon yourself, and call all history (up to very recent years) and all antiquity to witness against you. You know that the canon enjoining communion in one kind was only passed on June 15, 1415, and that at a time when the Roman Church was without a head. For the same council that enacted the decree, had deposed Pope John XXIII., on May 29th, 1415, and his successor was not elected until November 11th, 1417. Yet Roman apologists declare that the Pope has authority to change the Lord's order who gave communion in two kinds (the bread typifying His body, the wine His blood), to communion in one kind only on the part of the commonalty—priests alone being permitted to observe the original order.

Now this decree of the council of Constance is a direct contradiction to Roman canon law of the centuries preceding. Pope Leo the Great, in inveighing against the Manicheans, says distinctly: "They receive Christ's body [which to him, of course, was the communion loaf] with unworthy mouth, and entirely refuse to take the blood of our redemption [referring to the cup, according to the Roman interpretation]; therefore we give notice to you, holy brethren, that men of this sort, whose sacrilegious deceit has been detected, are

to be expelled by priestly authority from the fellowship of the saints" (quoted from his 41st Homily). But Pope Gelasius I. is stronger yet, for in a letter addressed to the Bishops Majoricus and John, which has been embodied in the canon law of the Romish Church, he says: "We have ascertained that certain persons having received a portion of the sacred body alone abstain from partaking of the chalice of the sacred blood. Let such persons, without any doubt, since they are stated to feel thus bound by some superstitious reason, either receive the sacrament in its entirety, or be repelled from the entire sacrament, because a division of one and the same mystery cannot take place without great sacrilege" (Corp. Jur. Can. Decre. 3: 11, 12). And with this agrees the decree of the council of Clermont, personally presided over by Pope Urban II. in 1095: "That no one shall communicate at the altar, without he receives the body and blood alike, unless by way of necessity, or caution." In the next century (A. D. 1118), Pope Paschal II. wrote to Pontious, Abbot of Cluny, referring to the teaching of St.Cyprian: "Therefore, according to the same Cyprian: in receiving the Lord's body and blood, let the Lord's tradition be observed, nor let any departure be made, through human institution, from what Christ the Master ordained and did. For we know that the bread was given separately, and the wine was given separately, by the Lord Himself, which custom we

therefore teach and *command to be always observed in Holy Church,** save in the case of infants and very infirm people,who cannot swallow bread."

Now what title has the Church of Rome to declare itself unchanged, Catholic and Apostolic in its practices, as well as doctrines, when a council without a Pope can deliberately overthrow the teaching of four Popes on a matter of this kind? The fact is, Rome has completely annulled the words of our Lord Jesus Christ as to this, "teaching for doctrines the commandments of men."

And this to a Catholic is a most serious thing. For when our Lord in John 6 speaks of "eating His flesh and drinking His blood," Romanists implicity believe it refers to participation in the Eucharist; yet his church forbids him to drink of the cup, unless he has taken priestly orders!

But does the much disputed passage in John 6 have any reference to the Lord's Supper, or is it intended to set forth a great spiritual truth? I believe the latter. If you accuse me of using private judgment, you too are using private judgment, though you may decry it, when you decide to accept the teaching of the Roman Church as to the same passage. I repudiate it as against both our God-given reason and Holy Scripture's teaching,which is to me far more reliable authority than any interpretation the Church may put upon it.

To the Jews seeking material advantages, our

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* Italics mine throughout.

Lord says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you" (ver. 27). They refer Him to Moses who had fed their fathers in the wilderness with manna: desiring Him to provide them too with literal bread. To this He answered: "*I* am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (ver. 35). "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that Bread of Life" (vers. 47, 48). Unbelieving Jews strove among themselves at this, saying: "How can this man give us his flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day" (vers. 53, 54).

Now this is the teaching of our Lord as to eating His flesh and drinking His blood, and suggests what they might have done *at that time,* namely, *live by* eating His flesh and drinking His blood. His blood had not yet been poured out upon the cross, nor His flesh wounded in death, but those who came to Him, trusting Him as their Saviour, were *already* recipients of the new life which He came to give. That the eating and drinking were spiritual and not literal is clear from verse 57,

where He speaks of living by the Father, in the *very same way that they who were eating Him, lived by Him.* And how did He live by the Father? Clearly as a man of faith. "I will put My trust in Him" expressed the continuous habit of His life, and as we who believe in Him thus live by faith in Himself, we eat His flesh and drink His blood. He says in verse 63: "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

What further proof have we need of? I think it plain that the Lord Jesus was referring, not to a sacrament yet to be instituted, but to a spiritual reality, known even then to those who believed upon Him. And all the councils of Rome cannot annul His words as to this.

His disciples at that time, who were such in very deed, not merely by profession, were *already* living by Him, yet had never partaken of the sacrament of the Lord's Supper. And we may rest assured that wherever, and whenever, a repentant soul turns now to Christ and trusts Him as the Saviour who has given His life for the world, he both eats His flesh and drinks His blood, and thus has life eternal—which the Romish sacrifice of the Mass, so-called, does not even pretend to give. For what intelligent Romanist really believes he has eternal life—a life in Christ that can never be forfeited—through participation in the Mass? Is it not a fact that this, as all other Romish sacraments, leaves

the participant uncertain and anxious still as to the final outcome? But it is otherwise with him who rests implicitly on the words of the Son of God: "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life" (ver. 47).

May I, without giving offence, press some questions home upon you, my dear sir? Have you this great gift, promised by our Lord Jesus to all who believe in Him? Are you certain that you have everlasting life? After all your years of devoted service in the Church of Rome, your obedience to her decrees, are you now at rest in your soul as to the question of your sins? Do you know them all forgiven and put away, through the offering of Jesus Christ once for all upon the cross? Have you been justified freely by His grace, through the redemption that is in Christ Jesus? O my dear sir, if you cannot answer simple questions like these in the affirmative, is it not time to stop and ask yourself how it is that the system to which you cling has not given you that certainty and peace which is the portion of those who enjoy apostolic Christianity? Is it not possible that you have missed your way? Yea, that the whole church to which you belong has in some manner, perhaps to you unaccountable, fallen from the simplicity of apostolic days into grievous apostasy?

In my next letter I purpose to consider the sacrificial character of the Mass in your Communion.

Very sincerely yours, ———

LETTER III

MY DEAR SIR:

According to promise, I shall now endeavor to put before you what seems to me to be the unscriptural teaching of the Church of Rome as to the so-called sacrifice of the Mass. This you hold, as I understand, to be a continual unbloody sacrifice for the sins of the living and the dead, and you are very insistent that it was ever offered throughout the Church's history by anointed priests on literal altars, "as early, at least," you say, "as the second century." And you ask: "Had the Church of Jesus Christ erred so early as this, on her chief doctrine, the doctrine on which her whole system centred? Or did the infallible God produce, in His masterpiece only, the crazy institution that could not be kept within the bounds of truth, even for half a century after the death of the last of the apostles? What became of His promise: 'The gates of hell shall not prevail against her,' and 'I am with you all the days, even unto the consummation of the age," and again, 'The Spirit of Truth will remain with you,' etc.?"

As to this, I am not at all perplexed to find the answer. It is undoubtedly the fact that while Christ's promises abide, and the Spirit of Truth dwells in His own and guides each subject soul into the truth; and that Christ does and will remain with His chosen to the end whatever the vicissi-

tudes they are called to pass through; and while eventually it will be manifested that the gates of hell have not prevailed against what was really of God; nevertheless, even *in the apostles' own days* —let alone fifty years afterwards—error had come in like a flood. Witness the stirring letter of St. Paul to the Galatians. The Galatian heresy was the adding of legal works to the covenant of grace, and abides with us to this present day in spite of the apostle's strong protest against it. In fact, as one has well said: "The heterodoxy of the first century has become the orthodoxy of the present." Where to-day is the religious communion found in which this Galatian error has not gained headway? What church is free from it? Certainly *not* the Church of Rome. For there, as nowhere else, Galatianism has swept all before it; so that the doctrine of justification by faith, which is the keynote of the epistle of which we are speaking, came as a new discovery in the stormy days of the Reformation, and has been opposed strenuously ever since.

Then, again, note the errors creeping in at Colosse. In the 2d chapter three grave departures from the truth are noticed as already come in, and this during the life-time of the apostles. I refer to rationalistic philosophizing beginning to supplant divine revelation; of legality, supplanting the truth of grace; and, even more striking, of a vast ritualistic system involving the worship of

angels and the humiliation of the body by self-imposed penance in place of holding fast the Head: and I ask you, as an honest man, can you deny the presence of every one of those systems of error in the Roman Church to-day?

But the first and second letters to Timothy likewise witness the rapid growth of error; and it is noteworthy that before the death of St. Paul, he has to sorrowfully exclaim: "All that be in Asia have turned away from me." So even supposing the Christian churches elsewhere were still holding fast the faith, those in Asia, where the oldest assemblies had been established, had in a measure at least apostatized from the truth. The seven apocalyptic letters make this very evident.

We need not be surprised, therefore, to find an altar and sacrifice at a very early day in many churches, taking the place of the Lord's table and its simple memorial feast. But this by no means proves it to be either scriptural or apostolic, nor in any true sense Catholic.

But on the other hand, we find no evidence of a reliable character to show that as early as the second century the altar *had* succeeded the table, and the sacrifice of the Mass usurped the place of the Lord's Supper. Certainly the pre-Nicene Fathers, who have written on the subject would leave no such impression on the mind. Justin Martyr describes the weekly meeting of Christians on the Lord's day more fully perhaps than any other;

and, as you know, he makes it very clear that the early Christians partook together of a simple meal of bread and wine in commemoration of the Saviour's death. While the well-known letter of Pliny, addressed to the Emperor Trajan, affords proof positive that such was still the case in his day. He assures his patron that he could find no evil against the Christians; no evidence whatever of sacrilegious or criminal proceedings. His spies only found that the Christians met together to read the Holy Scriptures, to pray, to sing a hymn to Christ as God, and to partake of a very simple meal consisting only of bread and wine.

It was in a later day that the departure from early simplicity came in, when the truth as to Christ's one offering and His finished work had been largely lost sight of: when in accordance with the solemn prophecy of St. Paul, grievous wolves had entered in among the sheep of Christ, not sparing the flock, and even of their own selves had men arisen, "speaking perverse things to draw away disciples after them." The only resource upon which he casts the faithful is "God and the word of His grace;" not the church's authority, nor the voice of councils, nor the infallibility of the Pope. To God's Word therefore let us turn, and see if it is still possible to offer to God an acceptable sacrifice for the sins of either the living or the dead?

As to this we need do nothing more than care-

fully consult the 9th and 10th chapters of the epistle to the Hebrews. There the one offering of the Lord Jesus Christ, never to be repeated, is placed in vivid contrast with all the many sacrifices under the law (which were but a figure) when gifts and sacrifices were offered "that could not perfect him that worshiped, as pertaining to the conscience." In these there was a continual calling of sins to mind, as indeed is the case in every Roman church where the sacrament is offered up daily, and sins are never really put away. "But Christ having come as High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands (that is to say, not of this creation), 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." And so great is the efficacy of that one offering, that through it the believer's conscience is "purged from dead works to worship the living God."

Now you insist that there is nothing incompatible with all this and the continual sacrifice of the Mass. For in your letter you say that "the Victim of the Sacrifice is the body and blood of Jesus Christ; the same body that was nailed to the cross; the same blood that was shed on Calvary. In other words, the same Jesus Christ who was crucified for us is the same that we offer on our altars." And you add, "The sacrifice of the Mass is offered to God alone, to acknowledge His sovereign great-

ness and our dependence. It is true that we offer the Mass in memory of the saints, but we never offer the sacrifice *to* them. The sacrifice of the Mass is offered on our altars by the ministry of priests who receive in their ordination the power to offer it. But Jesus Christ is the principal Offerer. It is He who presents Himself to the Father, by the hands of priests; it is He who changes the bread and wine into the body and the blood." But, observe, *this is the very thing that is denied, in the epistle to the Hebrews.* Note carefully chapter 10: 11-14: "And every priest [that is, Jewish priest] standeth daily ministering and offering often the same sacrifices [as Roman Catholic priests do to-day], which can never take away sins; but He, after He had offered one sacrifice for sins, forever sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool." And again, in the previous chapter, verses 24-26 are absolutely conclusive: "For Christ is not entered into the holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us: *nor yet that He should offer Himself often* [the very thing which you insist He does], as the high priest entereth into the holy places every year with other blood than his own; but now, *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Language could not be stronger to declare the abiding efficacy of the one *irrepeatable* sacrifice of our Lord Jesus Christ—so perfect, so complete, so fully satisfying to God, is that one blessed, finished work of His that He will never offer again. He has sat down as token that His work is finished; and because He has made purgation for sins, the seat He has taken is at the right hand of the Majesty in the heavens. Depend upon it, He never descends from that exalted place to offer on Rome's altars or any other; for of such sacrifice there is no need. The sins and iniquities of all who believe in Him are eternally remitted, on the basis of that one all-sufficient work, and "where remission of these is, there is *no longer an offering for sin*" (Heb. 10:18). Your unbloody offerings can be of no avail, for "without shedding of blood is no remission."

All the reasoning in the world could not change the force of this. Christ's *one* offering is all that is needed for the purgation of sin, or it never will be. Scripture distinctly declares it *is*. Rome, tacitly at least, declares it is *not*. Which am I to believe? Which do you accept?

I observe, in looking over your letter again, that you deny the term "the Lord's Supper," as having reference to the sacrament at all. You say it referred alone to the love-feasts of the early Christians—a common meal, where they met together in Christian fellowship. But you evidently have for-

gotten that the apostle Paul in the very passage in question, after rebuking the Corinthians for their abuse of the Lord's Supper, immediately gives them clear instructions as to how that Supper should be observed; while in the previous chapter, 1st Corinthians 10, he makes it plain that it is at the Lord's table we partake of the cup of blessing, even the communion of the blood of Christ, and the broken bread, the communion of the body of Christ. Surely it is the Lord's Supper which is partaken of from the Lord's table. But if you insist that both of these are very different to your sacrifice of the Mass, then I grant you are indeed correct. The Lord's Supper is *not* to be confounded with the Romish Mass, nor the Lord's table with the Roman altar. One speaks of Christianity, and the other of a mysterious mixture of Judaism and Paganism, and a perversion of apostolic teaching. For *of the Mass as such there is not one line in Holy Scripture.*

I do not wish to prolong the discussion of this solemn theme. If what I have already written has no real weight, I can only suppose that a further attempt to elucidate what seems to me so clear, would only leave us where we began—you looking at everything from the standpoint of Roman Catholic theologians, and I, from that of one desiring alone to be taught by the word of God. And so I bring this letter to a close, beseeching you to search the scriptures daily whether these things

are so, and praying that God in His rich grace may give you such a sight of the perfection of the one offering of His blessed Son, that your soul set free through faith in Christ alone, will never more feel the need of any additions to the work of His cross.

Very sincerely yours, ———.

LETTER IV

MY DEAR SIR:

I desire on this occasion to go briefly into the subject of *Mediatorship* and *Advocacy*. As to this, nothing could possibly be simpler and plainer than the truly lucid affirmation of Holy Scripture: "There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time" (1 Tim. 2: 5, 6). And if we are to believe the statement found in the *Homily of Adam and Eve*, commonly attributed to St. Chrysostom: "That may not be considered Catholic, which appears contrary to the statements of Scripture," then surely we should have no difficulty in judging whether the doctrines of the Roman Church on the matter in question are really Catholic or not. "Faith in

Scripture," says St. Augustine, "is the most Catholic of all." And Scripture distinctly declares that there is *one* Mediator, and knows of no other. Now if the Roman Church teaches contrary to this, it cannot be the Holy Catholic Apostolic Church.

You yourself say: "Christ is the one Mediator—the one possible of grace and redemption. We can have many advocates and mediators of intercession. In this sense is St. Joseph especially a mediator by reason of his great holiness and merit with God." We do not find in the Scriptures the distinction that you have drawn, however; and indeed, while recognizing your honesty of purpose and evident desire to harmonize the teaching of the Papal Church with the word of God, I cannot but question whether the distinction you make is to be understood even in the doctrinal and devotional works of Roman Catholic theologians.

Certainly the place given the blessed Virgin Mary, the mother of our Lord, is that of a mediator of grace and redemption, and that in the fullest, highest sense. What else, for instance, am I to understand from the following expressions, which I quote on the authority of Littlefield, from the *Raccolta*—a collection of prayers said to be specially indulgenced by the Popes, and which you will therefore acknowledge, I presume, to be in the truest sense authoritative:

"Hail, Queen, Mother of Mercy, our Life, Sweetness, and Hope, all Hail! To thee we cry, banished

sons of Eve; to thee we sigh, groaning and weeping in this vale of tears. Turn then, O our Advocate, thy merciful eye to us, and after this our exile, show us Jesus, the blessed fruit of thy womb, O merciful, O love, O sweet Virgin Mary."

"We fly beneath thy shelter, O holy Mother of God, despise not our petitions in our necessity, and deliver us always from all perils, O glorious and Blessed Virgin."

"Heart of Mary, Mother of God...Worthy of all the veneration of angels and men....Heart full of goodness, ever compassionate towards our sufferings, vouchsafe to thaw our icy hearts.... in thee let the Holy Church find safe shelter; protect it, and be its sweet Asylum, its tower, its strength....be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger...."

"Sweet heart of Mary, be my salvation."

"Leave me not, my Mother, in my own hands, or I am lost; let me but cling to thee. Save me, my Hope; save me from hell."

And surely no one could dream after reading the following quotations from *Liguori's* "Glories of Mary," that she was not supposed to be, without any reservation, a mediator of Grace and Redemption.

"Mary is our refuge, help and Asylum. In Judea, in ancient times, there were cities of refuge, wherein criminals who fled there for protec-

tion were exempt from the punishment they had deserved. Nowadays these cities of refuge are not so numerous; there is but one, and that is Mary."

"God, before the birth of Mary, complained by the mouth of the Prophet Ezekiel that there was no one to rise up and withhold Him from chastising sinners, but that He could find no one, for this office was reserved for our blessed Lady, who withholds His arm till He is pacified."

"Often we seem to be heard more quickly, and be thus preserved, if we have recourse to Mary, and call upon her name, than we should be if we called upon the name of Jesus our Saviour."

"Many things are asked from God and are not granted; they are asked from Mary, and are obtained."

