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THE FAITH  
AND  
THE FLOCK

1919

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# INDEX.

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	PAGE
ATONEMENT, THE—By R. E.—	
II.—In the Light of the Parable of the Prodigal Son, .....	8
III.—What do we learn from Scripture, .....	25
What we learn from the Epistles, .....	45
IV.—The Righteousness and the Love of God, .....	75
Objections Considered, .....	92
ABRAHAM, THE STEPS OF—By Herbert R. Francis—	
Introduction, .....	32
The Step of Separation, .....	66
AFTER THE GREAT WAR, .....	107
BREAD FROM BENJAMIN'S BOARD—By William Luff, .....	15
BOOK OF PSALMS, THE—By Walter Scott,	
Psalm xx., .....	22
Psalm xxii., .....	199
CHRIST'S LAST JOURNEYS AND PUBLIC MINISTRY—Passion Week—	
By Dr A. T. Schofield, .....	18
CHRISTIAN IN RELATION TO THE WORLD, THE—By Theo. R., ...	153
DAUGHTER OF THE LITTLE MAN, THE, .....	175
EXTRACTS, .....	140, 186
FRAGMENTS, .....	144
FELLOWSHIP AMONG CHRISTIANS, .....	126
GLORY, GLORY, GLORY—By Walter Scott, .....	134
GLORY OF GOD, THE .....	108
GOSPEL IN THE BOOK OF RUTH—By R. E.—	
Ruth's Reception, .....	97
At Meal Time Come Thou Hither, .....	169
Handfuls of Purpose, .....	193
GROWTH OF A SOUL, THE—By W. W. Fereday, .....	204

*INDEX (Continued.)*

	PAGE
ILLUSTRATIONS OF THE DAY—By William Luff, .....	105, 191
IS IT PEACE?—A Word for To-Day—By R. E., .....	145
IN THE SHADOW OF THE WINGS—By W. Robinson .....	182
LOVE, THE CRY OF THE HUMAN HEART .....	6
LIVING CHRISTIANS—By Dr A. T. Schofield—	
Their Life, .....	41, 68
Three Needed Warnings, .....	70
Their Position, .....	88
The Secret Place, .....	113
Their Power, .....	129
Their Influence, .....	149
Their Joy, .....	162
MINISTRY OF WOMEN, THE—By R. E., .....	177
NEW YEAR'S ADDRESS: WHY ART THOU CAST DOWN —Part I., ...	1
Part II., .....	38
NIGHT IS FAR SPENT, THE—By F. S. W. Smith .....	198
ONE SIGN ONLY—By W. Taylor .....	36
OUR PERSONAL RELATION TO GOD—By Walter Scott .....	141
POETRY—	
Grace Abounding, .....	12
Christ, the Sacred Secret of God, .....	50
Waiting, .....	104
Seven Sacred Places, .....	109
Abide in Me, .....	118
Lovingkindness, .....	143
Go Forward, .....	160
As for God His Way is Perfect, .....	190
PRIESTS, LEVITES, AND WARRIORS—By W. W. Fereday .....	127
REVIEWS, .....	142, 157
STEPS!—By Herbert R. Francis .....	32, 66,
STUDIES IN ISAIAH—By F. C. Jennings—	
Chapter IX.—War Equipments Destroyed, .....	51
Chapter IX.—Continued, .....	72
Chapter IX.—A Picture of the Eternal Inheritance, .....	101

*INDEX (Continued.)*

	PAGE
Chapter X.—The Assyrian as the Rod of God, .....	136
Chapter X.—The Duration of the Punishment, .....	187
Chapter X.—God fully Manifested, .....	206
SHIPWRECKED, OR DRIVEN UP AND DOWN IN ADRIA—By R. E. ...	81
SPIRITS IN PRISON, THE .....	110
TWO VIEWS OF PROPHETIC TEACHING—By R. E. ....	119
“ UNSPEAKABLE ”—By J. H. ....	13
UNATTRACTIVENESS OF CHRISTIANITY, THE—By E. Adams ....	158
WONDERS OF THE BOOK, THE .....	23
WILL THE CHURCH PASS THROUGH THE TRIBULATION? .....	57



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# The Faith and The Flock

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## A New Year's Address.

### Why art Thou Cast Down?

“Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, Who is the health of my countenance, and my God.”—Psalm xlii. 11.

This article goes to the press, in the midst of general rejoicing that an armistice has been concluded, and the most terrible war that ever afflicted humanity has come to an end—for the time being, at all events, and no doubt permanently. It may be thought that under such circumstances few will need what follows. We are not so sure. The very event which may be a cause of joy to some (to us all, from one point of view of course) nevertheless may serve to remind others of their loss, and make them more acutely conscious of it. In the quiet that succeeds the storm some hearts will inevitably take stock, and discover more of their poverty. The excitement will be over, and the desolation the war has caused will become more apparent. And in addition, smaller troubles will appear, and make themselves felt, which hitherto could hardly be seen for the great one, now ended, that excluded all others. We, therefore, send this message forth, with the prayer that God will use it, in whatever way, and to whomsoever, He sees fit.

In the Psalm before us, the soul touches the very depth of suffering and sorrow. Yet the one who thus describes his experience was not one of the most wicked men on earth. Far from it. He can say, “As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God.” Yet it is this one who has to say, “My tears have been my meat day and night:” who admits that his soul is cast down and disquieted:

“ Deep calleth unto deep;” and who declares, “ All Thy waves and Thy billows are gone over me.” So great is his anguish that it is as if a sword pierced his bones. All this comes upon one who is godly.

But how does he regard these afflictions? Does he say, “ This is all I get for seeking God?” On the contrary, he seeks to rally his soul to hope and praise. Let us see how this man carries himself under this weight of trial (surely greater than that experienced by most of us), and as we watch him closely, and listen attentively, it may be we shall learn some deep lessons, and come to regard our own sorrows and sufferings in a clearer and calmer light.

When his soul is cast down, and when God seems to have forgotten him, and with enemies reproaching him, their continual jeer ringing in his ears, “ Where is thy God?” (see vv. 3 and 10), this is what he says to himself:—

“ Why art thou cast down, O my soul, and why art thou disquieted within me, hope thou in God, for I shall yet praise Him ” (v. 5).

And although the sorrows and the trials continue, he repeats this to himself, and continues to address his soul in this hopeful and inspiring language (see v. 11). We hear a great deal to-day about charms. Here is a divine charm, calculated to dispel all worry, and prevent its reappearance if used in faith. Let us repeat it over and over again until we cease to fear and fret. “ Why art thou cast down, O my soul? and why art thou disquieted within me? **hope thou in God, for I shall yet praise Him.**”

How much these words suggest. First of all, they imply that we may not be able to help feeling depressed when something disastrous occurs. In our infirmity we may no more be able to help a first sensation of pain and depression than we can help staggering under the impact when some heavy person runs suddenly upon us. That is not the question. The great concern is, does hope or despair succeed the first shock? Do we challenge our soul as the Psalmist does his? “ **Why art thou cast down? Why art thou disquieted?**” Is our hope in God? Do we say, “ I shall yet praise Him?” It makes all the difference whether we nurse our sorrow as a grievance or not; and also whether our gaze is intent on the grief or on God. Think over again all that this man had to endure: “ **My tears have been my meat day and night.**” “ **O my God,**” he says, “ **my soul is cast down within me.**” He speaks of God’s waterspouts and God’s waves and billows. He

had to bear oppression and reproach. He is no novice in the school of suffering and discipline. May we not think of him as one who has passed through the whole curriculum and taken his degree? And he says to his own soul, and to yours, "Hope thou in God." Hope, in the anticipation of being yet able to praise.

What a perfectly human, as well as divine, document is this Psalm! Who does not know the meaning of being "cast down" and "disquieted?" Very few are exempt from such experiences. The Apostle Paul, even, with all his power of intellect and strength of character, was not immune from times of depression. His language in one place implies that he was cast down, but he adds, "**God, that comforteth those that are cast down, comforted us.**" If we know the one (and who does not?) we may also know the other. How wonderful that it should be characteristic of God's ways to comfort those that are cast down! How many from various causes are in this mood? Yet God is not too busy to attend to you, if you require His comfort. He cares for **you** as if He had no one else to care for. He loves **you** as if He had no one else to love.

This Psalm expresses the Experience of the  
Lord Jesus Christ.

And what comfort is to be found in the thought that the Lord Jesus Christ was not exempt from this experience. This very Psalm contains expressions descriptive of what His own soul passed through. He above all men could say, "My tears have been My meat day and night, while they continually say unto Me, Where is Thy God?" For was He not the Man of Sorrows and acquainted with grief? Especially may verse 7 be applied to Him. "**Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over Me.**" No one could say this as He could. Yet, at the same time, who ever panted after God as He did? And how He must have longed to come and appear before God. All this reminds us how perfectly able He is to enter into what we are feeling, however deep the anguish.

"He knows what sorest trials mean,  
For He has felt the same."

Could anything yield greater comfort than the thought that there is a Man upon the throne, seated above the highest heaven, Who has felt every trial and faced every vicissitude that belong to human experience, and he is qualified to succour and sympathise? "Blest

be the sorrow, kind the storm" that drives us to Him. And verse 8 was as true of our Lord as any of the others. His trust was always perfect, His faith never shaken. He did not complain, however bitter the cup or heavy the burden.

"Yet the Lord will command His lovingkindness in the daytime, and in the night His song shall be with Me, and My prayer unto the God of My life."

He knew God's love, and that sustained Him. "Therefore doth My Father love Me," He could say, "because I lay down My life." And His song was with Him in the darkest night—even the night of unutterable anguish, the night of the dark betrayal and Gethsemane with all that followed; we read, "when they had sung an hymn they went out." He could sing in the face of all that was to follow. Nor was prayer ever wanting unto the God of His life. Thank God, His experience may be ours.

"**The Lord will command His lovingkindness in the daytime.**" Such are the words which come in the midst of this Psalm of anguish. Sometimes He commandeth and raiseth up the stormy wind, and it seems as if nothing but desolation and disappointment came into your life. But wait, and He will also **command His lovingkindness**. God's love is the best thing He has, and He puts that at your service. His lovingkindness waits on you! It is not an angel He commands, nor even some good gift, but that which contains within itself all good gifts and all ministries—His **lovingkindness**. That shall attend you—that shall be shed abroad in your heart. Just at the bitterest moment all the **sweetness** of it shall be yours. Just at your weakest moment all its **strength** shall be yours. Just at the moment when you are ready to despair all its **hope** shall be yours. Just at the worst God will reveal to you His best. He will command His lovingkindness in the daytime. He will command, as He did of old, and the water of affliction shall become the wine of joy, and at the last you will be able to say, "I will mention the lovingkindnesses of the Lord and the praises of the Lord."

"**And in the night His song shall be with me.**"

"**His Song.**" What must that be like? the song of the Infinite? the song of endless millenniums? The song that never had a beginning and will never have an end. "When the morning stars sang together and all the sons of God shouted for joy," that was not even

the commencement of it. It is the song of Creation, of Redemption, of coming glory. Is His song with you? and in the night? It was at night the shepherds heard the angels saying, "Glory to God in the highest." But this is "His song." Have you heard it? Have you learned it? It is the song of Christ. "In the midst of the Church will I sing praise unto Thee." It is the song of Resurrection. Death is vanquished, the night disappears, and the resurrection morn has dawned. If His song is with you there can be no fretting—you cannot be downcast. You will catch the strains of that triumphant note, and as He sings you will sing. But it is "His song" not your song; ours is only an echo of His. And if sleep will not come to your eyelids, something better will come, if His song is with you, your heart will be merry though it is night and you are alone.

Thus we have day and night—the complete round of our life. Lovingkindness in the **daytime**. His song at **night**. What a contrast to verse 3. "My tears have been my meat **day** and **night**." What an exchange—lovingkindness and song for tears!

And then what comfort is found in those other words. "**My prayer unto the God of my life.**" How real prayer becomes with the recognition of this fact. Do we pray to God as the God of our life? To recognise that our life belongs to Him, that He holds it, superintends it, fashions it, orders and arranges it, takes an interest in everything that belongs to it—will make all the difference to our prayers. My prayer unto the God of **my** life." How individual this is! How intensely personal! Just as truly is He the God of **my** life as if I were the only one living on earth. And the connection of prayer with this fact delivers us from every fatalistic tendency. I pray to Him about my life—tell Him all its hopes and fears, its quests and desires, its joys and sorrows, its strivings and struggles, its defeats and victories, its aims and efforts—and so my life is to a certain extent the result of my own praying, as well as of His fashioning. My prayers make a difference.

What a grand life this Psalm discovers to us! It is full of pathos, full of anguish—"Deep calleth unto deep"—but it is also full of God, and what He is to the soul that knows Him. Are there any "deeps" in our life? There must be if our experience of God is to go "deep."

(To be concluded.)

## “Love”: the Cry of the Human Heart.

By WALTER SCOTT.

Glory dazzles. Power and pride are twin companions. Knowledge and self-conceit are closely related. Science tends to displace the Creator. Philosophy deifies the mind. Poetry revels in the region of imagination. Religion and ritualism without Christ make for hypocrisy. We refer, of course, to the natural tendency of those things, not to their legitimate study and use under Christ, “in Whom are hid **all** the treasures of wisdom and knowledge.” But glory is not love. Power is not love. Knowledge is not love. Science is not love. Poetry is not love. Religion is not love. But

### GOD IS LOVE.

This is not an abstract statement devoid of personal interest. “God is love” has been translated into fact, and the Cross is its magnificent witness and triumphant proof. But while “God is love,” love is not God, and must **not** be deified; nor is it merely that God loves. Assuredly He does. But the Divine statement, “God is love,” is one of surpassing greatness. It carries the soul up and into the very heart of God Himself—to the centre and source of Divine love. Have you found your home in that immeasurable depth? Amidst the brightest constellation of Divine moral perfections, love brilliantly shines, shedding its rays into the deepest recesses of the human heart.

### GOD IS LOVE.

Here breaking hearts find rest. In this one brief pregnant sentence the cry of the human heart finds its answer. “O for a love that never dies, that never wearies, that never changes; O for a love which knows and perfectly comprehends my petulant humours, my failings, my weaknesses, my ever changing feelings; O for a love that loves and loves, spite of all.” Beloved of the Lord, is this thy sad complaint? Hide thee in the bosom of God. The big throbbing heart of the Eternal is **just for you**. God has written His love on the hearts of thousands.

### GOD IS LOVE.

Calvary is God’s message of love to the guilty world. “God so loved the world that He gave His only begotten Son.” Here

is a gift outweighing in value a million worlds of light and beauty, a gift of infinitely richer worth than the glittering hosts of angels, Cherubim and Seraphim combined. The Son of God given is **the** gift of gifts, **the** pearl amongst the gems and treasures of the universe. There is not, we believe, an instance on record of a person dying for his enemy. "When we were **enemies** we were reconciled to God by the death of His Son." On the battlefield of Calvary Christ strove in the might of His love. He wrapped His enemies in His bosom while He agonised for their sins. Our fitful love we dare not speak of, but His great love is our soul's inspiration, and the distinguishing power and element in our Christian life and character.

Redeeming love is the theme of the saved on earth (Rev. i. 5), and shall be of the glorified in heaven (Rev. v.). The memories of Calvary's love and agonies are eternal. "Never before had love stooped so low, endured so much, or shed such rich blessing on the world." **There** Divine love was reckless of cost. The story which "never grows old" fell upon our wounded spirit 64 years ago and filled our soul with unutterable peace.

We greatly love the bold challenge of the Apostle: Who shall "separate us from the love of God which is in Christ Jesus our Lord;" and we triumphantly exclaim: "Who shall separate?" Then Christ's love in its infinite depth of tenderness meets all life's trials, anxieties, and necessities (Rom. viii. 35-37). "Many waters cannot quench love. Neither can the floods drown it."

For the love of God is broader,  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.

"God is love," is our message to every wounded heart. "God is love," is heaven's balm for the stricken spirit. "God is love," meets and answers our every phase of sorrow. "God is love," covers our every need till life's pilgrimage ends and the Father's House is entered in company with Christ.

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If we fail to "give thanks unto the Lord," and do not "call upon His name," we will be very slow to "make known His deeds among the people" (Ps. cv. 1).

## The Atonement.

ARTICLE II.—*Continued.*

By R. E.

### ATONEMENT AND THE PARABLE OF THE PRODIGAL SON.

Having dealt with the question of the universal Fatherhood of God, let us examine a little more closely the doctrine of Atonement as deduced from the parable of the Prodigal Son, in the book we are considering.