"At the commandment of the Virgin all things obey, even God."

"The salvation of all depends on our being favored and protected by Mary. He who is protected by Mary will be saved; he who is not will be lost."

"Mary has only to speak and her Son executes all."

And is it not a fact that the last words which the Roman ritual puts into the mouth of the dying are: "Mary, Mother of Grace, Mother of Mercy, do thou protect me from the foe and receive me in the hour of death?" How different to the last words of the first martyr Stephen: "Lord Jesus, receive my spirit!"

And returning to the *Raccolta,* what words could be more unscriptural than these?

"I acknowledge thee, and I venerate thee, most Holy Virgin, Queen of Heaven, Lady and Mistress of the Universe, as daughter of the eternal Father, Mother of His well-beloved Son, and most loving Spouse of the Holy Spirit. Kneeling at the feet of thy great Majesty with all humility I pray thee, through thy divine charity wherewith thou wast so bountifully enriched on thine acceptation into Heaven, to vouchsafe me favor and pity, placing me under thy most safe and faithful protection, and receive me into the number of those happy and highly favored servants of thine, whose names thou dost carry graven upon thy virgin breast."

You instance St. Joseph as an example of the intercession of which you speak; but what am I to think of the two following quotations likewise from the *Raccolta* prayers, addressed to Joseph by those seeking his advocacy?

"Benign Joseph, our guide, protect us and the Holy Church."

"Guardian of Virgins, and Holy Father Joseph, to whose faithful keeping Christ Jesus, innocence itself, and Mary, Virgin of virgins, were committed, I pray and beseech thee by those two dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary. Amen."

One might go on quoting indefinitely from Roman Catholic books of devotion to show that the one Mediator of God is completely set aside in favor of a multitude of saints and angels who are evidently supposed to be more approachable than our blessed Lord Himself. And yet St. Clement of Alexandria, A. D. 200, wrote: "Since there is only one good God, both we ourselves and the angels supplicate from Him alone." St. Athanasius, that doughty champion of the truth, A. D. 370, writing against the Arians ridicules them for applying such scriptures as "The Lord is the Refuge of the poor," to the Lord Jesus Christ, if they denied His Godhead glory. He goes on to say: "But if they say that these things are spoken of the Son, which would perhaps be true, let them confess that the saints did not think of calling on a created being to be their helper and their house of refuge." And in this he is evidently fully in accord with the Scriptures of Truth. St. John has written, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only but for the sins of the whole world."

What need we then of any other? Christ by His bloody sacrifice upon the cross has settled the question of sin to the satisfaction of God; maintaining the righteousness of His throne and the holiness of His character, so now God can be "just and the justifier of him that believeth in Jesus,"

and those who have confided in Him as their Saviour need no other mediator than Himself. For He is ever available; His heart is as tender as when here on earth; His love ever flowing out to all His own; needing no other intermediary, neither His mother after the flesh, nor any saint or angel to entreat Him on our behalf; but He Himself forever abiding, so long as His people have need of His intercession, the one great all-compassionate High-Priest with God, our Advocate with the Father, our one Mediator, *excluding every other.*

In your letter you seek to put the prayers of believers, on earth, one for another, in the same category as the advocacy of saints in heaven. You write, "You yourself say to me at the end of your most charitable letter, I will not cease to earnestly pray for you, my dear fellow-believer in Christ. Oh, do, I beg of you, be my advocate, my mediator with the Father through your prayers and intercessions."

I shall, indeed, my dear sir, continue to pray the God and Father of our Lord Jesus Christ on your behalf, but neither as a mediator nor an advocate in the sense to which these words are applied to our Saviour and the Holy Spirit of God alone; but as a Christian I make intercession on your behalf, and on behalf of all men, not expecting an answer on the ground of my personal merit or holiness, but praying only *in the name of our Lord Jesus*

Christ. This is surely a very different thing to what you had in mind when you preached the sermon on the intercession of St. Joseph, which you sent me to read.

Scripture itself bears witness to the care with which our blessed Lord guarded against even so much as the using of devotional expressions in regard to His mother. When the woman cried out invoking blessing on His mother, He answered: "Yea, rather blessed are they that hear the word of God and keep it." This is the blessing, dear sir, that I desire; a blessing which I know would be forfeited forever were I to forsake the one Mediator for the host of lesser intermediaries set forth by the Roman Church.

Very sincerely yours, ———.

P. S.—I have seen a photograph, taken by a missionary laboring in Central America, of a Roman Catholic Church which has over the main entrance a Latin inscription, the plain English of which is: "COME UNTO MARY, ALL YE WHO LABOR AND ARE BURDENED, AND SHE WILL REFRESH YOU." Is not this meant to show that she is held up to the people as a mediator of grace and redemption? What a fearful perversion of the precious invitation of our Lord Jesus Christ, as recorded in Matt. 11: 28!

LETTER V

MY DEAR SIR:

In concluding your last letter to me, you seek to show that while the gift of God is eternal life, yet because the Scriptures say, "Be thou faithful unto death, and I will give you a crown of life," therefore eternal life is after all the reward given only for faithful persistence in the Christian course; and you instance the "Well done, good and faithful servant," pronounced by the Master on the one who had done his Lord's bidding, as a case in point. Forgive me if I say that it seems to me that you are quite confounding things that differ. There are two distinct lines of truth in the word of God, which must never be mingled. One has to do with the full, free and eternal salvation which was purchased by our Lord Jesus Christ upon the cross at the enormous cost of His own life, when He bore the judgment of God against sin, fully meeting all the claims of God's righteous throne, so that now God can be "just and the justifier of him that believeth in Jesus." Concerning this great blessing of justification from all things, Scripture is very positive that human works and human merit have no place whatever in it. They form no part of the procuring cost; nor have they anything to do with our retaining this marvelous gift of God's grace. It is a salvation for which

Christ, not we, labored; it is a salvation which Christ, not we, must alone maintain.

Nothing can be clearer than the instruction of the apostle Paul as to this in the early chapters of his epistle to the Romans. May I ask that you turn to your Bible and read thoughtfully this important part of divine revelation, beginning with the first verse of chapter three, and going on to the end of the eleventh verse of chapter five? In this section of the Epistle we have the whole matter thoroughly gone into, and we find that upon the proven sinfulness and utterly lost condition of all men, the justice of God has been manifested in setting forth Christ Jesus as a propitiatory sacrifice for our sins, and through Him we are justified freely by God's grace—and this, alone through the redemption that is in Christ Jesus. To this nothing can be added, nor from it can anything be taken away. It is a perfect, complete work—yea, a finished work; and, as you well know, to attempt to add anything to a work once finished is but to mar it. No need of human merits here: no need of penance, of intercession of saints or angels; no need of rites and ceremonies—these have no part whatever in justifying the ungodly. It is the merit of Christ, *and that alone,* that avails. This was what gave St. Bernard of Clairvaux peace in the hour of death. You will doubtless recall his dying words: "Holy Jesu, Thy wounds are my merits!" So cries every Christian heart.

"I stand upon His merit,
I know no safer stand;
Not e'en where glory dwelleth
In Immanuel's land."

This is a righteousness without works, altogether apart from the deeds of the law. For, says St. Paul, "To him that worketh is the reward not reckoned as of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." This is the *crux* of the argument in Rom. 4, and surely the words admit of no other meaning than this, viz., that if our works have anything whatever to do with procuring our justification before God, then of very necessity we put God in our debt, and salvation is not of grace at all, but is something that God owes each faithful soul because of individual merit. But this is the very thing which the Apostle will not allow for one moment. Merit we have none; human righteousness is but filthy rags in the sight of God; but all merit is found in the glorious Person and finished work of our Lord Jesus Christ. Therefore it is in very deed to him that worketh not, but believeth that God's salvation comes as a gift. So, my dear sir, it is not to him that worketh *and believeth,* but the very contrary. Works of any kind are altogether *barred* out. It is through faith alone that we lay hold of this great gift of God's salvation.

And to this agree the words of the same devoted

Apostle, as recorded in the second chapter of the epistle to the Ephesians; "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." And again in Romans, chap. 11, he tells us: "If it be of grace, then it is no more of works: otherwise grace is no more grace. But if it is of works then it is no more grace: otherwise work is no more work." There must be no mingling of the two principles. Man is either saved *altogether* by his own works and merits, or he is saved *altogether* by the work and merit of the Lord Jesus Christ. And Holy Scripture leaves us in no doubt whatever as to which of these is the correct view.

But now, what of all the passages that speak of Christian works and faithfulness to the commands of the Lord Jesus Christ, and of rewards given in that day for obedience to what God has been pleased to put on record for our guidance and instruction? The passages in question, I think you will find in every instance, have to do, not at all with the matter of the salvation of the soul, but with the behavior of those who are already saved, who are to be rewarded by the Lord Jesus Christ when He sits on His judgment throne, according to the deeds done in the body since His grace made them partakers of eternal life and justified them from all their sins. In other words, the moment a poor sinner trusts the Lord Jesus Christ, he

passes out of his former condition by nature and practice, in which he was a child of wrath on his way to the everlasting burnings, and he becomes by the Holy Spirit of God a child of grace; a son of God; a joint-heir with the Lord Jesus Christ; the present possessor of eternal life; every charge of Satan, the great adversary, having been met by the atoning value of the precious blood of Christ, he is saved once and forever.

As we are told in Ecclesiastes, chapter 3: "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before Him." Salvation is altogether God's work, and therefore, it is perfect and eternal. But the one who has thus been saved is now called upon to act accordingly. Having been made a child of God, through infinite grace, he has now to act as a child of God. He is under the Father's care; he is in subjection to the Lord; he is guided by the Holy Spirit through the Word. He is not to follow his own ways now; he is not to be guided by his own thoughts, nor the thoughts of men like himself; but being changed in his condition, he is now responsible to walk as Christ walked; to obey as Christ obeyed, and he will be rewarded at "the coming of our Lord Jesus Christ, and our gathering together unto Him," according as he has served Him down here.

It is to this that all the passages speaking of

rewards and crowns refer; do they not? You instance St. Paul's words, "I have fought a good fight, I have finished my course, I have kept the faith: therefore there is awaiting me a crown of justice, which the Lord, the just Judge, shall give me on that day." This is very pointed. He is looking on till the day when Christ will sit upon His judgment-seat and all His own will be gathered about Him, and he knows there is a crown of justice awaiting him then. And he goes on to add what you do not quote, "And not to me only, but also to all who love His appearing." So that he links all believers with himself, who love the appearing of the Lord Jesus, and assures us that for every one there will be a crown. The crowns speak of overcoming. They are, as you know, not the diadems of monarchs, but the laurel wreaths given to the victors in the games. So we strive to obtain the crown—not the salvation which we already have if we have believed in the Lord Jesus, but the testimony of His approbation since we became children of God and members of His body.

Nor do such scriptures as the one to which you refer in the first letter of the apostle Peter, and the second chapter of the epistle of James, contradict this. Believers are indeed to give all diligence to manifest in their lives the grace that was so fully displayed in our Lord Jesus Christ, in us the fruit of the Holy Spirit. By so doing, we make it evident that ours is not a false profession,

but a genuine one; that we are not simply giving assent to divine truth, but that we have received the testimony of God into our hearts, so we have the witness in ourselves.

And the faith of God's children is a faith which manifests itself by works. For "Faith without works is dead." That is, everyone who professes to have faith in Christ and walks according to the flesh, is either deceived or a deceiver. True faith is ever fruitful. It produces good works; just as a good tree produces good fruit. Abraham, says St. Paul, was justified by faith apart from works when he believed God, and it was counted to him for justice. But, says St. James, "Abraham our father was justified by works when he offered up Isaac his son upon the altar. You see then how *faith wrought* with his works, and by works was faith made perfect." He believed God's promise as to the coming seed, when he was a childless old man, and all hope in nature was at an end; but he staggered not at the promise of God; but was strong in faith, giving glory to God; the Scripture is witness that he was *then* justified by faith.

Many years afterward God's promise was fulfilled in the birth of Isaac; and when the child had grown into a lad, Abraham was called upon to evidence his faith in the promise that Messiah was to come through Isaac, by sacrificing his son upon the altar. Again he staggered not, but proceeded to obey the voice of the Lord, counting that He

was able to raise his son even from the dead, from whence also he received him in figure. This was the *work* of faith; and it was faith that gave it all its value. The work was the evidence of the reality of the faith which had been his for so long. And so it is with each one who believes in the Lord Jesus Christ. He must prove his faith by his works.

There are two passages of Scripture which are intimately connected, and are each designated as "faithful sayings." In 1 Timothy 1:15 we read: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." And in Titus 3:8 we are told: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." These two verses present the two sides of the truth.

Thus we see it is Christ who saves, and *He alone;* to Him we shall give all the praise and all the glory throughout an eternity of bliss. But we who are saved through faith in Him, are now exhorted to diligence in maintaining good works, and for these good works we shall be rewarded at His judgment-seat. All will not have the same capacity of spiritual enjoyment. Our place in the kingdom, by and by, will depend largely upon our measure of devotedness to Christ while we are here in this world. Just as on the other hand, all

the lost will not have the same measure of punishment. Some will be beaten with many stripes and some with few. Yet all alike will be banished from the presence of God, and will be turned away from the light of His countenance into the outer darkness. They are lost because they do not believe the message God has sent to them, but the extent of their punishment depends upon the measure of their guilt. And so of those who are saved, they will be in heaven forever because of the merit of our Lord Jesus Christ their only Saviour, but their capacity for enjoyment and reward in the everlasting kingdom, will depend upon their faithfulness to Christ while in this life.

That this is the teaching of Holy Scripture seems to me so clear that I wonder anyone can think otherwise, and I beg of you to search the Word carefully; weigh especially the passages we have taken occasion to refer to, and then ask yourself if this be not in very deed the faith once delivered to the saints.

I trust, dear sir, that my letters are not wearying you. Your own to me were so long that I find it easier to answer taking up one subject in each letter than by writing one lengthy treatise. I do not wish to slight anything you have put before me and shall weigh carefully any replies you may see fit to send me. On the other hand, I do not desire to trespass on your time, nor to be offensively forward in addressing you.

Very sincerely yours, ———.

LETTER VI

MY DEAR SIR:

Your kind note acknowledging my last, and apprising me of your removal from California to Ireland, was duly received and appreciated. I gather from it that, while you evidently do not agree with much that I have written, you are, at least, not offended with me for having sought to put before you what, it seemed to me, the word of God teaches, in contra-distinction to the dogmas of the Roman church. I now desire to write a little as to the different ways in which you and I look at the Bible and tradition.

In one of your former letters you touched on this, and in a way that made me feel there could be no common ground between us while we differed so radically. You hold the Bible and tradition as of equal authority; providing, of course, that it be tradition accredited by the Roman church. I hold the Bible to be the one only authoritative declaration as to faith and morals; believing it to be the very truth, the revealed word of God, divinely-inspired, and sufficient to direct the reverent believer in every detail of his life, if there be on his part subjection to it. Nor do I utterly refuse tradition. If it be well authenticated, it may sometimes be a help in explaining or amplifying expressions of Scripture (never

doctrines) which are not quite clear to some, owing to the many divergent views that have come in since.

For instance, no one could *positively* say that the term, "the Lord's Day," in Revelation, chap. 1, means the first day of the week. But when I find it to have been the unanimous teaching of the Fathers for the first two centuries of the Christian era, and everywhere since (save as occasional schismatics arise), I no longer doubt the correctness of such a use of the words. I quite admit that those immediately following the apostles were more likely to know the exact way in which the term was understood than some modern controversialist who reads his Bible in utter independence of all who have loved it before his time. Christianity is not a revelation made afresh in every century, but an inheritance handed down from the remote past, fully set forth in the Scriptures, and testified to by its earliest preachers and teachers.

But when I find, even at the earliest period, human tradition directly contradicting divine revelation, I refuse the tradition, no matter how hoary, and cleave to the Bible. Tradition cannot define doctrine, though it may help to make clear the sense of a difficult word, or phrase; but it is not authoritatively binding on heart and conscience. To make it so, is to run the risk of teaching for doctrine the "commandments of men" and "making void the word of God through tradition."

I have noticed that he who begins by putting the Bible and tradition on one common level, generally ends by exalting tradition above the Bible. This, it seems clear to me, has often been Rome's policy in the past, as proven by her strenuous efforts to withhold the Bible from the people; and her indignation when translations of "the most translatable book in the world," as one has called it, were prepared in the vernacular and circulated freely among what she was pleased to call "the laity." Nor is she changed as to this; as witness the recent Bible-burning in the Philippine Islands, by a Roman Catholic priest, an act of barbarism and irreligion almost incredible in this enlightened age!

It is useless to say it was the erroneous translation that was objected to and not the Bible itself; for Rome—when provoked to jealousy by active Protestantism—circulates a translation whose inaccuracies are legion, and which has not been revised for centuries, but which no Protestant who is also a Christian would dream of destroying; for he knows that the poorest version of the sacred Scriptures yet contains enough of God's truth to enlighten the darkest soul. Personally I have had priests become angry with me for putting the Douay and Rheims Bible into the hands of earnest Catholics, who have been advised not to read the book, though bearing the *imprimatur* of a Roman prince of the church!

For some reason Rome is really afraid of the Bible. Why is this?

You ask: "What have been the benefits derived from the circulation of so many millions of Bibles by the Bible societies?" And I answer: Benefits *innumerable,* both spiritual and temporal—more than tongue can tell or pen can write.

The Bible has everywhere been the precursor of civilization and liberty, driving out barbarity and despotism, as bats and vermin flee from the brilliant sunshine. The Bible has dispelled ignorance and superstition in every land where its free and unrestrained reading has been encouraged. And as to spiritual things, who can fathom the joy and gladness, the peace and blessing that the Bible has carried to countless souls?

One Bible, floating on the waters of the Bay, brought salvation and holiness to a Japanese nobleman, and opened Japan to the gospel. Yea, even Roman Catholic missionaries, barred out of that kingdom for centuries, are permitted to labor there in peace to-day through what that Bible produced.

I could give you many instances of single Bibles, read without note or comment, bringing the vilest sinners to the Saviour's feet, and often where no preaching had been listened to. Missionary annals, home and foreign, are full of marvellous records,well authenticated, of conversions in no whit short of miraculous, brought about through the

reading of the Bible. Dr. Underwood, of the Presbyterian Mission in Korea, tells of over two hundred people who were brought to Christ in one village in the Hermit Kingdom, through the reading of two or three of the Gospels, the book of Acts, and one or two epistles; while, as yet, the whole Bible was not published; but these parts of the sacred Library had found their way to this mountain town.