It should be noticed that the incident of the shepherd going after the lost sheep; that of the woman seeking the lost coin, and of the son who went into the far country, form part of one parable—the three incidents being purposely grouped together. They are one in point of unity, and as an organic whole; forming, indeed, one parable in three parts. And this is formally stated in verse 3, “He spake this **parable** (singular) unto them.” Nor are we told of any other parable throughout the remainder of the chapter. In any case, it requires no forcing to see that each incident stands in intimate and vital relation to the others. In this three-fold representation devout students of the Bible have discerned the three Persons of the Trinity, all concerned in the work of redemption; the shepherd representing Christ, the woman with the light setting forth the activities of the Holy Spirit, and, lastly, the father in his reception of the prodigal imaging the wonderful and ready welcome that God gives to all who return to Him. Nor is there anything strained or forced about such an interpretation. It fits the necessities of the case exactly, and the order is perfect. Christ first, the Holy Spirit next, and the result, complete recovery for God the Father. In the shepherd going after the wandering sheep “**until he find it,**” we are reminded of Christ coming into the world to save sinners, and consequently of the work of Atonement. Then we have that which represents the operations of the Holy Spirit in the heart of the sinner; while the third phase is the consequence of the other two. Unless Christ had died, God could not righteously have received the sinner back; and unless the Holy Spirit convinces men of sin, and reveals to them their need, they have no desire to come back. Thus the one parable is complete in its three parts. And although it is possible to look at one portion of it at



one time, it is not permissible to separate them entirely. It seems to us that this is exactly what is done in the book before us. The parable of the Prodigal is treated as if it stood by itself, and as if it were intended to exemplify the whole scheme of redemption.

“Such is our Lord’s representation,” we read, “of God’s attitude toward penitent sinners; and the significant fact is that He says nothing of ‘propitiation’ according to the forensic interpretation of that term, nothing of ‘the placation of God,’ the ‘appeasement of His anger,’ or ‘the satisfaction of His justice’” (p 157).

But is it not rather strange to treat a short parable—nay, a portion of a parable, not complete in itself—as if it were the whole Bible? Because here there is no mention of the “appeasement of His anger,” or “the satisfaction of His justice,” are we to understand there is no mention or question either of anger or justice? Has the sin of man never stirred the anger of God? Has it never raised any question either of government or justice? The fact is the omission the author notices is supplied by the first part of the parable, for the whole work of Christ is implied in the story of the shepherd seeking the sheep. This involves the death of the Good Shepherd, as He said, “**I lay down My life for the sheep**” (John x. 15). And this, and this alone, accounts for the “overflowing tenderness” on the part of the father, as representing God, of which the book speaks.

### PROFESSOR SMITH’S THEORY OF ATONEMENT.

The following quotation contains the very heart of the doctrine of the Atonement propounded in the book under consideration:—

“Did the sin of the prodigal cost his father nothing? Nay, it was the father who suffered most. . . . It was vicarious suffering: the prodigal sinned, but it was his father who ‘bore the grief and carried the sorrow.’ **And this is the sacrifice of the Atonement.** It is the anguish which His children’s sin costs the Heavenly Father, and the travail which He has endured to bring them home’ (emphasis ours). Again, “The Atonement is God’s sacrifice for the sin of the world; it is the sorrow which His children’s misdoing cost the Father, the travail which He bore in bringing His wanderers home” (pp. 167 and 172).

Here we notice the Father is again and again said to be the sufferer, yet we have also “the vicarious passion of our Lord” spoken of

(p. 173) ; and the attempt is made to harmonise this contradiction by a statement as to the oneness of Christ and the Father.

“If Christ and God be one, then nothing is true of either which is not true of the other, and it might as reasonably be affirmed that God appeased Christ, as that Christ appeased God. . . . The Eternal Father through His Eternal Son identifying Himself, in vicarious love, with His erring children of men, and taking upon Himself the burden of their sin and sorrow” (pp. 168 and 169).

It is not thus that Scripture speaks. In the first place, the Father and the Son, although one in thought and purpose, are distinct persons, and have assumed distinct offices. And it is incorrect to say that “nothing is true of either which is not true of the other.” It is true, for instance, of the Son that He is Man, this is not true of the Father. The Son, as Man, died on the cross; this was never true of the Father. Neither death, nor resurrection, nor ascension, nor intercession, is ever ascribed to the Father, but all relate to the Son. Nor has the Father suffered as has the Son. Husband and wife are said to be one, but the husband has his own particular work, done by himself alone; and this is equally true of the wife. And the one may suffer in body or in spirit what the other never feels, except in sympathy. We are not saying that such oneness covers or adequately represents all that is true as between the Father and the Son, but it helps us to realise how entirely contrary to fact the above statement is. It finds no warrant in Scripture. Never once does the Bible speak of the Father suffering for our sins. It is always Christ who suffers. “Thus it behoved Christ to suffer.” The prophets testified beforehand of the “sufferings of Christ and the glory that should follow.” The case is even stronger than that, for Jehovah is represented as afflicting Him, and God is said to have made Him sin for us. Was the Father made sin for us? Did Christ afflict the Father?

It is surely difficult to discover any atonement at all in the theory we are considering. We are told “It was his father who ‘bore the grief and carried the sorrow.’ And this is the sacrifice of the Atonement.” Taking these words as they stand, they can mean only that the feeling sorry about our sins made Atonement for them. That this is what is meant is proved by other statements, such as, “It is the sorrow which His children’s misdoing cost the Father.” But in what sense can this make Atonement? The sorrow which one is caused through another’s sin **may increase the magnitude of the offence**, it cannot possibly obliterate it. Although

if it appealed to the offender such sorrow might prevent further misdoing. Scripture, whether Old Testament or New, whenever it deals with the subject, always presents to our notice an innocent victim suffering the **penalty** incurred by the guilty party, as constituting an essential element in Atonement. Was the penalty of sin merely that we should feel sorry for it? "Without shedding of blood," we are told, "there is no remission." Christ felt all the sorrow that could be felt about sin; and if sorrow had been enough, then Gethsemane might have sufficed, and there would have been no need for the Cross. But the penalty of sin must be borne; and the penalty is death; and death, in its full meaning, is the judgment of God. While sorrow may prevent future sin, it cannot remove past transgression.

But there is another reason why the theory is devoid of any Atonement. It insists upon the Father being the sufferer. But the Sufferer must be a **man** in order to make Atonement, and the Father has never become man. Herein lies one of the chief glories and essential properties of the Atonement that it has been accomplished in, and effected by, a Man. In a Man alone can men be reconciled to God. As it was man who committed the offence, so it is Man who removes it. God's eternal pleasure is now in a Man, and in that One alone do we find blessing. The whole truth centres in that fact. "For there is One God, and one Mediator between God and men, the **Man** Christ Jesus, Who gave Himself a **ransom** for all" (1 Tim. ii. 5-6). "By one man sin entered into the world, and death by sin . . . much more the grace of God, and the gift by grace . . . is by **one man**, Jesus Christ" (Rom. v. 12, 15). "For since by **man** came death, by **man** came also the resurrection of the dead" (1 Cor. xv. 21). In Christ God has more than recovered what he had lost through man, and more than regained His pleasure in man, and it is in Him alone there is Atonement.

And a third and last reason why there is no Atonement in the theory in question is that in view of accomplishing it we hear Christ speaking and saying, "**Lo, I come to do Thy will, O God.**" He became Man to accomplish that will. And the accomplishment was this: "The offering of the **body** of Jesus Christ once." To make this the Father's act is to throw everything into confusion. If there is so much order and design in the work of creation we might surely expect to find the same in connection with a work

that so intimately concerns not merely God's power and skill, but His very character and glory, as well as the eternal blessing of myriads of His creatures, as does the Atonement. Nor are we disappointed. In as much as man had sinned, so God's Son becomes man to put sin away, and accomplish the whole will of God in the doing of it. Again and again He insists that He came not to do His own will, but the will of Him that sent Him, and all this in the closest connection with His becoming Man. To speak of the travail of the Father, and of the Atonement as consisting in what He suffered and felt seems like subverting the truth and turning everything topsy turvy. It was not the Father who did the will of Christ, but Christ, as Man, did the will of the Father (Gal. i. 4).