In many lands missionaries have frequently found the ground all prepared and souls awakened ere their coming, through the work of the Rome-hated colporteur, who had gone in advance selling Bibles and distributing portions to whoever desired them.

It is the Bible and the Bible alone which unerringly shows the way of salvation. All tradition, however venerable, that disagrees with this blessed Book of God, is untrustworthy and soul-deluding. To speak of the Bible and tradition as of equal value is like endeavoring to put man's lantern on an equality with the light of the sun.

What doctrine of Scripture is there that tradition has not sought to set aside or obscure? And what doctrine has tradition made plainer than it is made in the Bible? You may refer me to my own remarks above as to "the Lord's Day." But I only say that reliable tradition is confirmatory of the teaching of Scripture; and besides, it is not a doctrine that is in question, but the usage or meaning

of a term. Just as a knowledge of the original languages helps in the elucidation of many passages, while adding nothing to the doctrines of Scripture, so familiarity with the usage of Biblical terms, by believers in the past, will often help to preserve one from new-fangled notions. But this is not using the lantern to display the brilliant sunlight, but it is the thankful acknowledgment that even the lantern is useful in some dark corners obscured by human reasonings.

It is my firm conviction that advance in the knowledge of God and His will is an impossibility until the supremacy of Scripture is recognized; and as one tradition after another is found to be in opposition to it, Scripture is allowed to judge, and they are relegated to the ecclesiastical waste-basket. I venture to say that any God-fearing priest who would read nothing but the Bible for one year, and read that thoughtfully, prayerfully and penitently, daily, determined to refuse everything he had learned not in agreement with it, would at the end of the twelve months have forever cast aside so many traditionary fables, and have found such great enlightenment and blessing, that he would be encouraged to continue to make the Holy Scriptures his one chief study, and thus would be enabled to walk in peace and godliness in the path of the just which shineth brighter unto the perfect day. And so full would be the divine instruction received that he would never

miss the human traditions and ecclesiastical dogmas thus discarded, but would find every spiritual need met in the great storehouse of heavenly food found in the inerrant and God-breathed depository of light and truth, the once-neglected Bible. Oh that you, my dear sir, might be persuaded to try it and see for yourself whether I write as an irresponsible enthusiast, or as one, in some little measure, taught of God!

Reading books about the Bible, or dogmatic instruction professedly founded on the Bible, is not by any means to be compared with reading the Bible itself. Nor can he be rightfully considered presumptuous who thus shuts himself up to God and His Word; for you cannot have forgotten the solemn exhortation addressed by St. Paul to the Ephesian elders, when warning them of Church declension. He says: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 29, 30). And what resource does he put before them? The authority of tradition? No! The decisions of councils? No! The voice of the church? No! What then? Read carefully, dear sir, and note it well: "I commend you *to God, and to the word of His grace,* which is able to build you up, and to give you an inheritance among all them that are sanctified" (ver. 32).

This the inspired apostle conceived to be sufficient. How is it that so many since have ignored instruction so clear? and turning from the patient, persistent study of the Holy Scriptures, have sought instead unto tradition, church and councils, all fallible, all manifestly having erred and reversed one another again and again!

Am I wrong in seeking to cleave alone to "God and to the word of His grace?" Will you not seek henceforth to do the same?

With kindest greeting and earnest prayers for your blessing, I remain, dear sir,

Your sincere friend,

H. A. IRONSIDE.

P. S.—Not wishing to be tedious to you, I shall not write again, unless you desire a further correspondence.

PRINTED IN U.S.A.

LECTURES
ON THE
LEVITICAL OFFERINGS

(Leviticus 1 to 7.)

Lecture I

THE BURNT OFFERING

Read carefully Leviticus, chapters 1; 6: 8-13; 7 and 8; Deut. 33: 8-10; Psalm 40; Ephesians 5: 1, 2.

To many believers the theme of the burnt-offering is very familiar, but there are large numbers of God's beloved people who have never carefully studied the marvelous types of the Person and work of Christ given us in the early chapters of Leviticus, where we have five distinct offerings, all setting forth various aspects of the work of the Cross and unfolding the glories of the Person who did that work—a Person transcending all the sons of men, for He was both Son of God and Son of Man, divinely human and humanly divine. We shall get great help for our souls if we meditate upon the marvelous pictures here given us of the great and wondrous truths which are unfolded in the New Testament. In coming to the study of the types, we should never found doctrines upon

them, but discovering the doctrines in the New Testament, we will find them illustrated in the types of the Old.

The five offerings may be divided in various ways. First we notice that four of them are offerings involving the shedding of blood—the Burnt offering, the Peace offering, the Sin offering, and the Trespass offering. The Meat offering, or, as it should read, the Meal offering or Food offering, was an unbloody offering, and stands in a place by itself. Then again there are sweet savor offerings as distinguished from offerings for sin. The burnt offering, the meal offering and the peace offering are all said to be "for a sweet savor unto the Lord." This was never true of the sin offering or the trespass offering. The divine reason for this distinction will come out clearly, I trust, as we go on.

The five offerings which are here grouped together present to us a marvelous many-sided picture of the Person and work of our blessed Lord Jesus Christ. They show what He is to God, as well as what He has become in grace to sinners for whom He died, and to those who have trusted Him and now stand before God accepted in the Beloved. If there be details, as many there are, which are difficult for us to understand, these should but give occasion for exercise of heart before God and for meditation and prayer. We may be sure of this, that the better acquainted we become with our Saviour and the more we enter into

what the Word of God elsewhere reveals as to the details of His work upon the cross, the more readily we shall understand the types.

As we get them here in the first seven chapters of Leviticus we see things from the divine standpoint, that is, God gives us that which means most to Him first; so that we begin with the burnt offering, which is the highest type of the work of the Cross that we have in the Mosaic economy, and we go on down through the meal offering, the peace offering, and the sin offering, to the trespass offering, which is the first aspect of the work of Christ generally apprehended by our souls.

As a rule when a guilty sinner comes to God for salvation he thinks of his own wrong-doing, and the question that arises in his soul is, "How can God forgive my sins and receive me to Himself in peace when I am so conscious of my own trespasses?"

Most of us remember when the grace of God first reached our hearts. We were troubled about our sins which had put us at such a distance from God, and the great questions that exercised us were these: How can our sins be put away? How can we be freed from this sense of guilt? How can we ever feel at home with God when we know we have so grievously trespassed against Him and so wantonly violated His holy law? We shall never forget, many of us, how we were brought to see that what we could never do ourselves, God

had done for us through the work of our Lord Jesus on the cross. We remember when we sang with exultation:

"All my iniquities on Him were laid,
All my indebtedness by Him was paid,
All who believe on Him, the Lord hath said,
Have everlasting life."

This is the truth of the trespass offering, in which sin assumes the aspect of a debt needing to be discharged.

But as we went on we began to get a little higher view of the work of the cross. We saw that sin was not only a debt requiring settlement, but that it was something which in itself was defiling and unclean, something that rendered us utterly unfit for companionship with God, the infinitely Holy One. And little by little the Spirit of God opened up another aspect of the atonement and we saw that our blessed Lord not only made expiation for all our guiltiness but for all our defilement too. "For God hath made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him." It was a wondrous moment in the history of our souls when we saw that we were saved eternally, and made fit for God's presence because the Holy One had become the great sin offering, was made sin for us on Calvary's cross.

But there were other lessons we had to learn. We soon saw that because of their sins men are at enmity with God, that there could be no com-

munion with God until a righteous basis for fellowship was procured. Something had to take place before God and man could meet together in perfect enjoyment and happy complacency. And thus we began to enter into the peace offering aspect of the work of Christ. We saw that it was God's desire to bring us into fellowship with Himself, and this could only be as redeemed sinners who had been reconciled to God through the death of our Lord Jesus.

As we learned to value more the work the Saviour did, we found ourselves increasingly occupied with the Person who did that work. In the beginning it was the value of the blood that gave us peace in regard to our sin, but after we went on we learned to enjoy Him for what He is in Himself. And this is the meal offering; for it is here that we see Christ in all His perfection, God and Man in one glorious Person, and our hearts become ravished with His beauty and we feed with delight upon Himself.

We can understand now what the poetess meant when she sang:

"They speak to me of music rare,
Of anthems soft and low,
Of harps, and viols, and angel-choirs,
All these I can forego;

But the music of the Shepherd's voice
That won my wayward heart
Is the only strain I ever heard
With which I cannot part."

"For, ah, the Master is so fair,
His smile's so sweet to banished men,
That they who meet Him unaware
Can never rest on earth again.

And they who see Him risen afar
At God's right hand, to welcome them,
Forgetful are of home and land,
Desiring fair Jerusalem."

To the cold formalist all this seems mystical and extravagant, but to the true lover of Christ it is the soberest reality.

And now there remains one other aspect of the Person and work of our Lord to be considered, and it is this which is set forth in the burnt offering. As the years went on some of us began to apprehend, feebly at first, and then perhaps in more glorious fulness, something that in the beginning had never even dawned upon our souls, and that is, that even if we had never been saved through the work of Christ upon the cross there was something in that work of tremendous importance which meant even more to God than the salvation of sinners.

He created man for His own glory. The catechism is right when it tells us that "the chief end of man is to glorify God and enjoy Him forever." But, alas, nowhere had any man been found who had not dishonored God in some way. The charge that Daniel brought against Belshazzar, the Babylonian king, was true of us all: "The God in whose hand thy breath is, and whose are all thy

ways, hast thou not glorified." God must find a man in this world who would fully glorify Him in all things. He had been so terribly dishonored down here; He had been so continually misrepresented by the first man to whom He had committed lordship over the earth, and by all his descendants, that it was necessary that some man should be found who would live in this scene wholly to His glory. God's character must be vindicated; and the Lord Jesus Christ, the Second Man, the Lord from heaven, was the only one who could do that. And in His perfect obedience unto death we see that which fully meets all the requirements of the divine nature and glorifies God completely in the scene where He had been so sadly misrepresented. This is the burnt offering aspect of the Cross. By means of that cross more glory accrued to God than He had ever lost by the fall. So that we may say that even if not one sinner had ever been saved through the sacrifice of our Lord upon the tree, yet God had been fully glorified in respect of sin, and no stain could be imputed to His character, nor could any question ever be raised through all eternity as to His abhorrence of sin and His delight in holiness.

So in the book of Leviticus the burnt offering comes first, for it is that which is most precious to God and should therefore be most precious to us.

Others have pointed out how the four Gospels connect in a very wonderful way with the four

bloody offerings. Matthew sets forth the trespass offering aspect of the work of Christ, meeting the sinner at the moment of His need when he first realizes his indebtedness to God. It is noticeable throughout what a large place the thought of sin as debt and as an offence to the orderliness of the divine government occupies in that book.

In Mark's Gospel the aspect of sin as uncleanness and defilement is more emphasized, and so we have the sin offering view of the Cross. Then in Luke we have the peace offering as the basis of communion between God and man. In chapters 14, 15, and 16 we are shown the way that God in infinite grace has come out to guilty man to bring him into fellowship with Himself, and yet how many there are who refuse that mercy and so can never know peace with God. In John's Gospel our Lord Jesus Christ is seen as the burnt offering, offering Himself without spot unto God, a sacrifice of a sweet-smelling savor, and that is why in John there is no mention made of the awful cry of anguish, "My God, My God, why hast Thou forsaken Me!" This really belongs to the trespass and sin offering aspects of His work; but it does not come in where His death is seen as that which fully glorifies God in the world where He has been so dishonored. The meal offering is seen in all the four Gospels where we have the Person of Christ presented in various ways; as the Messiah of Israel in Mat-

thew; the suffering Servant of Jehovah in Mark; the perfect Man in Luke; and the Son of God become flesh in John.

It is as we meditate upon all these precious things that we really enjoy communion with the Father. At one time in my early Christian life, I had an idea that communion consisted in very pious feelings and frames of mind, and in order to have these emotions I would read every devotional book I could find, and would often jot down in a diary my thoughts when I had, what seemed to me, a distinct sense of piety that was very delightful and solemn. In after years I came across this book and could hardly believe that I had ever had such strange, conceited thoughts and supposed them to be the result of communion with God. I realize now that I thought communion consisted in having God find delight in my pious feelings. But that is not it at all. Communion with God is when my soul enters into His thoughts concerning His Son.

Did you ever go into a home where a dear mother had been entrusted with a new baby? How did you get into heart communion with that mother? You talked perhaps about various things, but you could not strike a responsive chord in her heart until you said something about the little one. All at once she brightened up and began to tell you what a wonderful baby it really was, and soon you and she were completely *en rapport,* for you were both occupied with the

same little personality. The illustration is a very feeble one. That child of hers is entrusted to her for but a brief period, but the God of the universe has been finding His delight in His blessed Son throughout all the ages of eternity, and now He says, as it were, "I want to take you into fellowship with Me in My thoughts about My Son. I want to tell you about Him. I want you to understand better the delight that I find in Him and to see more fully what His work and devotion mean to Me."

And so this book of Leviticus opens with the voice of the Lord calling to Moses out of the sanctuary. It was from the excellent glory that the voice came saying, "This is My beloved Son in whom I have found all My delight." And so from the inner tabernacle where the glory of God abode above the mercy-seat, the voice of Jehovah called unto Moses saying, "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock." Notice there is not a word about man's sinfulness. This is addressed to those who are already in covenant relation with God, and whose hearts are overflowing with gratitude for what He has done for them, and who now voluntarily desire to bring to God something which He can approve of; and everything that they bring speaks of Christ. For there is nothing that any of us can bring to God that will give Him joy un-

less it speaks in some way of His blessed Son. It is the very voluntariness of the burnt offering that gives it such value. There is here no question of legality, no "must," nor any demand, but it is the heart filled with gratitude desiring to express itself in some way before God that leads to the presentation of the offering. And notice the universality of it. It says, "any man." It was something of which any one could avail himself. All may come to God bringing the work of His Son.

Three distinct kinds of offerings are mentioned. The burnt offering might be a sacrifice of the herd, that is, a bullock or young ox, as in verses 3-9; or it might be out of the flocks, a sheep or a goat, as in verses 10-13; or again it might be fowls, as turtle-doves or young pigeons, as in verses 14-17. These grades of offerings had to do with the ability of the offerer. He who could afford a bullock brought it; if unable to bring a bullock, a sheep or a goat; and the poorer people brought the fowls. But all alike spoke of Christ. It is a question, I take it, of spiritual apprehension. Some of us have a very feeble apprehension of Christ, but we do value Him, we love Him, we trust Him, and so we come to God bringing our offering of fowls. We know Him as the Heavenly One, and the bird speaks of that which belongs to the heavens. It flies above the earth. Others have a little fuller understanding, and so we bring our offering of the flocks. We see in Him

the devoted One who "was led as a lamb to the slaughter and as a sheep before her shearers is dumb." Or He is represented by the goat, the picture of the sinner whose place He in grace has taken. Others again have a still higher and fuller apprehension of His Person and His work. We see in Him the strong, patient ox whose delight was to do the will of God in all things.

There is very little difference in the treatment of the sacrifice of the herd and that of the flock. But of necessity there is considerable difference when we come to that of the fowls. Let us consider a little verses 3 to 9: "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord," or, as it reads in the 1911 Version, "that it may be graciously received from him before the Lord." The bullock, or, more literally, the young ox, speaks, as we have said, of the patient servant. It is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The apostle Paul applies this to the ministering servants of God, they who prepare the food for the people of God, and are not to be deprived of that which they need for their own sustenance. Our blessed Lord was like the patient ox treading out the corn. The One who came not to be ministered unto but to minister, He was the perfect Servant come to give His life a ransom for many. And

observe, the ox must be a male without blemish. Among the types the female speaks of subjection, whereas the male suggests rather the thought of rightful independence. Our Lord Jesus was the only Man that ever walked this earth who was entitled to a place of independence, and yet He chose to be the subject One, even unto death. And He was the unblemished One. No fault was to be found in Him, no short-coming of any kind, no sin or failure. The offerer when he presented his unblemished burnt sacrifice was practically saying, "I have no worthiness in myself. I am full of sin and failure, but I bring to God that which is without blemish, that which speaks of the worthiness of His own blessed Son." And the unworthy offerer was accepted in the worthy sacrifice, as we are told in Ephesians 1: 6, "He hath made us accepted in the Beloved," or, as it has been translated, "He has taken us into favor in the Beloved." Observe, not according to our faithfulness, nor according to the measure of our zeal, nor yet according to the measure of our devotedness, but according to His own thoughts of His beloved Son. We who have been brought through grace divine to see that we have no worthiness in ourselves, have all our worthiness in Christ.

This is emphasized in the fourth verse. Man as the offerer stood before the priest with his hand upon the head of the burnt offering. He was really identifying himself with the victim

that was about to be slain. It is the hand of faith which rests upon the head of Christ and sees in Him the One who takes my place. All that He is, He is for me! Henceforth God sees me in Him.

But it is not in His life that He does this, but by His death. And so we read, "And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." We have all had our part in the killing of the bullock. That is, we have all had to do with the death of Christ. Men generally recognize this, but fail to lay hold of it individually. It is when I see that Jesus died for me, that even if there were no other sinner in all the world, still He would have given Himself as the victim in my place, that the value of His precious blood is applied to me, and I am accepted before God in all that He has done, and in all that He is.

In verses 6-9 we read of the flaying, that is, the skinning of the burnt offering, and the cutting of the victim into its parts. Of the skin we shall speak in a moment, and there are precious truths connected with it. The pieces were all to be washed with water and then placed upon the wood of the altar and burnt with fire, to go up to God "an offering made by fire of a sweet savor unto the Lord." The washing by water typifies the application of the Word of God to every part of Christ's being; all that He did was in perfect

holiness, as under the controlling power of the Word of God in the energy of the Holy Spirit. He could say in the fullest sense, "Thy Word have I hid in My heart that I might not sin against Thee." He did not need the Word for cleansing, for He was ever the Holy One, and yet He was in everything submissive to the Word, for He was here to glorify God as the dependent Man.

We read, "The priest shall burn all on the altar." The burnt offering was the only one of the sacrifices of which this was true. In all the rest there was something reserved for the offering priest or for the offerer, but in this one particular case everything went up to God; for there is something in this aspect of the work of the Cross which only God can fully understand and appreciate.

But in chap. 7: 8 we have one apparent exception. While every part of the victim was burnt on the altar the skin was given to the priest. This is indeed precious. It is as though God said to the priest, "I have found My portion in Christ. He is everything to Me, the beloved of My heart, in whom I have found all My delight. Now I want you to take the fleece and wrap yourself in it! Clothe yourself in the skin of the burnt offering." It is a wonderful picture of acceptance before God in Christ. We are covered with the skin of the burnt offering!

It is scarcely necessary to go into any detail in regard to the offering of the flocks, for, as we

have already seen, it was handled in practically the same way as that of the bullock. But there is an added thought or two in connection with the fowls. We read in verses 15, 16: "And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes." The birds, as we have seen, speak of Christ as the One who belongs to the heavens but who has come down in grace into this scene. There is by no means the same fulness in picturing His work here that there was in connection with the other creatures. But His death is again fully emphasized, and before the offering was placed upon the altar the crop and the feathers are plucked away and cast in the place of the ashes. The taking away of the feathers from the bird suggests, I believe, the parting with all His glory and beauty when He stooped in lowly grace to the death of the Cross, while the plucking away of the crop speaks undoubtedly of His voluntarily giving up all that would minister to natural enjoyment. We sing sometimes, and perhaps but feebly enter into the meaning:

"I surrender all,
I surrender all,
All to Thee, my precious Saviour,
I surrender all."

But if we turn this around, what an appeal it makes to our hearts, and how truly it tells of the place He took in grace:

He surrendered all,
He surrendered all,
All for me, my precious Saviour,
He surrendered all.

In chapter 6: 8-13 we have the law of the burnt offering, that is, instruction to the priest as to how he was to conduct himself when carrying out this part of the ritual. In the first chapter we get what is more objective—God's picture of the Person and work of His Son. But in the law of the offering we have what is more subjective —the effect all this should have upon us, and how our souls should enter into it. And so here in chapter 6 we see the priest clothed in white raiment) his garments speaking of that righteousness which is now ours in Christ and which should ever characterize us practically), reverently taking up the ashes of the burnt offering and laying them beside the altar; the ashes saying as plainly as anything inanimate could, "It is finished." For ashes tell of fire burnt out, and so suggest that the work of Christ is finished. He has suffered, never to die again, and God was fully glorified in His work which has gone up as a sweet savor to Him. In Old Testament times the fire was ever to be burning on the altar. It was never to be put out, for one burnt

sacrifice followed another continually, and the peace offering and the sin and trespass offerings were also placed upon the same fire. The work was never finished because no victim had yet appeared of sufficient worth to fully meet the claims of God. But now, thank God, the flame of the altar fire has gone out, the work is done, and the effect of that work abides for all eternity. May our souls revel in it. In Psalm 40, which is really the psalm of the burnt offering, we hear the voice of praise which results from the soul's appreciation of this aspect of the work of Christ. May it be ours to enter into it in all its fulness. In Deuteronomy 33 we see that the chief business of God's anointed priests was to offer burnt offerings upon His altar. So may we as holy priests of the new dispensation ever find our first delight in occupation with Christ and this aspect of His work!

Lecture II.

THE MEAL OFFERING

Read Leviticus, chaps. 2; 6: 14-23; Psalm 16; John 6: 33.

We have already noticed that the meal offering stands apart from the other four in that it was a bloodless offering. There was no life given up and yet part of it was burned upon the altar for a sweet savor. The name given to this particular oblation in the Authorized Version is meat offering, but we must remember that our forefathers used the word "meat" for food, and not necessarily as synonymous with flesh. There was no flesh of any kind in this offering. It was an oblation of food composed of meal and oil, or of green ears of corn dried and oil. It does not speak to us of our Saviour as sacrificed for sinners on the cross, but is God's wondrous picture of the perfection of His glorious Person. Remember, He had to be who He was in order to do what He did. None but God's eternal Son become flesh could ever have accomplished the great work that He came to do. It is of inestimable value to the soul to dwell upon God's estimate of His Son. As intimated in the previous lecture, it is in this way that we enter into communion with the Father.

The psalmist says, "My meditation of Him shall be sweet." May we indeed prove this as we

dwell together upon these marvelous types of His glorious Person.

We should always bear in mind that it was the perfection of the Lord that gave all the efficacy to the work upon the cross. Of all other men it is written: "None of them can redeem his brother, nor give to God a ransom for him, for it costs too much to redeem them, therefore it must be let alone forever." This is a very literal rendering of that remarkable passage in Ps. 49: 7, 8. The 8th verse is very inadequately rendered in our Authorized Version, "The redemption of their soul is precious, and it ceaseth forever." What ceaseth forever? But the translation I have just given makes it all clear: "Let it alone forever." That is, there is no use of any one attempting to do anything toward the work of redemption; it is too great to be effected by human power. "It costs too much to redeem the soul, so let it alone forever." But Christ the Son of God became a little lower than the angels with a view to the suffering of death that He might taste death for every man. He the infinitely Holy One became Man, but Man in perfection, sinless and undefiled. He alone is competent to redeem His brother and give to God a ransom for him. This is the one for whom Job yearned when he cried, "There is no daysman who can lay his hand upon us both," and it was of Him Elihu spake when he said, "Deliver him from going down to the pit, for I have found a ransom." And so we are now to be occupied with Christ Himself, and I

trust as we study this wondrous picture of Him who was in very truth the Bread of God, the food upon which God the Father delighted to feed, that we shall have a fuller, clearer conception than ever before of Him who has saved us.

The meal offering is always linked up with the burnt offering. God would not allow the Person and the work of His blessed Son to be divorced; the two must go together. But remember this, the holy walk, the devoted life of our Lord Jesus Christ, could not avail to put away sin. His holy behavior was not the means of our salvation; that perfect walk had no atoning efficacy. It was life poured out in death that saved. He said as He held the communion cup in His hand, "This cup is the new covenant in My blood, which is shed for you for the remission of sins." His life apart from His death could only bring out in bold relief our exceeding sinfulness, making the contrast between what He is and what we are all the more vivid. But His blood shed for us was life given up, poured out in death that we might live eternally. His holy life fitted Him to be the sacrifice, and so the two offerings are linked together.

Many of God's beloved people, I am persuaded, are being led away (for a time at least) into various systems of error, who if they only knew the true character of these systems would turn from them in horror, recognizing that in every one of them there are evil teachings concerning the Person of our Lord Jesus Christ. I remember a number of years ago meeting with a young

married couple out in California. They were introduced to me as earnest Bible students. They seemed very bright and hearty in their Christian experience, but they soon told me that they were getting a great deal of help and information out of a set of books that had been sold them by a colporteur. Upon inquiring I found it was the set known as "Millennial Dawn." When I asked if they had read the books they said, "Oh, yes, and we have found some wonderful teachings in them." I replied that they had in them some teaching that was blessed and true, but it was in reality but the sugar coating to a poisonous pill, for they were thoroughly unsound as to the Person and work of our Lord Jesus Christ. I pointed out that these books taught that our blessed Lord before He came into the world was not God, but was the highest created spirit-being in the universe; that in incarnation He became man and relinquished entirely His spirit nature; that when He died upon the cross His manhood was devoted to destruction. The author of the books goes so far as to say: "It was not only necessary that the man Christ Jesus should die, it was just as necessary that He should never live again, but should remain dead through all eternity." But these books taught that a new Being came out of the tomb who was made a partaker of the divine nature, and is now *a* god but not *the* God, and that some day a select group of overcomers will be partakers of the same nature as Himself and will assist Him in completing the work of

redemption. They could not believe that I had rightly represented the teaching of this system, but they were honest people and they went home to look up the references I gave them and to compare them with their Bibles. They came to me a few days later, and handing the set to me said, "If you can use these to help deliver others we shall be thankful. We have been down on our knees asking God to forgive us for ever having had anything to do with a system that so blasphemes our Lord Jesus Christ. We had no idea of the real teaching of these books." Thus they were completely delivered, and they turned with horror from the whole evil system.

"What think ye of Christ?" is the first question that should be asked of every one who comes claiming to have something different to orthodox Christianity. If people are wrong here, depend upon it they are wrong throughout. It is not necessary that we should know all the evil that is in these systems in order to judge them; we need but to know they are false as to our Lord Jesus in order to refuse them entirely if we would be true to Him.

Let us then see how His blessed Person is pictured for us in the meal offering. We will read together verses 1-3: "And when any will offer a meal offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of

the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord: and the remnant of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire." Notice then that the meal offering which was really God's food, and therefore speaks of Christ Himself, was made of fine flour. You housewives know what that is, fine flour without one coarse grain in it. This was God's picture of the humanity of Jesus. Everything was in perfect proportion and there was none of the coarseness that sin has brought into our poor, fallen humanity. I have often thought if God wanted to make a picture of my human nature He would ask for a handful of old-fashioned steel-cut oatmeal! That would adequately typify our nature, for there is so much that is coarse and uncouth and cross-grained in everyone of us; but oh, the perfection that was manifested in Him. Then observe, oil was to be poured upon the fine flour and frankincense put over it. The oil is always the type of the Holy Spirit. He is the anointing. And we read that "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with Him" (Acts 10:38). That anointing took place immediately after the baptism in the Jordan, and the Father declared His satisfaction in Him saying, "This is My beloved Son, in whom

I have found all my delight." This was the odor of the frankincense. There was the fine flour in all its perfection, and "the Holy Spirit descended like a dove abiding on Him;" that was the oil poured upon the fine flour. Then there was the frankincense with its sweet aroma telling of the ineffable beauty and fragrance which ever characterized all His ways. No wonder the bride in the Song says, "Thy name is as ointment poured forth." Mary really fulfilled this type when she "took a pound of ointment very precious, and poured it upon His head and upon His feet, and the house was filled with the odor of the ointment."

In the second verse we read that this offering was brought to Aaron's sons, the priests, and the officiating priest was to take out a handful of the flour, with its oil and frankincense, and burn it as a memorial upon the altar; it was an offering made by fire of a sweet savor unto the Lord. This was God's food. Then the priests themselves were to feed upon the rest of it, and so God and His redeemed priests enjoy together the perfection of Christ. This is really communion.

Now we have some very interesting details in verses 4-13. I will not quote the passages in full, but will notice the outstanding features as we run down through the chapter. There were various ways in which the offering might be prepared. In verse 4 it is "baken in the oven," in verse 5 it is "baked in a pan;" in verse 7 it is "baked in a

frying-pan," evidently on the top of the fireplace. In every instance it was exposed to the action of heat, and this may speak of the intense trials to which our blessed Lord was subject, all of which only served to bring out in fuller measure His perfection. Again in verse 4 the meal offering might be composed of unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. In the first instance we have His incarnation as begotten of the virgin; we have humanity in perfection, humanity united with Deity. He was conceived of the Holy Ghost; the fine flour was mingled with oil. In the other cases we have, as in the verse above, His anointing. And so God emphasized both sides of the truth for us. He was born of the Spirit without a human father; He was anointed of the Spirit when about to enter on His great mission. Then, observe, there were some things that could not be allowed in the meal offering. In two of these verses we are told it must be unleavened, and in verse 11 we read distinctly, "No meal offering, which ye shall bring unto the Lord, shall be made with leaven." This speaks of the sinlessness of the human nature of our Saviour. Leaven in Scripture is always a type of something evil. This comes out very clearly in the New Testament application of the Old Testament type. We read in 1 Cor. 5:7, 8: "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." Just as the pious Israelite of old was to search his house diligently and put away all leaven in preparation for the passover feast, so we as believers are called upon to judge every evil thing in our hearts and lives, and put it all away in the light of the work of the cross. Both in 1 Corinthians and in Galatians we read: "A little leaven leaveneth the whole lump;" that is, a little sin or a little evil doctrine undetected and unjudged will soon corrupt one's entire testimony. Then again you will remember how our Lord Himself used this term. He warned His disciples to beware of the leaven of the Pharisees and the Sadducees and of Herod. The leaven of the Pharisees was hypocrisy and self-righteousness; the leaven of the Sadducees was evil doctrine or false teaching; the leaven of Herod was worldliness and political corruption. In no place in Scripture is leaven used as a symbol or type of anything good. The woman in the parable of Matthew 13:33 is said to hide the leaven in three measures of meal until the whole is leavened. I know that this has been taken by many as representing the spread of the gospel, but who was ever told to hide the gospel anywhere? There is nothing clandestine about its proclamation; it is to be openly preached everywhere. Jesus said, "In secret have I said nothing," and the same should be true of His followers. The woman in the parable is the false Church, not the true, and she is not hiding the leaven in the world but in three measures of meal, which

seems to be nothing more nor less than the "minchah," or the meal offering, which we are now considering, and in which there was to be no leaven. In other words, the parable teaches us that every truth concerning Christ would be corrupted by the false Church. As in the type there was no leaven, so in Christ there is no sin; He is the unleavened meal offering; His was humanity in perfection without any tendency toward evil whatever. He could say, "The prince of this world cometh and hath nothing in Me." You and I cannot say that; we are only too conscious of the fact that when Satan comes to tempt us from the outside there is a traitor within who would open the gate to the citadel of our hearts if we were not constantly on our guard. But with Him it was otherwise; all His temptation came from without. "He was in all points tempted as we are, yet without sin." And this does not mean "yet without sinning," merely, but it is "sin apart," that is, He was never tempted by inbred sin; He was the unleavened meal offering.

We also learn from verse 11 that there was to be no honey in the meal offering. Honey is the sweetness of nature, but when exposed to heat it soon sours. There was something far more than natural sweetness in the character of Christ. His was a love that was divine and holy; all His affections and emotions were the affections of the Son of God become flesh. There was nothing that was merely of nature; hence His love is unchanging. All the treachery of Judas could not alter

it nor the cowardly denial of Peter. "Having loved His own that were in the world He loved them unto the end." How often are natural friendships sundered and love turned to hatred. It was otherwise with Him.

In verse 13 we are told, "And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine offerings thou shalt offer salt." Is it not striking that three times over we should have this insistence upon the use of salt in the offering? You will remember our Saviour said, "Let your speech be always with grace seasoned with salt," and He referred on another occasion to this very passage, emphasizing it in a very solemn way (Mark 9:49, 50). Salt is the preservative power of active righteousness; and this was ever manifested in Him, and should be seen in us who have been born from above.

There are many other details in this precious portion that we might profitably dwell upon, but all that I have omitted will I think become luminous in the light of what we have already noticed if carefully considered in the presence of the Lord. And the more we remember what the New Testament reveals concerning Christ, the more we shall enter into the enjoyment of what we have here. If we become familiar with the truth concerning the Person of the Lord it will preserve us from the danger of falling into error.

The outstanding feature of the meal offering is

its composition of fine flour. There was no barley meal. There are lots of little sharp corners in the crushed barley. But it was the finest of wheat meal that composed the meal offering. That is how God pictured the humanity of the Lord Jesus Christ, for in His character as a Man there was nothing that ever grated on anybody. What a marvelous picture the four Gospels set before us! If they were not inspired, how inexplainable it would be that four men could ever have imagined such a marvelous character. If the Lord Jesus Christ had never lived, the Gospels themselves would be miraculous. In all the literature of the world there is no other character that can be compared with Him. Think of Him growing up in Nazareth, one of the meanest villages of Galilee, with little opportunity for culture or refinement; and then contemplate Him as He appeared among the men of His time, the most refined and cultured of them all! He was the first gentleman this world has ever seen. Tender, gracious, always considerate of others, and yet ever faithful and true to all. Politeness, the proverb says, is doing the kindest thing in the kindest way, and who ever saw that exemplified anywhere as it was in the Lord Jesus Christ? His was a life the aroma of which fills the world after nineteen hundred years.

And although now ascended to glory He is this same Jesus as He sits upon His Father's throne, our great High Priest, ever living to make intercession for us. So in verses 14-16 we have an-

other aspect of the meal offering; this time it is made of the firstfruits of the green ears of corn dried by the fire, as corn beaten out of full ears. And this is anointed with the oil in company with the frankincense. It speaks of Him as the One who passed through death, but has been raised again in the power of an endless life. And He is gone up to God in all the perfection of His humanity, to be for all eternity the Man in the glory. But of this, too, a memorial was burned upon the altar, for His resurrection must not be separated from His death. The Christ who died is the Christ who lives again.

May we learn to feed upon Him as priests in the sanctuary, rejoicing here on earth as God rejoices in heaven. This is what is specially emphasized in chapter 6: 14-23, where we have the law of the meal offering. There we see the priests appropriating their portion and enjoying it in the presence of God. It was to be eaten in the sanctuary. We are all God's priests to-day, if numbered among the redeemed, and it is our hallowed privilege to feed upon Christ in God's courts—delighting in Him, our souls nourished, as we meditate adoringly upon His perfections. We are not called upon to dissect the Person of the Lord, but to reverently worship and enjoy Him, that thus we may become more like Him.

Lecture III.

THE PEACE OFFERING

Read Leviticus, chaps. 3; 7: 11-34; Ps. 85.

The peace offering has a peculiar preciousness because of its unique character as an expression of fellowship with God based upon the work of the Lord Jesus Christ upon the cross. As already intimated, there can be no true communion with God if we ignore that finished work. The Unitarian may talk of enjoying fellowship with God, but he is simply mistaking religious emotions for spiritual communion, for the latter cannot exist apart from faith in the Lord Jesus as the eternal Son of the Father, and the soul's rest upon the work He accomplished upon the Tree.

The very fact that a peace offering is needed implies that something is wrong in regard to the relations between God and man. Man by nature since the fall is unfit for fellowship with God. He comes into this world a sinner, a sinner by nature; from the beginning his bent is toward that which is unholy rather than to that which is holy. It is very much easier for him to sin than it is to do that which is just and righteous; very much easier for him to go down than to rise up. I know it is fashionable nowadays to deny all this, and to teach that man has been on the up-

grade throughout the centuries; but this is not so. Apart from the Word of God even, our actual experience teaches us that it is easier for man to do evil than to do good, and this is because of the corruption of his nature. David exclaimed in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." By nature man understands not the things of God; he cannot commune with Him; he loves what God hates, and hates what God loves. God is infinitely holy; loving good and doing only good. Between man and God there is really nothing in common. Men are not only sinners by nature, but they have become transgressors by practice, deliberately, wilfully, violating the law, breaking the commandments, and acting in self-will. As the Word tells us, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa.53:6). For God desires us to be at peace with Him, He longs to bring us into fellowship with Him. But this at once raises the questions, "How it is possible for sinful, polluted man ever to be at peace with God? Can we ourselves make our peace with Him?" We often hear very well-meaning people urge Christless souls to make their peace with God. Now I don't want to be factious, I don't want to be hypercritical, I don't want to make a man an offender for a word, but I am convinced that this expression is thoroughly misleading. What they mean is quite right. They mean that men should repent of their sins, ac-

knowledge their lost condition, and own their need of a Saviour. But no man can ever make his own peace with God. It is Christ who has made peace for us.