We have next to consider the truth of the Atonement as it is presented in Scripture.

(To be continued.)

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## Grace Abounding.

Cleansed by Thy blood, O blessed Lord, are we,  
 Through wondrous grace,  
 In Thine own presence evermore to be,  
 And see Thy face,  
 All spotless now, all pure without, within,  
 Abundant grace exceeds abundant sin.

Though in the Father's bosom Thou did'st dwell  
 In purest light,  
 In glory that all glory doth excel  
 And radiance bright,  
 Yet Thou did'st leave that home our souls to win,  
 Abundant grace exceeds abundant sin.

Yes, Saviour, yes, Thy precious life was given  
 To save the lost.  
 Redeemed are we, and fitted now for heaven,  
 At what a cost!  
 Most truly blessed Lord in this is seen  
 Abundant grace exceeds abundant sin.

## “Unspeakable.”

By J. H.

There are times when we feel at a loss to express our thoughts in language. This is due possibly to one of three things, either the exceeding greatness of the subject, the limitations of our language, or the difficulty of conveying to another what we feel. On three occasions only do we find this word “Unspeakable” in the New Testament, and it is remarkable that the meaning is slightly different in each case, illustrative of the difficulty mentioned.

### The Unspeakable Gift.

“Thanks be unto God for His unspeakable gift.”—2 Cor. ix. 15. How very appropriate the word used here, as the apostle seeks to bring the most powerful argument to bear upon the subject he is placing before those to whom he is writing, that of giving. He can think of nothing so likely to move the hearts of these Corinthian believers as directing their thoughts to God’s gift. But how shall he express it? As the brilliant writer uses his marvellous gift in working up to his clinching point he gets so absorbed in his theme, and thrilled by the thoughts awakened of his Lord, that he seems to breathlessly pause in adoring wonder, being unable to find a word sufficiently expressive of his subject, and the only one he can use reveals the poverty of language—“Unspeakable,” i.e., that which cannot be told out to the end; a fulness which can never be exhausted.

Gather together in one all the testimonies down the ages as to the glorious Person, the work and worth of God’s unspeakable Gift, and still we have to confess it only proves the utter impossibility of exhausting the fulness of its meaning. Never will that moment arrive, in time or eternity, when language will have told out all that is to be known of “His gift of gifts, all other gifts in one.”

### The Unspeakable Glory.

“. . . He was caught up into Paradise and . . . heard unspeakable words . . .”—2 Cor. xii. 4. Whatever doubt there may have been as to whether the Apostle was “in the body, or out of the body” during the experience here recorded, of one

thing he was certain, either in life or death the unalterable fact remained, he was "in Christ"

After receiving this special revelation of the glories that await us, how eagerly he must have yearned to tell it all out for the joy of others. But he, even this master of expression, has to admit his inability to put into speech what he heard and saw, for it was "Unspeakable," in this instance, human language was incapable of expressing it. No words had been framed to adequately convey it. Are we not glad, therefore, that such is the case, necessitating the full knowledge of that rapture being deferred until the moment when the promise of John xiv. 3 will be fulfilled. This keeps us ever on the tiptoe of expectation, awaiting all the untold delights to be revealed when the Lord will not only present us faultless, but also introduce to all that His heart has prepared for those that love His appearing.

### The Unspeakable Joy.

" . . . Jesus Christ . . . whom having not seen ye love, in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory . . ."—1 Peter i. 8. Here it is unspeakable in the sense that it can only be known and enjoyed between the two affected, and cannot be divulged to a third person. It is like the love between two that "be agreed," which words cannot express, but the understanding hearts can fully appreciate all that the tongue fails to utter. So, too, between the believer and the Lord. Have you ever tried to express in words what He is to your soul, or to explain what His love means, the ecstasy of being in His presence? If so, you will quite agree with Peter, it is joy unspeakable. You can confess, "I love Him because He first loved me," but to define it or explain to another anything beyond the simple fact is impossible. Oft is it said: "I know what I want to say, but cannot say it." Just so, it is "unspeakable." It can be enjoyed but not divulged.

But while all three—the unspeakable gift, the unspeakable glory, the unspeakable joy—may be inexpressible in words, there is a very practical way in which we can eloquently show the measure of our appreciation of each. (1) These are difficult times, assemblies are decreasing, expenses increasing, God's people are in need, therefore true and liberal stewardship, where such is possible, is a real urgency and privilege just now. (2) These are

dark days, the world only knows God through living epistles, and true light will only shine through us in measure as our lives bear the impress of occupation with heavenly things. (3) These are seasons of declension and sorrow, and as never before, separation should characterise our walk, and nothing will be so effectual in maintaining this as the consciousness of His companionship. The Lord looketh on the heart, and "by Him actions are weighed." Meditation on the unspeakable gift will affect our collections; anticipation of the unspeakable glory, our character; and realisation of the unspeakable joy, our communion.

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## Bread from Benjamin's Board.

By WM. LUFF.

*Author of "God's Gospel in War-Time."*

**Coming To The Light.**—In a Soldiers' Christian Association Hut, the worker asked: "Will any one who has not knelt in his tent begin to-night?" A bright lad said: "I will." Next night, asked if he succeeded, he answered: "Yes, but I was so disappointed that there was no candle in the tent, and I don't know if anyone noticed, as they were only striking matches; but I've made sure of two candles for to-night." How beautifully he illustrated John iii. 20, 21, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

**An Unseen Enemy.**—When the Apapa passenger-ship was torpedoed, one on board said: "I do not think anybody saw the submarine—at least, no one whom I met after the explosion saw it." An unseen foe is the worst of all foes: one knows not how to escape, one knows not how to resist, one knows not where may be the point of attack. Yet many glory in saying of doubtful matters, "I see no harm in it." The harm is not seeing the harm, till one gets harm. Snipers are out of sight; Zeps get beyond vision; submarines keep below the waves; and Satan hides his tail and hoofs. "Surely in vain the net is spread in the sight of any bird" (Pro. i. 17).

**Only Half Saved.**—A second torpedo was fired at the sinking Apapa, of which a survivor said: "By its explosion it smashed one of the boats, containing twenty or thirty passengers, many of whom were killed and others drowned." Theirs was only a half salvation; totally unlike the perfect salvation wrought by the Lord Jesus Christ. Of those He saves He says, "They shall never perish" (John x. 28). Satan has no second torpedo that can destroy one of God's truly saved ones. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life" (1 John ii. 24, 25).

### Hope.

"Looking for that Blessed Hope"—Tit. ii. 13.

"Hope thou in God"—Ps. xlii. 5.

"Called in one hope"—Eph. iv. 4.

"Hold fast . . . hope firm to the end"—Heb. iii. 6.

"Hope . . . as an anchor"—Heb. vi. 19.

"For a helmet . . . hope"—1 Thess. v. 8.

"Abound in hope through the Holy Ghost"—Rom. xv. 13.

"Rejoice in hope"—Rom. v. 2.

"Christ . . . the Hope of Glory"—Col i. 27.

"We through . . . the Scriptures . . . hope"—Rom. xv. 4.

### Our High Priest.

"Such an High Priest"—Heb. vii. 26.

**1. His Character**—"Holy, harmless, undefiled, separate"—Heb. vii. 26.

**2. His Human Nature**—"A partaker of flesh and blood"—Heb. ii. 14.

**3. His Superiority.** In Heb. vii. we see His superiority to the Aaronic priesthood. (Heb. vii. 26) "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners." (Verses 16-19) show the weakness of the Aaronic priesthood; (verses 21, 22) Aaronic priesthood without an oath, that of Christ with an oath; (verses 23-25) Aaronic priests subject to death, Christ "ever liveth;" (verse 26) Aaronic priests weak and liable to sin, Christ perfectly holy; (verse 27) Levitical sacrifices repeated



every day, Christ's Sacrifice once for all; (verse 28) High priests under old dispensations were but men, but Christ, the Son of God.

**4. His Position**—Heb. ix. 26, "Now . . . hath He appeared to put away sin, by the sacrifice of Himself," past atonement; (verse 24) "Now to appear in the presence of God for us," present advocacy; (verse 28) "Unto them that look for Him shall He appear without sin, unto salvation," future advent.