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save, and Thou alone.
In my hand no price I bring,
Simply to Thy cross I cling."

It is the glory of the gospel that it reveals the heart of God going out after men in their sins, and it tells what He has done in order that man may obtain peace with God. It tells of Christ come from the bosom of the Father, from the glory that He had with the Father before the worlds were made, become in grace a little lower than the angels for the suffering of death, and going to the cross, that dreadful cross, where He was made a curse for us in order that God and man might be brought together in perfect harmony, and we might be reconciled to God by His death. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." And yet that wondrous life could not in itself settle the sin question or recover man to God. In order to do this He must die, and having died He has manifested the fact that there is no enmity on God's part toward man; all the enmity is on our side; and now He is beseeching us to be reconciled to God.

We stand toward Him as debtors, debtors who owe an enormous sum, debtors whose credit is utterly gone, and who are therefore absolutely unable to meet their obligations. But we read of two men who were in just such circumstances, and we are told: "When they had nothing to pay He frankly forgave them both." And He does this on the basis of the peace offering: Christ has given Himself to meet our obligations. Col. 1:19, 20 states: "For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." This is the peace offering. He has made peace by the blood of His cross. In Eph. 2:13, 14 we read: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace who hath made both one, and hath broken down the middle wall of partition between us." This is what is so beautifully illustrated in the peace offering of old. Christ Himself is our peace. As another has put it:

"Peace with God is Christ in glory,
God is Light and God is Love;
Jesus died to tell the story,
Foes to bring to God above."

Peace with God is not simply a happy, restful feeling in the soul, though he who enjoys peace with God cannot but be happy, for it is written

that "being justified by faith we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." Peace with God was made on the cross, and we enter into the good of it when we trust that blessed Saviour who died for us. God has found His satisfaction in that work, we find ours there, and so we enjoy Christ together. His delight is Christ and our delight is Christ; He enjoys Christ and we enjoy Christ; He feeds upon Christ and we feed upon Christ, and so we have communion, blessed happy fellowship, on the basis of that sweet savor offering.

In Leviticus 3 there are three different victims mentioned, any one of which might be brought to the altar as a peace offering. First we read, "If his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be male or female, he shall offer it without blemish before the Lord" (ver. 1). Then in verse 6 we are told, "And if his offering for a sacrifice of peace offering unto the Lord, be of the flock, male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the Lord." Then again in verse 12, "If his offering be a goat, then he shall offer it before the Lord." When looking at the burnt offering, we have already seen something of what these various creatures suggest in a typical way. The sacrifice of the herd speaks of Christ as the devoted Servant of God and man, and whether we think of Him as the rightfully independent One, as suggested

by the male, or the subject One, as suggested by the female, we can have communion with God from either standpoint. Then the lamb speaks of Him as the One who was consecrated even unto death; and the goat, of the One who took the sinner's place.

We may not all have exactly the same apprehension of the value and the preciousness of Christ and His work, but if we really trust in Him, and come to God confessing Him, we are on the ground of peace, and may have fellowship with God to the full extent of our apprehension, and as we go on learning more and more of who Christ really is, and what He is to God, our communion will be deepened and intensified.

The offerer was to lay his hand upon the head of his offering, and kill it himself at the door of the tabernacle of the congregation. This again speaks of the identification of the offerer with his offering. It brings out most vividly the truth of substitution, and should impress upon every one of us the fact that we ourselves need a Substitute, a sinless Saviour who could suffer in our stead. Christ is that Substitute, and we are directly responsible for His death.

Unlike the burnt offering, the entire peace offering was not placed upon the altar; only a very small part of it, namely, "the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul which is above the liver with the kidneys"

—these were the parts that were to be burned upon the altar as a sweet savor unto the Lord. And observe, these parts could only be reached by death. This speaks surely of the deepest inward emotions and sensibilities of the Lord leading Him out of love to the Father to devote Himself to death in order that men might be reconciled to God. Who can fathom the meaning of those words, "He poured out His soul unto death?"

When we turn to the law of the offering in chap. 7, beginning with verse 8, we see more clearly why this particular sacrifice is called the peace offering. We find God and His people enjoying it together. When the appointed portions were placed upon the altar for thanksgiving (ver. 12), there were offered with it various meal offerings, all speaking as we have seen of Christ's Person. Of these a small portion was burned upon the altar, and the rest was eaten by the priests. Then the breast of the offering, speaking of the affections of Christ, was given to Aaron and his sons, the priestly house; all of the priests feed upon that which speaks of the love of Christ, for this is what the breast typifies. The right shoulder speaking of the strength of the Lord, His omnipotent power, was the special portion of the offering priest himself. The rest of the sacrifice was taken away by the offerer, and he and his family and friends ate it together before the Lord, rejoicing in the fact that, typically, mercy and truth had met together, righteousness and peace

had kissed each other. This is indeed a vivid and graphic picture of communion; God Himself, His anointed priests, the offerer and his friends, all feasting together upon the same victim, the sacrifice of peace offering.

But now, if I am really going to enjoy fellowship with God, I must be in a right state of soul. There can be no communion with unforgiven sin upon the conscience. In verse 20 we read: "But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people." Before God no true believer has uncleanness upon him—"The blood of Jesus Christ, God's Son, cleanses us from all sin." When on that cross our iniquities were laid on Christ, He had no sin in Him, but He took our sins upon Him. We now have no sins upon us, but we do have sin within, but this sin should ever be judged in the light of the cross of Christ. This is illustrated for us in ver. 13: "Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings." Here is a direct instance where leavened bread was used with the sacrifice of thanksgiving of the peace offering. We have already seen that no leaven was permitted in the meal offering, but this particular sacrifice evidently typifies not Christ Himself but the worshiper who came to God bringing his peace offering. It was as though the man was confessing: "In myself I am a poor sinner, sin is in my very

nature; because of that I dare not approach God without an offering." And on the basis of that offering he was accepted and could enter into fellowship with God.

Thus we see that we have here set forth an all-important New Testament truth. Every believer has sin in him, but no believer has sin on him. Attention has often been directed to the three crosses on Calvary. On the centre cross hung that divine Man who had no sin in Him, but He did have sin on Him, for in that hour of His soul's anguish Jehovah laid on Him the iniquity of us all. He had no sins of His own, but He made Himself responsible for ours. They were all charged against His account, as Paul directed Philemon to charge the account of Onesimus against him. Paul became surety for Onesimus, and agreed to settle for him. This is but a faint picture of what Jesus did for sinners when "He bare our sins in His own body on the tree." The impenitent thief had sin in him and sin on him; he was both sinful by nature and by practice, and he spurned the only Saviour who could have delivered him from his load of guilt. So he went into the presence of God with all his sins upon his soul to answer for them in the day of judgment when God will judge every man according to his works. But how different was the case of the penitent thief! He, too, had been as vile and guilty as the other one, but when he turned in repentance to the Lord Jesus and put his trust in Him, while he still had sin in him, God no longer

imputed sin to him. It was not upon him because God saw it all as transferred to Jesus.

I know that many Christians imagine they reach a state of grace where their sins are not only forgiven, but where inbred sin is by direct operation of the Holy Spirit removed from them, so that they claim to be sanctified wholly and are free from all inward tendency to sin. But this is a serious mistake and leads to serious consequences. Never in the Word of God are we so taught. As believers we carry about with us to the end of life our sinful nature, that carnal mind which is "not subject to the law of God, neither indeed can be;" but then God says sin need not have dominion over us, yea, shall not, if we but apprehend the blessedness of the truth, "Ye are not under the law but under grace."*

There is a great deal more in Leviticus 7 that we might profitably consider, but time forbids going into much of it in detail. One thing, however, I desire to press most earnestly ere I close, and that is the divine insistence that the eating of the sacrifice must not be separated from the offering on the altar. It was to be eaten the same day, under ordinary circumstances, or if a voluntary offering it might be eaten the day after, but later than that it was sternly commanded that

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* I have tried to go into this with considerable fulness in my book entitled, "Holiness: the False and the True," and I venture to commend this to any who have trouble in regard to this subject.

whatever was left must be burned with fire. The meaning of this is plain; God will not permit us to separate communion with Him from the work of the Cross. Our fellowship with Him is based upon the one supreme sacrifice of our Lord Jesus Christ who there made peace for us. Communion, as we have already seen, does not consist simply in pious feeling; this may be the greatest delusion, and may be simply satisfaction with a fancied good self instead of heart-occupation with Christ. It is just as dangerous to be occupied with my good self as with my bad self. In the latter case I am likely to be completely discouraged and cast down, but in the former I become lifted up with pride and in grave danger of fancying my spiritual egotism to be communion with God.

It is right here that the Lord's Supper so speaks to the hearts of God's people. For at His table we are occupied with Christ Himself and with what He did for us when He stooped in grace to take our place in judgment and to make peace by the blood of His cross. As we meditate upon these sublime mysteries, our souls are led into the sanctuary, into the immediate presence of God, in hallowed fellowship and sweetest communion. We realize that the veil no longer hides God from us, nor hinders our access to Him. When Jesus cried, "It is finished," the veil of the temple was rent in twain from the top to the bottom. It was God's hand that rent that veil, and now we are bidden to press boldly in to His

immediate presence where we fall as worshipers before His face to bless and adore Him who gave Himself for us.

"The veil is rent, our souls draw near
Unto a throne of grace;
The merits of the Lord appear,
They fill the holy place.

His precious blood has spoken there,
Before and on the throne,
And His own wounds in Heaven declare
The atoning work is done.

'Tis finished!'—here our souls find rest,
His work can never fail,
By Him, our sacrifice and priest.
We pass within the veil."

And there, with all the blood-bought throng, we feast upon the sacrifice of peace offering as we dwell upon the infinite love and grace of Him who has so fully expressed the heart of God toward guilty man by giving up His holy life in death for us. To attempt to worship apart from this is but a mockery. All religious exercises and frames of feeling that are not linked with the work of the cross are simply delusive and deceive the soul, for there can be no true communion with God excepting in connection with the cross-work of our Lord Jesus Christ.

I add a few additional remarks as to Psalm 85, which may well be called the Psalm of the peace offering. Notice verses 1 and 2, "Lord, Thou hast been favorable unto Thy land: Thou hast brought

back the captivity of Jacob. Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sin." Then observe verses 7 to 11, "Show us Thy mercy, O Lord, and grant us Thy salvation. I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear Him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other; truth shall spring out of the earth, and righteousness shall look down from heaven." It is God Himself who speaks peace to His people, for He alone could devise a plan whereby mercy and truth could meet together and righteousness and peace kiss each other. Truth and righteousness demanded the payment of our fearful debt ere mercy could be shown to the sinner. That man could not settle the differences between himself and God is evident; atone for his own sins he could not. It is written in Zechariah 6: 12, 13, "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." The counsel of peace is between the Lord of hosts and the Man whose name

is The Branch, or, to put it in New Testament language, it is between the Father and the Son. Peace was made when our Lord Jesus took our place upon the cross and met every claim of the outraged majesty of the throne of God. Now righteousness and peace are linked eternally together, and being justified by faith we have peace with God. This is not merely a sense of righteousness in our hearts; it is far more than that; it is a question settled between God and the sinner in perfect righteousness, so that grace can now go out to guilty man. When we believe this we enter into peace. We enjoy what Christ has effected.

There is an incident that has often been related, but well illustrates what I am trying to say. At the close of the war between the States, a party of Federal cavalrymen were riding along a road toward Richmond one day, when a poor scarecrow of a fellow, weak and emaciated, and clad only in the ragged remnants of a Confederate uniform, came out of the bushes on one side and attracted their attention by begging hoarsely for bread. He declared that he had been starving in the woods for a number of weeks, and subsisting only upon the few berries and roots he could find. They suggested that he go into Richmond with them and get what he needed. He demurred, saying that he was a deserter from the Confederate army, and he did not dare to show himself lest he be arrested and confined in prison, or possibly shot for desertion in time of

war. They looked at him in amazement and asked, "Have you not heard the news?" "What news?" he anxiously enquired. "Why, the Confederacy no longer exists. General Lee surrendered to General Grant over a week ago, and peace is made." "Oh!" he exclaimed, "peace is made, and I have been starving in the woods because I did not know it." Believing the message, he went with them into the city to find comfort and food.

Oh, unsaved one, let me press upon you the blessed truth that peace was made when our adorable Saviour died for our sins upon the cross of shame. Believe the message, then you enter into the good of it; and, remember, peace rests not on your frames or feelings but on His finished work.

"That which can shake the Cross,
Can shake the peace it gave,
Which tells me Christ has never died,
Nor ever left the grave."

As long as these blessed facts remain — the death and resurrection of our Lord Jesus Christ —our peace stands secure.

Lecture IV.

THE SIN OFFERING

Read Leviticus, chaps. **4**; 5: 1-13; 6: 24-30; Psalm 22; 2 Cor. 5: 21.

We have already noticed that the bloody offerings are divided into two classes, sweet savor offerings and offerings for sin. The burnt offering and the peace offering are in the first class, the sin offering and the trespass offering in the second. The burnt offering was not brought because things had been going wrong; it was the expression of the offerer's worship. He brought it to God as an evidence of the gratitude of his heart because of what God was to him and had done for him, and all went up to Jehovah as a sweet savor. As we have seen, it represented the Lord Jesus Christ offering Himself without spot unto God as a sacrifice of a sweet smelling savor on our behalf. When we come into the presence of God as worshipers with our hearts occupied with Christ, we come bringing the burnt offering. Our souls are taken up with Him, the worthy One, who gave Himself for us who were so unworthy. We think of Him not merely as the One who died for our sins, but as having glorified God in this scene where we had so dishonored Him, and we adore Him because of what He is, as well as for what He has done. A child loves

its mother not merely because of what she does for it but because of what she is. It is her tender loving heart that draws the child to her. And so the Israelite expressed the worship of his soul in the burnt offering. It was the recognition of God's goodness, and because He saw in it that which spoke of His Son all went up as a sweet savor to Him. As He beheld the smoke of the burnt offering ascend to heaven, He was looking on to Calvary; He could see beforehand all that blessed work of the Lord Jesus, and who can tell how much it meant to Him? In Genesis 8: 20, 21 we read how Noah offered a burnt offering upon the renewed earth, and we are told the Lord smelled a sweet savor, or, as the margin puts it, "a savor of rest." It was something in which His heart found delight, not because of any intrinsic value of its own but because it was a type of Christ and His work.

Then in the peace offering we have another suggestion. In it the pious Israelite expressed his communion with God and with others who shared with him in partaking of it. A portion was burned upon the altar. It was called the food of the offering, and it spoke of God's delight in the inward perfections of His Son. Then the wave-shoulder was given to Aaron and his house that they might feed upon it. The shoulder is the place of strength. The priestly house had its portion in that which spoke of the mighty power and unfailing strength of the Lord Jesus Christ. The officiating priest had the wave-breast.

The breast speaks, of course, of affection, of love, and so the priest was to feed upon that which set forth the tender love of the coming Saviour. Then the offerer himself invited his family and friends, and they all sat down together and consumed the rest of the peace offering. Every part of it spoke of Christ. Thus we see God, Aaron, and his house, the officiating priest, the offerer and his friends, all in happy communion, feasting together upon that which spoke of Christ! And so to-day all who have been saved by His death upon the cross are called to enjoy Christ together in hallowed fellowship with Himself, the One who made peace by the blood of His cross.

But now we come to another view of things. Until the soul has seen in Him the One who took the sinner's place and bore his judgment, Christ can never be enjoyed as the One who has made peace; so we have the sin offering. It is somewhat difficult to distinguish between the two aspects of the sin offering and the trespass offering; but the first one seems rather to have in view sin as the expression of the unclean, defiling condition of the very nature of the sinner; whereas the trespass offering rather emphasizes the fact that sin is to be regarded as a debt which man can never pay, a debt that must be paid by another if ever paid at all. I am not saying that the sin offering only has in view our evil nature, for that would be a mistake. It is plain, I should think, that actual transgressions are in view in chaps. 4 and 5—but what I do say is that these

transgressions are the manifestation of the corrupt nature of the one who commits them. I am not a sinner because I sin; I sin because I am a sinner. I, myself, am an unclean thing in the sight of God; I am utterly unfit for His presence; my evil deeds only make this manifest; therefore the need of a sin offering. That this offering like the others speaks of Christ, we may be assured, for we are told very definitely in 2 Corinthians 5:21: "That God hath made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him." The words for "sin" and "sin offering" are the same in the original in both Testaments, so we might render it, "God hath made Him to be a sin offering for us." And in the Epistle to the Hebrews, chaps. 9, 10, the Holy Ghost clearly shows how the offering for sin of old typifies His one offering on Calvary's cross. In fact, in the quotation from Psalm 40 as found in Hebrews 10:5, 6, all of the offerings are indicated, and all are shown to have their fulfilment in Christ's work. "Sacrifice" is the peace offering; "offering" is the meal offering; "burnt offering" speaks for itself, and the term "sin offering" takes in both sin and trespass offerings. "The offering of the body of Jesus Christ once for all" in verse 10, and the "one sacrifice for sin" in verse 12, show that Christ fulfilled all these types.