**Snow**.—"Fierce fighting in deep snow," said the headline. What a pity God's ermine should be dyed with human gore; but there is:—**A Snow Promise**, that scarlet sins shall be white as snow (Isa. i. 18). The stains of sin removed. **A Snow Prayer**—"Wash me, and I shall be whiter than snow" (Ps. li. 7). The sinner himself cleansed. **A Snow Garment**—"He giveth snow like wool" (Ps. cxlvii. 16). A covering of purity for protection. **A Snow Victory**—"And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow" (2 Sam. xxiii. 20). Triumph under difficulties and over difficulties. No fine weather fighter was Benaiah.

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"Our gathering together unto Him" in heaven, and the falling away on earth (2 Thess. ii. 1-3).—Are we sufficiently impressed either with the blessedness that awaits the true believer, or the seriousness of the aspect of things on earth connected with that which bears the name of Christ? There is "our gathering together unto Him" in heaven, but on earth there is a solemn and awful apostacy taking place—"a falling away." Nor is this apostacy wholly future, but it is around us everywhere. No doubt its final stage is yet future; there remains a complete development of evil within the church, which we do not see yet, but nevertheless the apostacy has begun and is rapidly developing. Are we sufficiently impressed with the seriousness of it? It is very easy to prophesy smooth things, and say, "Peace, peace, when there is no peace." But to allow ourselves to be drawn into the current of things in Christendom, and so in any measure to countenance the "falling away," is to be unfaithful to our Lord and to the truth of God. Let us endeavour with all watchfulness, and with every power we possess, to keep His Word and not deny His Name.

## Christ's Last Journeys and Public Ministry.

By Dr A. T. SCHOFIELD.

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### ARTICLE IV.—*Concluded.*

*Passion Week, March A.D. 29 (to Thursday Evening).*

After cleansing the temple on the Monday, with the revealing flash of His divine purity, the searchlight passes on, and brings Pharisees, Sadducees, Herodians, scribes, priests, and people in turn, beneath the power of its piercing rays, and they stand each one revealed before God as on a judgment day; but though revealed themselves they cannot see Him, in the bright radiance in which every detail of their tortuous spirits is made plain. Some few were seen to be not far from the kingdom, but still without contact with the King; but on the whole, the revelation of man on this and the succeeding day, was indeed most terrible. Soiled, degraded, defiled, and destroyed by the ravages of sin, God's chosen people stood in the rags of their self-righteousness before their Messiah who had come to visit them, not now in judgment, but in mercy, seeking not a crown, but a cross.

Before this day closes, we must not miss the supreme dramatic moment, when, after speaking of the solemn judgments which should destroy the Jewish husbandmen, those who heard it said "God forbid," which is the exact Greek opposite to the familiar "Amen." Then we are told Jesus "looked fixedly on them." It is the language and the meaning of that look that is worth consideration.

Christ returned to Bethany, and the next morning entered on His last day's mission to the Jewish people—a day of unexampled activity even in His busy life.

The portent of the withered figtree was a fitting commencement to the labours and judgments of the day.

In reply to the astonishment of the disciples, our Lord speaks of the moving "of this mountain," undoubtedly the Mount of Olives before Him, which will yet be taken away in the great earthquake predicted by the prophets, and cast into the sea of waters that shall gush round it from beneath the threshold of the sanctuary.

These sayings are indeed weighty, for as we are told on this very day, "heaven and earth will assuredly pass away, but My words shall never pass away."

Then the city, and the withered Jewish nation, pass again before Christ one by one.

Curiously enough, we find the Pharisees and Herodians making common cause against Christ, although no two bodies could be more bitterly opposed between themselves. Amongst other questions, the disputed tribute was brought up to ensnare the Lord by some means. He asks for a coin, and it was a rare coincidence that the one produced should happen to bear the image of Cæsar; for none of the Roman money coined for Palestine at the time, bore any image, in deference to Jewish prejudice; only the coins of Philip in Galilee, and those of Rome had the head of Cæsar. Our Lord's answer has passed into the universal language of mankind. The question was one of low politics, as between the Jews and Pilate at the time; but one word of Christ's, elevates it to the highest ethic of eternal value; so by the divine touch, all things are transmuted into gold.

Many, therefore, even amongst the rulers, became believers at this time, but such was our Lord's humility that He would not allow their faith to stop at Himself, but passes on to His Father, from whom, He says, He not only obtains the thoughts, but the very words that He uses—a clear pronouncement of absolute verbal inspiration (John xii. 48).

Our Lord was quite conscious that He was at the time being hunted for His life, and surrounded by His betrayers and murderers, who were found, not amongst the common people, but in the highest and most religious circles. The scribes alone seem to have had discernment of the One in whose presence they stood, for one of them declared: "Master, thou hast beautifully said."

We have already spoken of the looks of Christ. We get one more allusion in S. Luke xxi. 1. "And He looked up," or raised His eyes, and marked in a moment the true from the false, as He is ever doing now. He saw a certain pauper widow, casting in two perutahs, which together were the smallest amount it was lawful to cast into the treasury, the two being worth nearly one-third of a farthing. She never knew she had been so observed; there was no "Well done;" Christ did not encourage her, for she "walked by faith." For her, there was no reward but that which was waiting for her in heaven; she parted with all her living that day, in a supreme investment to be only realised at the judgment seat of Christ.

But although in this case there was no gold with the incense—nothing but the meanest copper, the perfume of her act has, like Mary's ointment, filled the house of God for two thousand years.

We somehow believe that she must have had some inward joy, even at the time, though she may not have known that Christ's silence then, was a tryst for heaven. It is so with us now; we cannot tell which of our actions are specially marked by the divine Eye, but if we "walk by faith," in the pathway of the will of God, seeking to please the Master, the reward is sure and the investment good.

But in spite of this gleam, the day was one of darkness and of Satan, especially recognised at this time by Christ as the prince of that age. The Lord passes out for the last time, through the gate of the city, with the words: "Behold your house is left unto you desolate," which is the condition of every house where Christ is not.

On the Mount of Olives, the Judgments of the Jews are detailed with prophetic eye, and we remember how the prediction (S. Luke xxi. 24) "they shall fall by the edge of the sword, and shall be led captive into all nations," was fulfilled, when a million were slain, and another million enslaved, shortly afterwards, by Titus; Jerusalem being still trodden down by the Gentiles "until the times of the Gentiles" (now so nearly run out) be fulfilled.

It is in vain that we search the sacred records for any details of the next day in our Lord's last week (Wednesday), which is the more remarkable when we consider the many chapters devoted to the previous and the following days. This one day, however, is a complete blank in Passion Week, about which nothing whatever is known, and but little can be reverently surmised. It is more than probable it was passed in twenty-four hours of quiet seclusion, in the home at Bethany, before the commencement of the long drawn agony of the trial and crucifixion. More we cannot say.

The institution of the last Supper, shows us once again, the perfect character of the Lord's love to His own, a perfection so complete, that in the immediate presence of His betrayal, trial and death, "having loved His own which were in the world, He loved them unto the end," as not only to wash their feet and become their servant, but to institute a last feast of divine love.

In never to be forgotten words, He then talks to them almost as equals, about the Father's house; not as a matter requiring explanation, but as taking their knowledge of it for granted. His language is more intimate than ever before, and here alone in all His life, He speaks of His innermost secret—His own love to the Father. Nowhere else does He allude to His own love, though He showed it every hour of the day. It is well His disciples should bear His likeness in this respect.

We close the story of this day (Thursday) with one more remark and that is a suggestion\* with regard to the story of the vine and the branches. None but those who know the culture of the vine in Palestine, differing entirely as it does, from that in France or Italy, can appreciate the real force of S. John xv. 2. We must remember that in Palestine, the vines lie absolutely upon the ground, looking like withered roots rather than branches. If in complete contact with the ground, which fortunately, the rocky nature of the soil often prevents, no fruit is borne. The verse seems to allude to this, and "he taketh away," is better translated "he raiseth," the branch being elevated a few inches on small sticks, and so at once loses its barrenness.† The fate of the branch in verse 6, is entirely in contrast to the remedial treatment in v. 2.

\*See Companion Bible.

†"Airo" occurs a hundred times and is so translated in at least half the passages.

I do not reckon external evidences of our holy faith as useless. They have their legitimate place, and are such as ought to satisfy the reason of every unbiassed inquirer; but sometimes I am ready to say, "Is it possible that a book which carries its own evidence of divinity along with it can need such laboured demonstration? Can a book which effects moral transformation, such as nothing else can exhibit; a book which good men love, and bad men hate; a book which leads every sincere believer to higher objects of pursuit than the world can furnish; a book, which, if it were universally believed and acted on, would change the whole course of the world, and render the condition of humanity infinitely happier as well as holier—can such a Book have any other for its author than a Being of infinite purity, benevolence, and love?"