Turn then to Lev. 4:2. We read, "If a soul shall sin through ignorance against any of the commandments of the Lord concerning things

which ought not to be done, and shall do against any of them"—then follow instructions as to how the sin is to be dealt with. Observe, there was no sin offering for wilful, deliberate sin under the law. It was only for sins of ignorance. But since the cross, God in infinite grace counts only one sin as wilful, and that is the final rejection of His beloved Son. All other sins are looked upon as sins of ignorance; they are the outcome of that evil heart of unbelief which is in all of us. Men sin because of the ignorance that is in them. You remember Peter's words to guilty Israel as bringing home to them their dreadful sin in crucifying the Lord of Glory. He says, "I wot, brethren, that it was through ignorance ye did it." And the apostle Paul, in speaking of Christ's crucifixion and death, says, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." What wondrous grace is here displayed! The very worst sin that has ever been committed in the history of the world is classed by God as a sin of ignorance! And so the sin offering is available for any man who desires to be saved. Whatever your record may have been God looks down upon you in infinite pity and compassion, and opens a door of mercy to you as one who has ignorantly sinned. But if you still refuse the mercy He has provided in grace, then you can no longer plead ignorance, for you crucify to yourself the Son of God afresh and put Him to an open shame. This is the wilful sin so solem-

ly portrayed in the Epistle to the Hebrews, the sin for which there is no forgiveness. It is not a question there of a Christian who has failed; but it is the enlightened man, the one who knows the gospel, who is intellectually assured of its truth, and yet turns his back deliberately upon that truth, and finally refuses to acknowledge the Son of God as his Saviour. There is nothing for that man "but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." But every poor sinner who wishes to be saved may avail himself of the Great Sin Offering, and may know that all his guilt is forever put away.

In Lev. 4:3 we read, "If the priest that is anointed do sin;" then in ver. 13 it is, "If the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;" then in ver. 22 we read, "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;" whereas in ver. 27 it is, "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty." When you read the instructions that follow you will observe that there are different grades of sin offerings. If

the anointed priest sinned he had to bring a young bullock, and this was also the offering for the whole congregation; but if a ruler sinned he was to bring a kid of the goats, a lamb without blemish. On the other hand if it was one of the common people, he could bring a kid of the goats or a lamb of the flock, females. But in chap. 5: 11-13 we find that even lesser offerings were acceptable if the sinner was exceedingly poor. All this suggests the thought that responsibility increases with privilege. The anointed priest was as guilty as the entire congregation; he should have known better because he was so much nearer to God in outward privilege. Then a ruler, while not so responsible as the priest, was more so than one of the common people. There is a principle here that is well for us all to remember: The more light we have on the truth of God and the greater the privileges which we enjoy in this scene, the more responsible God holds us; we shall be called to account in accordance with the truth He has made known to us. Alas, my brethren, is it not a lamentable fact that should bow us in shame before God that many of us who pride ourselves upon a wonderful unfolding of truth are ofttimes most careless in our behaviour, and become stumbling-blocks to those who have less light than we? How we need to have recourse to the great Sin Offering, to remember as we bow in confession of our failures before God that all our sins were dealt with on the Cross of Christ!

It is hardly necessary to go into all the details

of each of the offerings, but we may look particularly at that for the priest as it embraces practically everything that is mentioned in the lesser ones. First observe, the priest was to bring a young bullock without blemish unto the Lord for a sin offering. He who knew no sin made sin for us!—it is of this that the unblemished bullock speaks. It was to be brought to the door of the tabernacle of the congregation, before the Lord. The sinner was to identify himself with his offering by laying his hand upon its head and killing it himself. Then the officiating priest was to take of the blood of the bullock, and entering the sanctuary sprinkle it seven times before the Lord before the veil. He was to put some of the blood upon the horns of the altar of sweet incense before the Lord; the rest of it was to be poured out at the bottom of the altar of burnt offering. What solemn lessons are these! It was here on this earth our blessed Saviour died as the great Sin Offering; here His blood was poured out at the foot of His cross. This earth has drunk the blood of Him who was its Creator. That shed blood tells of life given up. In Lev. 17: 11 God says, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." His life, holy, spotless, pure and undefiled, has been given up in death for us who are sinners by nature and by practice, and now as trusting Him we may well sing,

"Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I hang my whole eternity."

But that blood shed here on earth, has really pierced the heavens. It has, so to speak, been carried into the sanctuary, the sevenfold sprinkling has been done within the veil which in the old economy was still unrent. It was the testimony to God of the work completed here on earth. Then the blood upon the horns of the golden altar linked the altar in the sanctuary with the great altar out in the court, for the bronze altar spoke of Christ's work in this world; the golden altar spoke of His work in heaven; the blood linked the two together. His intercession in heaven is based upon the work of the cross.

In verse 8 we learn that the priest was to take off from the bullock all the fat and certain inward parts that could only be reached by death, and he was to burn them upon the altar of the burnt offering. They were not said to be a sweet savor, for they spoke of Christ being made sin for us. This is further emphasized when we read that the skin of the bullock and all the rest of the carcase, even the whole bullock, was to be carried outside the camp where the ashes were poured out and there burned upon the wood with fire. This expresses the awful truth that Christ was made a *curse* for us. We read in Hebrews 13:11: "For the bodies of those beasts, whose blood is brought into the holy place by the high priest as a sin offering,

are burned outside the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered outside the gate." He went into the place of darkness and distance in order that we might be brought into the place of light and nearness to God for all eternity. In Lev. 13 the leper was put outside the camp. It was the place of the unclean, and so our blessed Lord, when He became the great Sin Offering, was dealt with as taking the place of the unclean ones, though Himself the infinitely Holy One. The place itself, however, is called "a clean place." No actual defilement attached to it.

It is important to learn that it was not merely the physical suffering of Jesus that made atonement for sin; it was not the scourging in Pilate's judgment hall, the suffering from the ribald soldiery in Herod's court, the crowning with thorns and the flagellation—these were not in themselves what expiated our guilt. But we read in Isa. 53, "When Thou shalt make His soul an offering for sin." It was what our Lord suffered in the depths of His inward being that met the claims of divine justice and settled the sin question. You have doubtless noticed that our blessed Saviour hung upon that cruel cross for six long hours, and these six hours are divided into two parts. From the third to the sixth hour, that is, from nine o'clock in the morning to high noon, the sun was shining down on the scene, and in spite of all His intense physical suffering our Lord enjoyed unbroken communion with the Father. But from the sixth

to the ninth hour, that is, to three o'clock in the afternoon, darkness was over all the land. What took place in those awful hours only God and His beloved Son will ever know. It was then the soul of Jesus was made an offering for sin. It was as the darkness was passing away that He cried in anguish, "My God, My God, why hast Thou forsaken Me?" You and I may well see in our sins and our innate sinfulness the answer to that cry. He was forsaken that we might have access as redeemed sinners to the Father's face. And it is of this that the burning of the sacrifice outside the camp speaks. Observe, it was to be carried into a clean place. We have said that the outside place was the place of the unclean in the case of the leper, and this is true, but uncleanness was never in any sense attached to Jesus; even as the sin offering He was most holy. He had no sin in Him though our sins were laid on Him.

A careful study of the directions for the people's offering will bring to light some little details that have not perhaps been touched upon, but I need not dwell on them here for all will be clear in the light of what we have already looked at.

We have in chapter 5 some things that may well claim our attention. In the first four verses we get various degrees of uncleanness because of sin. "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul touch any unclean

thing, whether it be of a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. Of if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." These suggest what I have already dwelt upon, that the sin offering has particularly in view sin as evidencing the corruption of our nature. Any of these things would be manifesting the hidden uncleanness. Then in verse 5 we read, "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned *in that thing.*" Notice the definiteness of the confession. A mere general acknowledgment of failure would not do. The culprit must face his actual transgression and confess it in the presence of God, and so we read, "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). It is not merely if he asks for forgiveness, or in a general way acknowledges that we all fail—that "we have left undone those things that we ought to have done, and we have done those things we ought not to have done," but there must be a definite confession in order to have a definite forgiveness.

Then in vers. 6-13 notice the grace of God in the provision made for even the poorest of His people. No matter how feeble our apprehension of Christ may be, if we come to God in His name He will forgive. The offerer under ordinary circumstances was to bring a female from the flock, a lamb or a kid of the goats for a sin offering. But God took poverty into account, and in ver. 7 we read, "If he be not able to bring a lamb, then he shall bring for his guilt according to all he hath committed, two turtle-doves or two young pigeons unto the Lord, one for a sin offering and the other for a burnt offering." But there might be some in Israel who could not even procure an offering like this, and so in ver. 11 we are told, "If he be not able to bring two turtle-doves or two young pigeons, then he that hath sinned shall bring for his offering a tenth part of a ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin offering." Then the priest was to take a memorial of it and burn it upon the altar, and even of this we read in ver. 13, "The priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the priest's, as a meal offering." There was nothing in this offering that spoke of the shedding of the blood, but it did picture Christ Himself, and it was Christ taking the sinner's place. Hence the omission of the oil and frankincense. And God would accept this when

the offerer could bring no more. It tells us that the feeblest apprehension of Christ as the Saviour of sinners brings forgiveness. One might not understand the atonement, nor what was involved in the redemptive work of our Saviour, but if he trusts in Christ, however feebly, God thinks so much of the Person and work of His Son that He will have everyone in heaven who will give Him the least possible excuse for getting him there. What matchless grace!

In chap. 6: 24-30 we have the law of the sin offering, and the priest is instructed as to his own behaviour, and how to treat the vessels that were used in connection with it. Twice we read concerning the sin offering, "It is most holy." God would not have our thoughts lowered in regard to the holiness of His Son because He stooped in grace to be made sin on our behalf. He was ever undefiled and undefilable.

There was a portion of the sin offering which the priests were to eat. We may think of this as suggesting our meditation upon what it meant for Christ to take the sinner's place.

"Help me to understand it,
That I may take it in,
What it meant to Thee, the Holy One,
To put away my sin."

Observe carefully, the priests were not to eat the sin—they were to eat the sin offering. It does not do for us to dwell upon the sin, either our own or that of others. To do so would be

most defiling. But we are all called upon to eat the sin offering in the holy place. In ver. 30 we learn, however, that no sin offering, "whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burned in the fire." The priests could only partake of certain parts of such sacrifices as were not burned outside the camp, nor the blood sprinkled before the veil. We cannot enter into all the fulness of the death of Christ. Our apprehension of what He suffered for sin must always be feeble, and perhaps the full realization of it would be too much for our poor hearts and minds. It broke His heart (Ps. 69:20); it would crush us completely; but, thank God, there is a sense in which we can indeed eat the sin offering in the holy place as we meditate upon what Scripture has clearly revealed in regard to the expiatory work upon that cross of shame. If we read carefully Ps. 22, which might be called the psalm of the sin offering, we may enter in, in some measure, to what His holy soul went through when He took our place in judgment. To do this with reverence and awe is to eat the sin offering in a manner acceptable to God.

In closing, let me say that God in thus giving His Son to take the sinner's place, has told out to the full His infinite love to lost man. What then can be the guilt of that man who refuses such grace and tramples upon such love? What can there be for him but a "certain fearful look-

ing-for of judgment and fiery indignation which shall devour the adversaries?"

> "Grace like this despised, brings judgment,
> Measured by the wrath He bore."

God grant that no one to whom this message comes may trample on such loving-kindness and so merit such dire judgment.

We are told in John 3:18: "He that believeth on Him is not condemned. He that believeth not is condemned already, because He hath not believed in the name of the only begotten Son of God." And in John 16:9 the sin of which the Holy Spirit has come to convince men is thus described, "Of sin, because they believe not on Me." This is wilful sin, and for this sin, if unrepented of, there is no forgiveness. Even the redemptive work of Christ will not avail to save the sinner who spurns the One who there died to put away sin by the sacrifice of Himself. To turn from the message of the gospel—to deliberately and finally reject the One who upon the accursed tree became the Great Sin Offering—is to do despite to the Spirit of God, to trample under foot the love of Christ, to count His precious atoning blood an unholy, a common, thing, and to crucify to oneself the Son of God afresh, thus putting Him to an open shame. Yea, more, it is to throw back into the outraged face of the Father the slain body of His beloved Son, thus calling down the righteous wrath of God upon the guilty rejecter of His grace!

Lecture V.

THE TRESPASS OFFERING

Read Leviticus 5: 14—6: 7; 7: 1-7; Ps. 69.

The offering which we are now to consider presents what we might call the primary aspect of the work of the cross. It meets the awakened sinner as the answer to his fears, when troubled about his trespasses, anxiously inquiring, "How can I be saved from the legitimate consequences of my sins?" Every sin is an offence to the majesty of heaven. It is a trespass against the holy government of God, and righteousness demands that amends be made for it, or else that the trespasser be shut away from God's presence forever. A trespass may also be against our fellow-men, but even in that case the sin is primarily against God. David trespassed most heinously against his soldier-friend, Uriah the Hittite, and against Bathsheba herself, and in a wider sense against all Israel. But in his prayer of confession, Ps. 51, he cried out from the depths of his anguished heart, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." And so keen is his sense of the wickedness of it all that he realizes the blood of bulls and of goats can never wash out the stain, and so he cries, looking on in faith to the cross of Christ, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." It is this

aspect of the cross that is brought before us in the trespass offering.

In the thirteen verses of Lev. 5:14—6:7 we have the reason for, and the character of, the trespass offering. First we read, "If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him." This is the first aspect of the trespass. It is something done against the Lord Himself; but, as in the case of the sin offering, it is done through ignorance. So again we are reminded that God looks upon all sin as springing from the ignorance that is in man; unless in the final refusing of the Lord Jesus Christ, the great Sin Offering. To do this is to be guilty of wilful and eternal sin. An Israelite might sin in the holy things of the Lord in various ways. For instance he might underestimate the size of his annual crop, and so ignorantly bring to the priest a lesser tithe than the law demanded. But when the truth of the condition of things was brought to his attention he was not to pass over the offence as a matter of no moment, but he was to bring a trespass

offering, and with it the estimated amount, to which he added by direction of the priest the fifth part. The trespass offering was offered in accordance with the law, and the silver was given to the priest to be brought into the sanctuary of Jehovah. Thus where sin abounded grace did much more abound. And if we may so say, God actually received more because of the man's blunder than He would have received apart from it. How clearly this comes out in the work of the Cross! By it God has received far more glory than He ever lost by man's sin. In Psalm 69 we hear the Holy Sufferer on Calvary saying, "Then I restored that which I took not away." We had robbed God; He became our trespass offering, and He, thereby, made amends to God for all the wrong we had done, and added the fifth part thereto. For we are not to think for a moment of the sufferings of our Saviour as though they barely sufficed to atone for our transgressions. There was in that work of Calvary such infinite value that it not only met all the actual sins of all who would ever believe in Him, but there was over and above that such value as will never be drawn upon by all the repentant sinners in the universe of God.

The unblemished ram for a trespass offering tells of the Holy One who was "led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Here was the Prince of the flock, the tall stately ram, submitting to death in order to atone for our

guilt. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

In verses 17-19 we read, "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the Lord." Here the important truth that is emphasized is that God's Word is the standard of judgment, not my knowledge of it. The soul that committed any offence ignorantly, anything forbidden in the law of God, was guilty, even though he knew it not, and apart from the trespass offering he must bear his iniquity. It is not that God is going to hold men responsible for light they never had, but He does hold them responsible to avail themselves of the light He has given. He gave the law to Israel; they were guilty, therefore, if they ignored it and did not become acquainted with its commandments. Having Moses and the prophets they were responsible to hear them, as Abraham declares to the rich man in Hades. And then to-day, what shall we say of those who have the whole Word of God, and yet

allow the Bible to lie neglected in their homes, and never even take the trouble to seek to know the mind of the Lord? How guilty will they be judged in the coming day who have deliberately ignored this divine revelation and so fail to learn the will of God!

In Bunyan's immortal allegory it was as the man Graceless read in the Book that he realized the weight of the burden upon his back. And it is as the truth of the Word of God is brought to bear upon the consciences of sinners that they feel their sins and cry out for deliverance, and, thank God, when the load of our sins is thus brought home to us, the trespass offering is nigh at hand. We have but to come to God pleading the merits of the atoning work of His beloved Son to find there full atonement for all our iniquities.

In chap. 6:1-7 we have the other side of things, sin against one's neighbor. But even that is a trespass against the Lord, and so we are told; "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that

about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." Here, too, the principle noted above is found. Man himself benefits by the provision of the trespass offering. The one who had been wronged was really better off than before, after the sin had been confessed and the fifth part had been added to that which was returned when the offerer brought his trespass offering to the Lord. For as in the previous case, if he had deceitfully robbed his neighbor, or had found something that was lost and had hidden it intending to keep it himself, or had in any other way wronged or defrauded another, his trespass offering was not acceptable to God unless he made full restitution by returning the thing that he had deceitfully gotten and then adding to it the fifth part. How wondrously does this bring out the matchless grace of God. Throughout the eternal ages it will be seen that, as Tennyson puts it, in "The Dreamer,"

"Less shall be lost than won."

For God maketh even the wrath of man to praise Him, and the remainder of wrath He doth restrain. The skeptic may ask sneeringly, "Why did a righteous and omnipotent God ever permit sin to raise up its hideous head in the universe, thus defiling the heavens and the earth?" But the work of the cross is the answer to it all.

Man's relationship to God as a redeemed sinner is far greater and more blessed than the mere relationship of creature to Creator. And the grace of God has been magnified in the great trespass offering of the cross in a way it never could have been known if sin had never come in at all.

How precious the words of verse 7, "And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein." Do these words come to any poor, anxious, troubled soul? Do you wonder sometimes if you have sinned beyond all hope of mercy? Oh, be persuaded, if you will but come to God bringing the trespass offering, that is, putting your heart's trust in the Lord Jesus, looking to Him alone for salvation, every sin will be forgiven; all that you have done will be blotted out forever, and be in God's sight as if it had never been.

Years ago at the close of a great meeting in Chicago where Gipsy Rodney Smith was the preacher, a strong man came weeping up the aisle at the close of the evangelist's address, sobbing out the story of his sin and shame. To the gipsy who sought to help him he exclaimed, "Oh, sir, my sin is too great ever to be forgiven." Quick as a flash the preacher said, "But His grace is greater than all your sin." Dr. Towner, the beloved hymn-writer and musician, who was standing by, caught the words, and as he walked home that night they took form in his heart and mind, and he composed the chorus:

"Grace, grace, God's grace,
Grace that is greater than all our sin."

The melody of the verses was also given to him, and he jotted them down when he reached his home. The next day he gave them to Julia Johnston, who has written so many precious songs of praise, and she composed the verses of the well-known hymn bearing the title of the chorus. The first stanza of it reads:

"Marvelous grace of our loving Lord,
Grace that exceeds all our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt."

Through the years since, the song has borne its story of grace greater than all our sins, to tens of thousands of anxious souls. This indeed is the message of the trespass offering.