## The Book of Psalms.

By WALTER SCOTT.

**Psalm 20.**—This and the following Psalm should be read together. The prayer (xx.) and its answer (xxi.) form one complete picture.

The godly part of Israel enter into the sorrows and glories of the Messiah much more fully and intelligently than do the great majority of Christians: of this those two Psalms are witness. In our Psalm the Messiah is addressed, not as seated at Jehovah's right hand (Ps. cx.), nor as King of Glory, for whom gates and doors are lifted up (Ps. xxiv.), but in trouble. Tribulation precedes the kingdom, and this is equally true of Christ, of Christians, and of Israel. Jehovah is appealed to on behalf of the sufferer. Not human aid or help, but strength out of the Sanctuary, and from Zion are invoked for the Messiah in the day of His trouble (verses 1-4). What consolation to the Man of Sorrows to hear the cry of His own on His personal behalf!

Then the remnant in the sure confidence of His deliverance rejoice and set themselves in battle array, confident of victory under their ever victorious King (verse 5). Jehovah in His might delivers His anointed (verse 6). The faith of the godly Jew is not in an arm of flesh—not in chariot and horse, but in the name of the Lord our God (verse 7). The enemies of the Lord are, of course, the enemies of His people. They perish, but the godly stand in sure confidence. The concluding stanza is an invocation to Jehovah and the King.

### Divisions.

- 1.—Prayer for the Deliverance of the Messiah, verses 1-4.
- 2.—The Confidence of the Godly in Christ and Jehovah, verses 5-8.
- 3.—Jehovah and the King Invoked, verse 9.

**Psalm 21.**—The first seven verses are very beautiful. It is not prayer, that we have in the earlier Psalm, but the strain is one of thanksgiving to Jehovah who delivered His Messiah and gave Him all His heart's desire, yea more than all asked for or desired (verse 7). It is heaped up blessing; the cup overflows. The remnant loves to recount the fulness of Jehovah's favour to His Anointed. The exaltation of the Messiah (connect the latter part of verse 3 with Heb. ii. 7-9) is the answer to the prayer in the pre-

ceding Psalm ; that Psalm is more than answered here. Then in verse four the prayer for life is answered in His resurrection and a victorious and eternal life as man glorified and exalted.

The Messiah thus exalted puts forth His strength and in righteousness destroys His and His people's enemies. The wrath here witnessed is governmental in character : see verse 10. Eternal wrath is another question : see Rev. xx. 12-15.

### Divisions.

- 1.—Thanksgiving to Jehovah for the Deliverance and Blessing of the Messiah.
- 2.—Governmental Judgment on the Enemies of the Messiah, verses 8-12.
- 3.—The Lord Exalted great in Strength and Power, verse 13.

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## The Wonders of "The Book."

Diocletian, the Roman Emperor, in 303 inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription : " Extincto nomine Christianorum " (The name of the Christians having been extinguished).

And yet, not many years after, the Bible came forth, as Noah from the ark, to repopulate the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the First General Council.

Then followed the prolonged persecution of mediævalism. The Church of Rome denied the Scriptures to the people. The Church of Rome never trusted the people with the Bible. For ages it was practically an unknown Book. Martin Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people.

Not only so. In consequence of edicts of Councils, and bans and bulls of Popes, Bibles were burned and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet, perhaps, the worst persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke and Hume and Voltaire seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity.

Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Yet here the Bible is to-day, stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichhorn and Wellhausen and Kuenen, will probably ever be confederate against it. Yet, in spite of all these age-long persecutions, the Word of the Lord is having free course and is being glorified.

The Bible is being circulated at the rate of about twelve million copies a year, in above five hundred languages of the globe. It has an influence it never possessed before. Verily, as we think of it, we may challenge our proud age with the challenge of Moses, and cry: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. iv. 32.)—*Extract.*

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"The Church, properly speaking, the body of Christ, is not a dispensation, it does not belong to the earth; but there is an order of things connected with it during its sojourning here below—an order of things whose existence is linked with the Church's responsibility. The dispensation of the new covenant is, properly speaking, the millennium on the earth, as it is easy to be convinced of by reading the prophecy of Jeremiah, who speaks of it. But, the blood of the covenant having been shed, Christians enjoy the practical and spiritual effect of what has been done (and this even in a more excellent way than that in which the Jews will enjoy it in the age to come) although the Jews, as a nation, have refused to avail themselves of it."



# The Faith and The Flock

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## The Atonement.

### ARTICLE III.

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#### WHAT DO WE LEARN FROM SCRIPTURE?

“ **The Wages of Sin is Death.**”—Rom. vi. 23.

“ **Without shedding of Blood is no remission.**”—Heb. ix. 22.

Any inquiry as to the nature of the Atonement must be preceded by some attempt to estimate the character of sin and its consequences, with a due recognition of the questions raised by its entrance into the world. The moment sin entered, God's attitude towards it became of supreme importance. Can there be any complicity between God and the sinner, or any toleration of sin? The fact that Adam was driven out of the garden **immediately** he committed his offence (and **that his first**) without any second chance, tells us plainly in what light sin is viewed by the Moral Governor of the universe. God and sin cannot come together: it deserves and receives His unsparing judgment. Whatever view people may take of the account of man's fall, as recorded in Gen. iii., this, at least, all candid minds must admit, that it portrays sin as an overwhelming disaster, depicts in darkest outline its fearful consequences, and leaves us in no doubt as to the abhorrence in which it is held by God.

Until what **sin** implies and involves is recognised, any adequate conception of the nature of the Atonement is out of the question. Moreover, it is only as we see sin as it affects God, as well as ourselves, only as we discern what His attitude towards it is, and how He regards it, can we form any estimate of what was required to deal with it, and enable a holy God to be on terms with one guilty of this offence. Two facts, at least, stand out with the utmost clearness throughout the Scriptures, one, that God is sorry

for the sinner, and in His compassion and pity, would deliver him ; the other, that He hates sin and must judge it, and if the sinner will not accept deliverance from it, he, as a responsible creature, involves himself in the penalty pronounced against sin. " The wages of sin is death." The foundation of all righteousness, the very stability of God's throne, His very character, as well as the order and wellbeing of the universe, are bound up with this question. Sin is rebellion against divine authority, it substitutes the will of the creature for that of the Creator, and man usurps the place of God. Its very essence is lawlessness, that is, every man is a law unto himself, and recognises no will but his own.

But not only does an inadequate conception of **sin** account for many of the loose and defective ideas regarding Atonement, these are also due to onesided views of God. The Fatherhood of God is spoken of, as we have already seen, as if Fatherhood had nothing to do with government and justice. But even an earthly father is unworthy of the name unless he is **something** of both a governor and a judge. Nor in speaking of Fatherhood must we forget that it is the Fatherhood of **God** we are thinking about. All that belongs to the being and attributes of Him Who is God is not merged or lost in the term Father. And, further, we cannot make an earthly father's conduct the rule for God. The former is not without sin, and therefore, even at the best, with a perverted judgment and clouded vision, the latter is perfect in His holiness and untouched by evil. And, moreover, the government of a universe, comprising spiritual thrones, and dominions and powers, infinitely above man in his natural condition, but all subject to God and taking account of His ways, is a slightly larger matter than the attempt to regulate a family.

Even this brief and imperfect survey will enable us to see the great and far-reaching questions which are involved, and, perhaps, enable us to approach our subject with some little preparedness of outlook.

### THE DAY OF ATONEMENT.

Every student of the Bible is aware that one of the most important events in the Jewish Calendar was the day of Atonement, which occurred " in the seventh month, on the tenth day of the month." Once a year the High Priest made an atonement for the sins of Israel. This was not a human, but a divine, institution.

With the customs of a people just emerging from idolatry, such a ceremony had nothing to do, for both the Old and New Testaments declare with unmistakable distinctness that God Himself was its author. The rites were "ordinances of divine service," and "patterns of things in the heavens" (Heb. ix. 1, 23). The sacrifices were a temporary provision, reminding the people that God was not indifferent to sin, and pointing on to the one great sacrifice that was to come, and which would declare God's righteousness in passing over sins that are past (Rom. iii. 25).