In chap. 7: 1-7 we have the law of the trespass offering. As in the case of the sin offering, we are twice told that "it is most holy." God would never have left the least room for the thought that the humanity of our blessed Saviour was ever defiled by sin. We are told of Him, "He knew no sin," and, "He did no sin," and, "In Him is no sin." How carefully God guarded this! Even on the very morning of His trial and throughout the day of His execution it was manifest. Pilate's wife sent the message, "Have thou nothing to do with that just Man." Pilate himself declared, "I find no fault in Him;" the thief

upon the cross exclaimed, "This Man hath done nothing amiss;" and the Roman centurion, awed by the marvelous events of that dreadful hour, declared, "Certainly this was a righteous Man." And yet we see the Just One suffering for us the unjust, that He might bring us to God!

The trespass offering was to be killed at the altar and the blood sprinkled round about the altar. Certain parts of the victim were burned upon the altar, thus going up to God as an expression of divine judgment against our sins, while other parts were eaten by the priests in the holy place, as in the case of the sin offering, for we are told, "As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it." Every believer is a priest to-day, and it is the hallowed privilege of every one of us to feed upon the trespass offering. We do this as we read the Word of God and meditate upon what it reveals as to the atoning work of our Lord Jesus Christ in order to put away all our sins and trespasses and fit us for the presence of a holy God.

Psalm 69 most fittingly links with these Levitical instructions. It is the psalm of the trespass offering; it gives us our blessed Lord going to the cross, rejected of men, bearing the judgment due to our sins. It is there, as already mentioned, we hear Him saying, "I restored that which I took not away." He confessed our sins as His own, and He can say, "The

zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me." It is in verses 20 and 21 of this psalm that we read, "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." How plainly this shows that it was on the cross that His soul passed through the anguish here depicted, and as we contemplate Him as the great Trespass Offering we exclaim with the psalmist, "This also shall please Jehovah better than an ox or bullock that hath horns and hoofs" (ver. 31). What the sacrifices of old could not accomplish, namely, the actual putting away of sin, has been accomplished through the finished work of our Lord Jesus, that one offering, never to be repeated, which He made on our behalf upon the accursed tree. We cannot add to this finished work, and, thank God, we cannot take from it. It stands alone in its marvelous completeness. In it God has found infinite satisfaction, and in it the believing sinner finds satisfaction too. The answer of the old monk to the young man who came to the monastery gate inquiring what he should do to put away his sins, is in full accord with the truth of the trespass offering. The aged man replied, "There is nothing left that you can do." And he then endeavored to show his inquirer how fully Christ had met every claim of God against

the sinner there upon the Cross. To attempt to put away our own sins is but folly and ignorance combined.

"Not what these hands have done
Can cleanse this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

"Not what I think or do
Can give me peace with God;
Not all my prayers, or toil, or tears,
Can ease this awful load.

"Thy blood alone, Lord Jesus,
Can cleanse my soul from sin;
Thy Word alone, O Lamb of God,
Can give me peace within."

And so we come to the end for the present of our meditation upon these five offerings and their typical import. I have not attempted to go into them exhaustively; others have done that, and their writings are easily available and well worth careful and thoughtful consideration. I have simply sought to emphasize the great outstanding truths in regard to the Person and work of our Lord Jesus Christ suggested by the sacrifices of old, and I trust not without profit to every one of us. Oh, to know more of Him and to appreciate in a fuller way His wondrous work which has meant so much to God and which is the basis of our eternal blessing!

'Here we see the dawn of heaven,
While upon the cross we gaze;
See our trespasses forgiven,
And our songs of triumph raise."

So sang Sir Edward Denny, and so may each penitent believer sing, as he stands by faith by the sacrifice of the trespass offering.

—H. A. IRONSIDE.

"Little Jackie"

"A little child shall lead them"

A Brief Memoir of Amana Jackson Estabrook

"Over childhood's Eden a flaming sword is crossed;
I can never return there again.
But an Eden far sweeter than childhood ever lost
Is the heart where the Saviour doth reign."



IT has often been said, and rightly, I am sure, that the child is the ideal convert. "Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The picture stands out clearly, limned by the Master Artist, and even the blindest can scarcely fail to see it—the tender, gentle Saviour, the playing child, the call of love, the immediate response with nei-

ther fear nor hesitation, then the little one placed in the centre of the group and used as a picture to illustrate pure faith. "He called, and I came," said one, when asked to explain what saving faith really was.

As we get older we make difficulties that children do not have. We become so wise in our own conceits that we find it a task to be really simple. We *try* to believe, as though faith were in itself some kind of a meritorious spiritual exercise, whereas it is only to trust, to take Him at His word, to come at His call, to rest in His love, to confide in His grace.

Those of us who have reached adult years can never again go back to the comparative innocence of childhood. From that Eden we are forever barred. Even in heaven we shall remember the hole of the pit from whence we were digged; and the sins from which we were

saved will be the dark background that will display all the more brilliantly the jewels of grace. But we can trust as the child trusts. In fact we must do this or not be saved at all. There is no other way by which we may enter into the kingdom of heaven. "Being justified by *faith* we have peace with God through our Lord Jesus Christ."

Since, then, for those who have reached years of accountability and sinned against light and knowledge, it it necessary to return to the simplicity of childhood's faith, how easy it should be to understand our Lord's words when, speaking of the children, He said, "Of such is the kingdom of heaven." He speaks so tenderly of "these little ones which believe in Me," and He means exactly what He says; for the faith of a child is real faith, even as the love of a child is the purest and truest earthly love.

And it is of a child, and her faith and love, her glad obedience and peaceful submission to the will of God through years of suffering and physical weakness, that I desire to write; an unusual child perhaps in many ways, and yet a child who may well speak to young and old of the power of God to save those who are simple enough to take Him at His word. This little one has only lately joined the "choir invisible."

It seems hard even yet to realize that "Little Jackie," as she was familiarly called, is already through with the wilderness journey and has entered into the Father's house to be forever with Christ, "which is far better." But the place that knew her once, where she was so tenderly loved, knows her no more, though the fragrant memory of her sweet and pure spirit will abide with those who knew her as long as they remain in this scene.

Amana Jackson Estabrook first saw the light of this world on October 21st, 1913, at Arlington Heights, Mass., the youngest child of Jacob and Amana Jackson Estabrook. She was given her mother's maiden name. She was the pet of all the family, having three brothers and an older sister. It is to this sister that I am indebted for information in regard to her earliest life before I became a somewhat frequent visitor at the home and learned to know and love little Jackie myself. I shall feel at liberty to quote from time to time from the information that has thus been supplied.

"The first six years of her life we lived summers on a little farm about ten miles farther out in the country, and it was a regular thing for Daddy to take the baby just as soon as the sun was well up, wrap her blanket around her, and take a walk around the farm. They would inspect

together the livestock — pigs, chickens and ducks—and the big trees. Daddy would tell her they were all hers, and she would open wide her big brown eyes and look everything over, as if she understood what was said to her. I have heard her father tell her about this many times.

"Jackie was always ready for an auto ride, early or late, it made no difference. When a baby she usually went to sleep as soon as we started and awoke when we stopped.

"In September, 1919, she began going to school, and was very enthusiastic about it. We lived about five minutes' walk up the hill from the school. At that time we had a collie dog named Dan who followed her everywhere, even to school, if we did not think to shut him in the house. He got into the schoolhouse one day. Several tried to get him

out, but he wouldn't move till Jackie told him to go home.

"Just at the close of her first school year she contracted scarlet fever. It seemed to be just a normal case of the fever, and she recovered nicely. But after a few weeks, because of her listlessness and loss of appetite, the doctor was consulted, and we found the heart very much impaired. It was more than a year before she was comfortable, having been very, very ill. The Lord graciously spared her to us at this time. With great care and constant watchfulness over her, she was able to enjoy a few quiet playmates and games. Books were her constant delight. She read much, and to spare her eyes she was read to a great deal. As soon as she was able to read she wanted a Bible of her own, which she prized very highly and made a practice of reading daily. I remember finding her one day reading in Deuteronomy

a chapter full of hard names. I said to her, 'Why don't you read in the New Testament, where it would be easier for you to understand?' She said, 'I am *determined* to read the Bible through!' She enjoyed Bible stories and was very fond of missionary tales. During her last sickness she asked us to read to her, 'The Schonberg-Cotta Family,' which she had read through at least once by herself before this. She was especially fond of the story of Martin Luther and of the times in which he lived. Of course she was far beyond her years in her reading; she had read so much."

It is often difficult to tell when little children first really believe in Christ to the saving of the soul. No one in the family ever knew just when Jackie was first saved, but like the child in the Gospel story, she heard the voice of Jesus before she was old enough to realize much, if anything, of a world in its sin,

or even of the sinfulness of her own heart, and she came to Him in trusting confidence and ever seemed to love Him supremely. The fruit of the Spirit was early manifested in her life. Though so ill and weak, she was a marvellous example of patient submission to the will of God. She knew He could relieve her from her sickness if He deemed it best to do so. He allowed her to be sick for a number of years before taking her home, and she accepted without question His "good and acceptable and perfect will." In this she was a speaking contrast to many an older Christian fretting because the Lord saw fit to permit trials that distress the spirit and cloud the sky. Little Jackie really lived in the sunshine of the Lord's presence. I do not exaggerate in the slightest degree when I say that there was a settled calmness and sweet submission upon her countenance, even when

suffering most, that told the story of a soul that had entered into the truth of the words, "All things work together for good to them that love God, to them who are the called according to His purpose." Blessed evidence this of the new birth!

Her sister says: "At a very early age she became interested in the salvation of her friends and playmates, especially of our colored maid, Julia, whom she loved much. We have talked it over many times together. She did hope that Julia would be in heaven with her. She gave her a New Testament and asked her to read it, and I know she prayed for her. She prayed also for her playmates, two in particular who were very dear to her. She never missed a chance to invite them to any special meetings in which she thought they might be interested, always with a view to their salvation. I know that this was so because we often talked

about it. We used to have many talks about the things of the Lord before she went to sleep at night. I remember she was especially interested in the description in Revelation of the New Jerusalem. Once she said, 'I know why the Lord let me be sick—to make me patient.' And it is a fact that patience was one of her chief characteristics. It was a very rare thing for her to be discouraged all through her seven years of sickness. This trait was brought out especially in her last illness. She must have suffered more than we ever knew, yet she never complained and never forgot to say 'Thank you' for the least little attention given her. I'll never forget how appreciative she was if we got up in the night to get her something to eat or make her comfortable in whatever way we could. And I know in her easier days she must have felt keenly the fact that she could not run and play with the others, although

she never said anything about it. Then when she was sick at the last she said of one of her little companions, 'I don't blame her for wanting to play with others who can run and play and do things, when I can't.' "

She was ten years old when I was first a visitor at her home, and I was stirred to the soul from the very beginning of my acquaintance with her as I saw the marvellous way in which the grace of God was manifested in her young life. It gave me a newer and deeper sense of what a saint will be in heaven when all remains of sin are gone. She had come to Christ so early, and then because of her very affliction had been so sheltered from the world in a home where love and Christ-like care wrapped her round, that she seemed almost a pure spirit just tentatively dwelling in a physical body, ready to fly away at any moment to a better scene than this. The controlling

power of the "Spirit of holiness" had preserved her largely from the manifestations of the corruption of the human heart. It is scarcely possible for one who has learned by experience the wickedness of his own nature and the evil of the world around, to realize just what I am trying to say, unless he has such an example before him as that of little Jackie.

She greatly enjoyed going with her parents or other members of the family to the gospel meetings, or gatherings for prayer and worship. In fact, it was only when this privilege was denied her that she seemed to show a sense of keen disappointment. Her sister says: "I have seen her cry as if her heart would break because she couldn't go to meeting on Lord's Day morning on account of lack of strength. We would sing a hymn, read a little Scripture, and have prayer together, after the other folks had gone,

and she would seem to enjoy it and be comforted." The remembrance of the Lord was so real to her she could scarcely bear to be absent.

It was in the Summer of 1925, when she was twelve years old, that she expressed her desire to take her place in fellowship with the Lord's people at His table thus to remember Him. At first her sister thought she was a little too young really to understand what was involved in this. In October of that year I was again visiting the family, and ministering the Word in Boston and Cambridge. Jackie came to me for a sweet, confidential talk in regard to the question, and I felt led to direct her attention to what we read of our Lord Jesus, who when He was twelve years old went up with Joseph and Mary to the temple in Jerusalem to take His place publicly with the people of God. He, the Holy Child, seemed to make a beau-

tiful example for this little one whom He had saved by His grace. She was very much encouraged, and very persistent, too, for she went then to her uncle, Mr. Samuel Jackson, and told him of her exercises, and that in such a way that he was deeply moved and was very pleased indeed to see how the Lord had been leading her on. It encouraged her greatly when her Aunt Nellie told her that she too was twelve years old when she first remembered the Lord at His table. It was with real emotion that her uncle made known to the Lord's people her desire for Christian fellowship in this public way, and she was accorded her blood-bought place at the table of the Lord. I have found my own heart drawn closer to Christ as I saw the rapt look in her eyes when she partook of the bread and wine that spoke of the Saviour's dying love. She seemed so truly to discern the Lord's Body.

She was only to have another year on earth after taking this step which seemed to bring her into the very vestibule of heaven. But in that her growth in grace was noticed by all who were intimate with her.

She had never been strong enough to go to the public school, but a teacher came to the house to tutor her about two hours daily, and in this way she kept up to her grade. Because of reading so much in addition to this private instruction, she was far better informed than many other children of her years.

Jackie's father gave her a small allowance weekly. She did so dislike drinking milk, as she had had to live on it so much. It was to her a great deal worse than medicine, and so her father would "bribe" her to drink it by giving her for her very own, three dollars a week. This money she valued greatly because of the privilege it gave her of

contributing to the work of the Lord. The missionary collection always had something in it from Jackie, and I remember very well when I had been speaking on work among the Indians of the South-west how she came to me to press a sum of money into my hand to be used to carry the gospel to Indian children. One of her very last acts, on the day her gentle spirit was called hence, was to give to her uncle a dollar to help the sufferers in the Bahama disaster. She truly entered into the meaning of the Lord's words, "It is more blessed to give than to receive." She was always planning surprises for her little friends on their birthdays and for other members of the family on similar occasions. So often when one has been sick a long time and constantly waited upon, selfishness is unconsciously developed; but with Jackie, the more of a care she became, the more she seemed to want

to make it all up to others in some way, to show her love and appreciation.

I quote again from her sister's manuscript: "In the Spring of 1926, as we look back upon the time, she began to decline. She had two slight heart-attacks, one at the end of May and the other in the middle of June. We hurried her away to St. John, N. B., Canada, where we have a house-boat on the St. John River. She always became better down there, probably on account of the pure air and low altitude. She seemed to pick up in health immediately. It seemed to us that she grew taller and stronger in every way. She seemed very happy and entered whole-heartedly into everything that we did. The Lord surely gave her a happy time with us all that Summer. We look back upon it now with thankfulness, for of course she was our one chief concern everywhere we went and in everything we did. But late

in August, just one week before we intended to come home again, she had a very bad attack. The doctor there told us to get her home as soon as possible, so we came home by boat. She gradually grew worse."

In the fall of the year it was my lot again to go to Cambridge for the ministry of the Word. I had heard that Jackie was now very ill and I had no thought of being entertained at the hospitable home which had become to me a veritable oasis in this desert scene; nor did the family at first feel that circumstances would permit of having a visitor in the home. But little Jackie had such a sincere affection for the writer, undeserved as it was, that she insisted, "Oh, please let him come here." And so, in response to the urgent invitation, I could not but go. But the moment I entered her room on the day of my arrival, Sunday, October 3rd, 1926, I real-

ized the stamp of death was upon her brow. I sat down with her and together we spoke of the things of the Lord. I remember going over the twenty-third Psalm with her and how amused she was when I told of a little girl who was attempting to recite the Psalm, but, forgetting the words, fell into the somewhat absurd slang of the day and said, "The Lord is my Shepherd—I should worry!" Jackie smiled so sweetly, and said, "She got the meaning of it, though;" and I said, "Yes, no need to worry if He cares," and the little sufferer answered, "No," and then added, "He could make me well if He wanted to, but if it's best for me to be sick, I want His will to be done." I said, "Whether you live or die, Jackie, He will be with you." "Yes," she said, "it is all right either way."

Her dear father was sobbing by my side as we knelt together and committed her to the tender care of Him who had

bought her with His own blood. That evening He sent for her and she was carried by the angels into His own blessed presence.

During the day she had seemed to revive a bit and her dear mother sat with her nearly all through the afternoon reading to her from "The Schonberg-Cotta Family." She was so interested, and evidently took it all in, though so weak, for when her mother would have to lay aside the book for a few minutes Jackie would take it from her and point out later just where she had left off reading. But as the night drew on she became very short of breath and could not bear to have anyone touch her.

"She wanted Mother to hold her hand and Father to stand close by her elbow. She put her hand on her heart twice as if something were the matter there, and about 11:40 she took a few short breaths and was gone. It could not have been a

sweeter Home-going, and we know it was in answer to many prayers to our heavenly Father that she did not suffer at the last.

"We miss her, sorrowing, but what a blessed comfort to know that she is 'with Christ, which is far better.' Her grandfather, James B. Jackson, and she had been great companions just after she got around after her first sickness. He really taught her to read. She sat on his lap for hours at a time and he would patiently go over the words with her." Now he and the precious little granddaughter are at home together to go no more out.

It fell to my lot to conduct the simple funeral service from the family home and at the cemetery. I do not remember having participated in the burial of a child where so large a throng attended to manifest their love and sympathy. Young and old they came, with hearts

tender and sad, to pay their last respects to the little one in whom they had seen so much of Christ. It was easy to speak of Him with that still form beside me, for I could not but feel how she would rejoice to know that He was being lifted up, even at such a time.