Leviticus xvi. is the chapter in which this great day of Atonement is fully set forth; and inasmuch as it was God's own provision for His people, and in every particular accorded with His appointed regulations, foreshadowing a still greater event, it must contain indications as to the meaning and nature of the Atonement.

What first confronts us is the mention of a sin offering and a burnt offering (v. 3); these formed the foundation upon which all rested; and if we understand their significance, and in what respect the one differed from the other, we shall have already gained some light as to the meaning of the Atonement. The burnt offering ascended wholly to God on the altar and represents His part in the death of Christ. On the other hand, the sin offering, with the exception of small portions, was burnt outside the camp. Moreover, the word used for "burn" in the case of the burnt offering signifies "to ascend," and is used in the case of the incense; whereas the word used in regard to the sin offering means to "burn down" to "destroy." If we remember that the burnt offering represents what was wholly given to God, we see how suitable is this distinction. The sin offering speaks rather of the victim bearing the judgment of sin, for it was consumed to ashes in the place of distance outside the camp. Atonement, then, contains at least these two thoughts: it was a sacrifice **to God**, and it was a sacrifice **for sin**. There was what ascended **to God** as something infinitely acceptable to Him, and there was what descended **from God** upon the victim—His judgment upon the sinner's substitute.

Further, we find that the blood of the bullock for the sin offering was carried into God's presence and sprinkled once on His throne, and seven times before it. Here was the witness then in the very presence of God that the penalty had been borne—a life for a life. Moreover, the blood being "the life," there is attached to it all the value of the life taken. Which, although of no moral

value in the case of a bullock, was of infinite value in the case of Christ\*. In addition, two goats were presented before the Lord. One of these was the Lord's lot, and the other for a scapegoat. Here again a double thought emerges. In the goat which was the Lord's lot we see that which satisfied His demands. The goat was killed, its carcass was burnt outside the camp, and the blood was brought within the veil and sprinkled before God. On the other hand, Aaron confessed all the sins of the children of Israel over the other goat "putting them upon the head of the goat," and sending him away into the wilderness—a land of separation—telling the people they were completely separated from their past sins.

In all this, what we have set forth is, (1) an offering to God, (2) the death of a substitute, and (3) the people availing themselves of that substitute by confessing their sins, and the exercise of faith, represented by the High Priest laying "both his hands upon the head of the live goat." In other words: there was (1) an offering to God of that which was excellent in itself (figuratively, at all events), (2) the judgment of God descending upon the victim on account of sin and in place of the sinner; and (3) the guilty party sharing the benefit of all this through confession and identification.

In Psalm xxii., and Isaiah liii., we have two outstanding instances where the Spirit of Christ testifies beforehand of the sufferings of Christ, according to 1 Peter i. 11. They surely have something to teach us as to the nature of the Atonement. The words found at the very beginning of the Psalm are those employed by Christ when actually engaged in that work: "**My God, my God, why hast Thou forsaken me.**" Yet strange to say, in the book under review never once is reference made to this utterance, though it lies at the very heart of the whole matter. Nor is the Psalm even mentioned. In this Psalm the physical sufferings of our Lord are described, and the very words ultimately used by His adversaries are given; but standing out beyond all these we find God's treatment of the Sufferer depicted, "**Thou hast brought Me into the dust of death**" (v. 15). Here we have, unmistakably, God dealing with His beloved Son about the question of sin. No

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\*This is typified by being placed upon God's throne, for how could it be there except as, first of all, meeting the sinner's need, and, secondly, as precious to God, or it never could have met it.

other explanation is possible. God brought Him into the place of judgment—the dust of death—on account of our sin; and God forsook Him when there. No other than the Divine Sufferer Himself is our witness as to these solemn facts.

Isaiah liii. confirms this. Here we read of One “wounded” (tormented), “bruised,” “chastised” on account of sin: One Who was in Himself pleasing to God, and in whose hand “the pleasure of the Lord shall prosper,” and yet this One made to suffer. We have also those who confess, “**All we like sheep have gone astray,**” and “**Jehovah hath laid on Him the iniquity of us all**” (v. 6). Here again, there stands out with perfect clearness the fact that it is God dealing with this One. “**It pleased Jehovah to bruise Him; He hath put Him to grief, when Thou shalt make His soul an offering for sin.**” And again, “**For the transgression of My people was He stricken**” (v. 8, 10). Thus in both the Psalm and the prophet Isaiah we have the same facts as we have already seen were so prominent on the day of Atonement (Lev. xvi.). (1) That which was offered to God, perfectly acceptable and according to His will; (2) one bearing the utmost wrath and judgment from God on account of sin—for what could go further than **forsaking?** and (3) those who recognise their sin and exercise faith in their Substitute.

### MATTHEW XXVII.

Let us see now how far all these suggestions of wrath inflicted and punishment borne, and of the innocent suffering for the guilty, find their counterpart in the Evangelist's account of Christ's own sufferings and death; and in the teaching of the Epistles. In the account in Matthew xxvii. two things stand out altogether distinct from one another—what Christ suffered at the hands of man, and that which He endured at the hands of God. Down to verse 44 we have every description of suffering and indignity heaped upon Him which it is possible for men to inflict. Mocked, spit upon, smitten, crucified, reviled, taunted; what more could man do? Yet from verse 45, and onward, altogether new features confront us. There is darkness—the forsaking of God—the rending of the veil—and the earthquake. Now man did not cause darkness at midday; and with the forsaking he had nothing to do. This was God's act. It is God who forsakes. Why this? On what hypothesis can this be explained, except that Christ had voluntarily

taken the sinner's place in accordance with the will of God, and was bearing the judgment of God against sin in the sinner's stead? Do not the darkness and the earthquake tell us how awful and stupendous the question of sin is?—how inconceivable by us is all that was involved for the One making Atonement—and does not the rent veil tell us how completely the work was done? God is fully declared to man, and man can approach God, in and through Christ! God came out against Christ on our account, and as a consequence the way is opened for all who believe into God's presence. There is no veil now upon God, the darkness no longer hides Him, for He is fully declared in what took place on Calvary; and there need be none upon our hearts, for we have boldness to draw near by the blood of Jesus.

If sin is to be atoned for, what is demanded in that Atonement? The wages of sin is **death**. But a great deal is involved in the thought of death. It is a penalty inflicted because of sin; it means separation from God, and condemnation. Need we be astonished, then, at the awfulness that gathers round the Cross? or that the whole scene should testify to, and be in keeping with, the tremendous character of the transaction there being accomplished? That cry of the forsaken One tells us that God was **against** Him on our account. It tells us that He was bearing **all** that was our due. Did **sin** awaken wrath on God's part? Christ must endure it. Had Divine justice to be vindicated? The sword awoke against Jehovah's Shepherd. Were we at an infinite distance through sin? His soul had to experience in darkness and in the hiding of God's face what that distance meant. No one can contemplate the Cross without feeling that there is something more in it than mere sorrow for man's sin, whether on the part of the Father or the Son. Yet our Author sees nothing in the Atonement beyond "the sorrow which His children's misdoing cost the Father, the travail which He bore in bringing His wanderers home." Was there nothing more than "the intervention of Love?" (p. 180), or can the sinner discover there only One who has "sorrowed for him that he should have been capable" of sin? What is the meaning, then, of these words quoted by our Lord Himself in view of His passion, "I will smite the shepherd?" Why smite? and who does the smiting? and who bears it? These are our Lord's own words in view of the Cross. Would He be likely to give us a false or exaggerated view of an event that meant so

much to Him? Granted they are Old Testament words, yet He adopts them (Matt. xxvi. 31). And what is the meaning of Gethsemane? Christ asks in His agony to be saved from something—that some dreadful cup might pass from Him. Was He asking to be saved from **feeling sorry** for His creatures' sin? How unsuitable would such a supplication have been. How impossible! Yet this unthinkable supposition is the only one left to us, if the theory under examination is the correct one. What was it Christ asked might pass from Him? There is only one answer, an answer that reveals that there must be a great deal more in Atonement than merely feeling sorry. There was something in that cup He entreated He might be spared. What was it? The Cross with its darkness and forsaking is surely the only possible answer.