The Scripture read was the one referred to on our opening page: Matthew 18: 1-14, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend 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. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? If a man have

an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

It is precious to see in this comforting portion of the Word of God how dear to the heart of the Lord Jesus is the little child, and yet these little ones are not saved because of their simplicity, or innocence, for alas, they belong to a lost race, each one inheriting that sinful taint which came through Adam's fall. Therefore our Lord even when speaking of the children, says, "The Son of Man is come to *save* that which was lost." It is most significant that in Luke 19: 10

where our Saviour has in view those who have grown to mature years and wandered away from God deliberately, he puts in two words that are omitted here. When speaking of Zacchæus he says, "The Son of Man is come *to seek* and to save that which was lost." The little child has not wilfully wandered away and therefore he does not speak of "seeking" for it. But with those who have come to mature years it is otherwise. In each case the salvation is altogether of Himself. He is the "good Shepherd" who laid down His life for the sheep. Apart from His atoning death there would be no salvation for any member of Adam's race. But His wondrous salvation has so fully met all the claims of God's righteous throne that it covers all the little ones who die before coming to years of accountability, and when these growing children receive His word in simple faith, though they have never known the

evil that is in the world, as in the case of little Jackie, we may be assured they are numbered among the redeemed. How comforting the words, "It is not the will of your Father which is in heaven that one of these little ones should perish." But how blessed to know that there is exactly the same salvation for the sinning adult as for the trustful child—all through faith in Him "who bore our sins in His own body on the tree."

Death for the one thus trusting in Him is simply a sleep so far as the body is concerned, while the spirit is absent from the body, present with the Lord. It was therefore with happy confidence we could join in singing on this solemn occasion:

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.

Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore."

Another precious little hymn was quoted, though not sung, and I give it here, hoping it may be a comfort to some other mourning one from whom perhaps also one of His little ones has been taken:

"Rest for the little sleeper!
Joy for the ransom'd soul!
Peace for the lonely weeper,
Dark tho' the waters roll!

Weep for the little sleeper—
Weep, it will ease thy heart,
Though the dull pain be deeper
Than with the world to part.

Lamb by the Shepherd taken,
Folded upon His breast,
Hushed in His arms—to waken
In joy to endless rest!

Joy for the little sleeper,—
Gentle and timid lamb,
Safe with the tender Keeper!
Could there be sweeter balm?

Do not then droop in sadness,
Dark though the night may be:
There's a bright morn of gladness,
Mourner, reserved for thee!

Grieve not with hopeless sorrow,
Jesus has felt thy pain:
Soon shall He come--glad morrow!--
Bringing thy lamb again!"

Deep indeed were the impressions made on every heart as we bade farewell to little Jackie until "the coming of our Lord Jesus and our gathering together unto Him." Then we shall be "caught up together" and shall share throughout an eternity of bliss the glories prepared for them that love Him. May I press upon any to whom this simple narrative may come, the solemn importance of having their eternal matters settled while in health and strength, and thus be able to say with confidence, "For me to live is Christ and to die is gain."

My object in writing this brief memoir is two-fold: First, to impress upon parents, Sunday School teachers and others who have to do with the care of the young, the reality of child conversion and the importance of bringing the little ones up in the nurture and admonition of the Lord. Do not for a moment think of them or talk to them as though they

were too young to trust in the Lord Jesus. It is the little ones whom He claims peculiarly as His own. It is not necessary that they should grow up and go out into life and learn experimentally the evil of their own hearts and the wickedness and "corruption that is in the world through lust" before they come to Him. They are far more easily reached ere their little hearts have been seared by the abounding iniquity around than they ever will be afterward. Neither do they need to have a tremendous sense of sinfulness, which would be almost uncanny in a little child. They only need to know that Jesus died for them and bids them trust in Him. If rightly instructed, they will learn as the days go on all other lessons that are needful and which will help them to realize better as they become more mature the wonders of the grace that saves.

My second reason is that I would fain hope some dear child, some growing boy or girl, or even an older person into whose hands this simple but true memoir might fall, may be led thereby to trust in Jackie's Saviour, to come to Him as she did, and to learn of Him and to walk with Him through later years if spared in this scene, ever owning Him as the Friend of all friends who won the heart in its early days. "Remember now thy Creator in the days of thy youth."

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

—H. A. IRONSIDE.

LOOKING BACKWARD OVER A THIRD OF A CENTURY OF PROPHETIC FULFILMENT

Notes of an address delivered by H. A. Ironside, in the Bible Institute of Los Angeles, Jan. 8, 1930.

I call your attention to a part of the third chapter of the Second Epistle of Peter, asking you to notice particularly verses 3 and 4: "*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning.*" We are undoubt-

edly living in the days of which Peter speaks. The voice of the scoffer, particularly in regard to the Second Coming of our Lord Jesus, is heard in the land. He insists that all things continue as they were from the beginning of the creation. He is blind to the great changes taking place all about us. He knows not that these are in exact accordance with the prophetic word heralding the coming of the King.

It is now just a little over a third of a century since the present hope of the Lord's return became a very real thing in my own life and testimony. For over thirty-three years it has been my privilege to go up and down through the land helping to sound out the midnight cry: "Behold, the Bridegroom cometh; go ye out to meet Him." But lately,

while looking backward over this period of testimony, I have been amazed at the many evidences that the end-times are actually upon us. There are so many things predicted in the Scriptures as necessarily antedating the coming of the Lord to reign that were all in the future a third of a century ago, and are now either altogether in the past as actually fulfilled, or else in process of fulfilment at this very time.

In connection with these things I want to make it very clear that I do not know of anything which must necessarily happen before the rapture of the Church. This aspect of our Lord's return may occur at any moment. But many of us who are acquainted with the prophetic plan know that before the appearing of the Lord in glory with all

His saints, which will be some years subsequent to the rapture, there are many stirring events to take place, many remarkable prophecies to be fulfilled. Now if it can be shown that many of these predictions are already fulfilled or fulfilling, it will I think make it very evident that the coming of our Lord Jesus Christ and our gathering together to Him must be very close at hand. Since this event has to take place first, and the preparation for the glorious revelation of our Lord as King of kings which follows is already well under way, who can tell how soon we may hear the voice, the shout, the trump that shall summon us to meet Him in the air.

I realize that in the time I have before me I cannot go into detail as I would wish, but I ask you to notice three

lines of prophetic fulfilment, having to do particularly with the Jews, the Gentiles, and the Church of God, the three classes into which the human race is divided, looking at it dispensationally.

Thirty-three years ago I saw from Scripture that when the Lord returns to set up His kingdom He will find the people of Israel a nation again, settled once more in their own land, apparently with a rebuilt temple carrying on the ancient ritual. A remnant of the nation will be converted and ready to receive the King when He appears; the rest will be given over to apostasy and to the worship of the Beast and the Antichrist. Now observe, until 1896 there was no evidence whatsoever of anything like this taking place. Then, like the sounding of a silver trumpet, came the first

Zionist proclamation. Theodore Herzl, like a modern Moses, lifted up his voice to summon the outcasts of Israel to return to Zion. But for years, in fact until 1914, his was as the voice of one crying in the wilderness to the rich Jews of Britain, France, and America. Judging him as a fanatic, they looked with disdain on his attempt to revive the national spirit in Jewry and to turn the thoughts of Israel toward their ancient patrimony. But to the poor Jew of northern and central Europe, suffering under the curse of anti-Semitism, the Zionist call came as the harbinger of a new day. Throughout the years congress after congress was held, but so far as getting possession of the land was concerned their hope proved abortive. Then in 1914 came the Great War, the

most awful catastrophe of the centuries. Month after month the dreadful conflict dragged on. Nation after nation was drawn into the fearful vortex, and the end seemed farther and farther away. Many asked in unbelieving despair, "How can a good God permit such frightful carnage, such a carnival of horrors?" I do not pretend to be able to explain the secret workings of the government of God, but one thing stands out so markedly that every eye may see. The War dragged on until, on December 9, 1917, the world was electrified by the report of the fall of Jerusalem. General Allenby had entered the sacred city and the Turk had surrendered without the firing of a shot. There are many remarkable providences in connection with this event that have

often been dwelt upon by prophetic lecturers, and I need not reiterate them here, but with the driving of the Turk from Palestine the end of the War drew on, and exactly eleven months afterward, at the eleventh hour of the eleventh day of the eleventh month of 1918, the Armistice was signed. God had accomplished that which He set out to do; He had opened the way for the nation of the wandering foot to return to Palestine. The British Government fulfilled the Balfour declaration in accordance with the promise made to Dr. Weizman, and Palestine was opened up as a national home for the Jew. The events that have transpired since have been in exact agreement with the prophetic word. In spite of various setbacks, considerably over one

hundred thousand Jews have been added to the fifty thousand already in Palestine at the close of the War. You are all familiar with the way in which the waste places of Palestine are being reclaimed, Jewish colonies established, new cities built, and old ones arising from their ruined condition. Nor need we be surprised at the intense opposition of the Arab population. As of old Ishmael mocked when Isaac was weaned, so to-day the sons of Ishmael look on with anger and indignation as the sons of Isaac are coming into their own. Material changes, too, are taking place; for with the re-forestation of the mountains and the planting of millions of "strange slips," as predicted in the prophetic word, upon the hills and mountains and in the valleys of Canaan, the latter

rains withheld for so many centuries are returning, and the British Government is providing facilities for conserving the water and irrigating the desert land. The riches of the Dead Sea are about to be converted into gold and silver for the rebuilding of the cities and villages of Immanuel's Land. How blind must be the scoffer who in the face of all this still exclaims, "Since the fathers fell asleep all things continue as they were!"

Another thing that was clearly revealed in the Word of God, and which I accepted unquestioningly a third of a century ago, though we saw little evidence that we were drawing near to its fulfilment, was the statement in Rom.11, "That blindness in part is happened to Israel, until the fulness of the Gentiles

be come in." The fulness of the Gentiles is clearly the completion of God's present work of grace among the Gentiles in taking out from among them a people to the name of the Lord Jesus, namely, the gathering out of the Church of this dispensation. When this great work is ended, God is to turn again to Israel, and many among them will be enlightened. In view of this we might well expect to see a measure of awakening as the end draws near. What are the facts? Why, they are almost beyond belief! Since the Great World War not only hundreds, nor yet thousands, but myriads of Jews have been turned to Christ. Particularly is this true in central Europe. But not only there, in other countries of the world the number of Jews accepting the gospel mes-

sage is phenomenal. Already the blindness is passing away. Many of the Rabbis, too, are unconsciously preparing the people for the coming day when they shall look upon Him whom they have pierced, and shall mourn for Him as one mourns for his only son, and as one that is in bitterness for his firstborn. The greatest minds in Jewry are speaking out with approval of the message and teaching of Jesus, whom they themselves describe as "the fairest flower of Judaism." And in Denver, Colorado, lately a movement has been started by a Jewish lawyer toward the re-establishment of the Sanhedrin, the High Council of Israel, in order first of all to decide whether or not the Jews are guilty of rejecting and crucifying their Messiah. If Jesus was indeed the

Messiah and they had part in His condemnation, the Jews are being called upon to confess their sin and repudiate the great transgression. There may not be so much to this as some Gentile Christians would hope, but it at least indicates the trend of things among God's ancient people to-day. The end is drawing on with rapid pace, and at any moment now the call may come for the Church to rise to meet her Lord in the air, and then the eyes of many in Israel will be opened and they will see from their own Scriptures how they have fulfilled the words of the prophets in rejecting Jesus, and will bow in repentance at the feet of the Crucified. Then a fountain will be opened to the house of David and to the inhabitants of Jerusalem for their sin and unclean-

ness, and so all Israel shall be saved. "They are not all Israel who are of Israel!" The true Israel consists of those who accept the Lord Jesus as their Messiah. The rest will be destroyed in the judgments of the great tribulation.

Now let us look at the second line of fulfilment, having to do particularly with the Gentile nations. Thirty-three years ago the prophetic word made clear the fact that there never could be more than four great world-empires until the coming of Him whose right it is to reign. But these empires had already run their course and passed off the scene. Babylon, Medo-Persia, Greece and Rome had risen one after the other, flourished for a time, subjugated the whole civilized world, held the barbarians in check, and then perished in their

own corruption. But the Scriptures of the prophets plainly foretold that in the last days the fourth of these empires, the Roman, would be revived. The first evidence of this would be seen in the coming into view of the feet of the great colossus of Daniel 2, composed of iron mingled with miry clay. The iron stands for imperial power; the miry clay for social democracy. More and more this condition of things prevails in Europe and the territory where the Roman Empire once held sway. The great problem of statesmen to-day is to so conciliate the population as to preserve something of the ancient autocracy while yet hearkening to the demands of the people. Following this condition of things we learn both from Daniel, chaps. 2 and 7, and Revelation,

chaps. 13 and 17, that there will be ten kingdoms on the ground of the old Roman Empire which will be banded together in the last days in a great offensive and defensive confederation, a league of nations, recognizing one man as supreme arbiter of the Roman world. As I look back through the years I can well recall how often when teaching along these lines I felt somewhat embarassed as I noticed the unbelieving expression upon the faces of my hearers. To many the thought of a revived Roman Empire and of such a league of nations as this was utterly absurd. They could not conceive of its ever coming to pass. But how different are conditions to-day! Out of the World War has come one League of Nations which undoubtedly will soon

give place to another. The present League is not the infernal combination of the last days with its utter independence of God. But it is easy to see how the one may almost imperceptibly glide into the other. And then in regard to the revival of the Roman Empire: — Think of the remarkable things that have transpired in the Mediterranean countries in the last ten years. Without venturing any prediction as to what part that strange and complex character, Benito Mussolini, may play in the coming days, he is already accomplishing much to suggest that he was providentially permitted to attain his high office in order to pave the way for the very conditions predicted in Scripture. A few years ago he stood before the world as a red socialist seeking to de-

throne kings and overthrow existing governments. He was an avowed atheist, the son of a blacksmith, who declared himself opposed to all authority of either Church or State. Then came the fall of the Italian premier, and to the amazement of the world the blacksmith's son was summoned to the Quirinal and the premiership offered to him. Not only did he accept it, but about thirty other portfolios also. All the higher offices were headed up in him. Overnight he disavowed his socialistic principles, and became the advocate and exponent of a new despotism such as would have seemed impossible to put into execution a few years back. Repudiating his former atheism he professed himself a devout son of the Catholic Church, and astonished his follow-

ers by kneeling for hours in prayer before the image of his patron saint. His bombastic utterances backed up by tremendous ability to perform have astonished the world. He declares himself the Man of Destiny, chosen to revive the Roman Empire and restore it to its pristine glory. The Mediterranean, he declares, shall yet become a Roman lake surrounded by nations in alliance with Italy. His grandiose plans move on to fulfilment in spite of all opposition. At least six powers already are in alliance with Italy, and that the remaining ones will join the confederation seems to be just a question of time. If the Church was taken out of this scene to-morrow, how rapidly would events be headed up in exact accordance with the prophetic word!

The conditions, too, which will prevail at the end-times—I mean the moral and spiritual conditions — are already well advanced. Everywhere the civilized world is throwing off allegiance to the Word of God and repudiating its system of morals and religion. The days of Noah and the conditions of Sodom are being duplicated throughout the world to-day. Who can doubt but that the next great event which will startle a Godless world and arouse a sleeping Church, will be the summons for His own to meet the Lord in the air?

Then consider another recent development in the light of prophecy. According to Revelation 17, the Roman Church has still a large part to play in the events of the nations; for when the

Roman Empire is revived, Babylon the Great, this evil apostate system, is seen clothed in purple and scarlet riding the Beast. That is, the Papacy is yet to be recognized as the State Church of the Roman Empire, and this in spite of the fact that nation after nation has cast off her yoke during the last few centuries. For fifty-nine years the Pope has been known as the "Prisoner of the Vatican." From the days of Garibaldi to those of Mussolini, the Roman Church and the Italian Government have been at enmity. But lo, and behold, Mussolini speaks, and the Pope listens, and in a very brief period a rapprochement is brought about between the Vatican and the Quirinal. The Pope becomes King of Vatican City, and thus the Papacy dons the royal purple again, as well as

the ecclesiastical scarlet which it has worn so long. Everything is now in readiness for the Woman to spring into the saddle when the Beast comes up out of the bottomless pit, that is, when the Roman Empire is actually revived by Satanic power.

And now in closing let me speak of conditions in the Church of God. Thirty-three years ago when the prophetic word was first opened up to my own heart and mind, the Briggs trial was occupying the attention of the ecclesiastical world. Men were stirred to the depths of their souls as they realized that this man, a trusted educator of youth in a Theological Seminary, was infusing infidel notions into the minds of young men under his teaching. His denial of the inspiration of Scripture,

while moderate in the extreme compared to the flagrant unbelief so prevalent in the schools and colleges to-day, was looked upon with horror by sincere believers everywhere. Speaking with a well-known modernist preacher not very long ago, he said with a smile, "Yes, they thought Briggs a great heretic in his day, but if he were living now we would hardly think of him as a modernist. He had altogether too many old-fashioned ideas." This shows how rapidly things have been moving on the down-grade. The Liberal system of theology is permeating all our great denominations and has its seat in most of our seminaries of learning, and the truth for which our fathers died is being unblushingly denied and flagrantly rejected all about us. The apostasy has evidently set in

for good; that apostasy that is to culminate in the Antichrist, the Man of Sin, of Second Thessalonians 2, the deification of Humanity. God is being dethroned in order that man may take His seat, but "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Given a few more years of such rapid down-grade teaching as we have known for the last thirty-three years, and one may well ask the question, "When the Son of Man cometh shall He find faith on the earth?"

But, blessed be God, there is another side to the picture, and if iniquity abounds and the love of many waxes cold, there is on the other hand increasing devotion on the part of many intelligent believers. The blessed hope is burning more brightly than ever in the

souls of real Christians, and the Word of God is being carried to the ends of the earth in exact accord with the declaration of the prophetic word. As the end draws on we may expect to see greatly increasing missionary activity. And our Lord has declared this Gospel must first be preached in all the world for a witness, then shall the end come. I purposely omit the words "of the kingdom;" they belong to Matthew, and it there refers clearly to the kingdom proclamation in the days of the "great tribulation." But in Mark's Gospel the Spirit of God simply says, "The gospel must first be preached among all nations," clearly implying that this would take place throughout the dispensation. And as the end draws on the messengers of the Cross are

pushing out into the most distant regions, so that to-day nearly every country in the world has been reached with the message. It is a witness testimony, and when the last has heard the Word, we may be sure the end is upon us. No one can tell when that moment may arrive, but even before that the Lord may descend for His Church, and the final witness testimony be completed by the remnant of Israel in "the time of Jacob's trouble."

Both time and space forbid more, but I trust we have had enough before us to make us realize the seriousness of the times in which we live and the importance of trimming our lamps as we wait for the summons to meet our blessed Lord. The nearness of the Lord's return constitutes a solemn warning to the

unsaved not to procrastinate but to heed at once the gospel invitation; even as it becomes a challenge to the Christian to live now in view of that coming day.