And yet, never was Christ, as to Himself, more acceptable and pleasing to God than at that moment. Many of His own references to it tells us that. "Therefore doth My Father love Me," He declared, "because I lay down My life that I might take it again." He speaks of it as His Father's "commandment" (John x. 17, 18). To His disciples on the night of His betrayal He said, "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence" (John xiv. 31). He rebuked the impetuous disciple, who attempted to deliver him by force, with the words, "The cup which My Father hath given Me, shall I not drink it?" (John xviii. 11.) And these are the words with which He enters upon the work, "Lo, I come to do Thy will, O God." How much there was then for the heart of God when all this love and devotedness found actual expression! From the Cross there went up the sweet savour of Christ's perfect surrender of Himself. All the fragrance of what He was ascended to God—a heart that beat with only one desire was there, so to speak, laid bare. But that does not obscure the other side, that having surrendered Himself to be made sin God dealt with Him as **sin**, and the full consequences of that position were His without relief and in absolute loneliness, until all having been endured, He in the end committed His spirit in perfect peace to His Father.

Thus we discover in the Cross itself the same two aspects of Atonement as we have already discovered in the Old Testament passages, and we see that Christ's death was a sacrifice to God on the one hand, and a sacrifice for sin on the other. In other words,

there is what He offered to God, and the judgment that came upon Him from God. In the language of the type, there is on the one side, the burnt offering telling of perfection and obedience; and on the other side, the sin offering consumed outside the camp, and the blood carried into God's presence, speaking of all that was endured.

What transpired at the Cross reveals the awful nature of the transaction: the darkness: and from the midst of it—the Cry: there was the earthquake and the rent veil. The universe of God had never witnessed such a scene, or heard such a Cry. Every realm is affected. In the darkness and earthquake we see nature in sympathy with its Lord; while in the rending of the veil of the Temple we see the effect of Christ's death in the spiritual realm—the old order giving place to the new.

*(To be continued).*

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## **Steps ! Steps !**

**“ The steps of a good man are ordered of the Lord, and He delighteth in his way.”**

**“ The steps . . . of our father Abraham.”—(Rom. iv. 12).**

By HERBERT R. FRANCIS.

Some years ago it was the privilege of the writer to visit the Southern States of America for the express object of evangelising amongst the coloured people. We had many good missions in various places, and the people came in large numbers. There was much outward manifestation of blessing, the real results are known to the Lord. Amongst our hearers was an aged negress, and the strange expressions used by this dear old saint of God often struck us. One thing she said in prayer was this, “ Lord, you know you said if I would take one step you would take two.” We often wondered what was in her mind. Was it a quaint interpretation of that well known passage, “ That ye might walk worthy of the Lord, unto all pleasing . . . strengthened with all might according to His glorious power?” (Col. i. 10-11.) Though so ignorant she was evidently taught of the Spirit. The pure longing of the Spirit in her heart was heard of the Lord. The poor broken language did but convey the desire of the soul to walk the worthy walk of faith to which all believers are called.



But let us turn to the Word itself. In Romans iv., we read of the steps of our father Abraham. The first step of this man of faith was to leave his home, for God had called him out in order to make his posterity a great nation. It was the calling of the Jewish people. But note the steps he takes when called by divine command. It was not easy to leave his home and his father's house. The wording of these verses admits of the idea of a great reluctance to depart; "the Lord **had** said unto Abraham." Light is thrown upon this in Acts vii. 4, for it is there said that he waited till his father Terah died. It was a great test of faith. The attractions of home and its comforts were great, especially as he was not told where he was to go. God's grace was very great, He waited till Abraham obeyed; this was divine grace indeed. How often have we found it so in our own experience, and in some circumstances we have learned to be greatly ashamed of self, but to glory in the lovingkindness of the Lord. Obedience is taught from Genesis to Revelation. Let a man obey God and he will find it easy to walk in the path of holiness, and every step of his pilgrim life will be lighted up by divine companionship: "He will direct his way."

### **He Departed.**

Hebrews xi. gives Abraham credit for beautiful obedience to the call of God. It was a great step. The promise was great which was given along with the command. How that word, "I will make," etc., has brought out in grand relief the fact that he had to do with the Creator God; He who can make the crooked straight, and the rough places plain; He who can make a way in the desert, and divided the sea so that His people went over dry shod to praise Him on the other side. Let us remember this, for we have the God of Abraham to deal with. If we step out into what seems to be a blind future; if self-will has been laid down; if we are truly cast on Him, then to faith will be added divine assurance, and He will turn the bitter testing into sweetness of communion.

The second step is this: "And Abraham passed through the land and the Lord appeared unto him and said, Unto thy seed will I give this land, and there he builded an altar unto the Lord and called upon the name of the Lord" (Verses 6-7). The building of this altar was beautiful, because it indicated his being

taught to worship; it was a great step. A great many people mistake the meaning and force of worship. Abraham called upon the name of the Lord, he witnessed to the grace and wisdom of God. He had learned something of what God was, and so he took time to build this altar and show to the Canaanites in the land something which they, being heathen, knew nothing about. And what in these New Testament times do we know about the same God who appeared to Abraham? If worship is to be acceptable it must be of and by the Spirit. "They that worship Him must worship Him in spirit and in truth." Do let us be clear about this. All true worship springs from a known relationship to God; hence an obedient child of God is on the ground of giving to God. In grace He gives eternal blessing, because He loves. In worship we give Him thanks and praise.

The poor Indian has a very simple idea of worship. He lays down a little rice before his idol; it is all he has to give; he thinks that by doing this he will appease the anger of his god and get his favour. What do I give? Have we given ourselves, and that on the ground of God's gift to us? Indeed, we go further. All we have and are belongs to Him, we are only stewards of His bounty. It was new to Abram to have that revelation made to him. A new vision, a new path, was before him, and he responded to the call. Few Christians seem to know, as Paul puts it, "the hope of our calling." We are as much separated from worldly Babylon as he was from earthly Babylon. It was a step out on the ground of faith and obedience—this is "the path that the vulture's eye hath not seen." Little did Lot, though he was with Abram, understand it. And, perhaps, we understand less. Every path of faith leads to glorifying God, and every step may cost a giving up of self-will and the world. Beautiful thought—"the word of the Lord came to him." He had spoken, and that was to be Abram's meat and drink. What an example of faith increasing and growing, till he became "the friend of God," and knew His mind; he was the Father of the Faithful.

### The Third Step.

Now, in this comes a dark shadow upon Abram's path. "Blessed is the man that endureth temptation" (James i. 12). In Abram's going down into Egypt to avoid the famine he certainly did not glorify God. His steps were not ordered of the

Lord. He failed to walk in the light, he listened rather to the voice of nature. Though it looked reasonable and common-sense to avoid the Canaan famine, it was not "of God;" it brought disgrace on himself, he was sent away. It was a step down to the level of human contrivance. The path of faith does not lead a Christian to go down to Egypt (the world) for help. The step that brought Abram down into Egypt was a mark of departure from divine guidance; he used his own wisdom to devise a plan to screen his wife and save himself. Let us be warned as we look at this sad step. It was one of fleshly energy.

### The Step Out of Egypt.

Humbling as it must have been to him he departed out of Egypt. He had left the altar and was walking by sight, but he returns.

"If I wander, teach me,  
Soon back to Thee to flee."

How beautiful is the teaching of Scripture regarding the backslider. How eager was the father in the parable to receive back his prodigal son. How gently did our Lord rebuke Peter (John xxi.). We may pray, "Jesus keep me near the Cross," the safest place in a day of trial and temptation such as this. Lessen the value of the work of Christ for us, and it is like boarding a ship which has no rudder or compass—you will drift. No other subject was so dear to the great Apostle Paul as was that of the work of Christ. He could say, "we preach Christ crucified." It was life to him, and death also. Life, because he had been saved from dead works to be united to a living Saviour. He had died, and now he lives in the power of that wondrous resurrection, of which he writes, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. i. 20).

How striking are those words in Genesis xiii. 1: "Unto the place of the altar which he had made there at the first, and there Abram called on the name of the Lord." Lessen the value of the crucified Christ, and you lessen the enormity of sin. Lessen the value of Christ crucified, and you under estimate the terrible distance of man from God. But by faith if you enter into God's provision in the death of His Son, you then see the glorious salvation which is His gift, but along with this, sanctification by Him who is "Christ in you, the hope of glory."

*(To be continued.)*

## One Sign Only

Luke xi. 14-30.

The occasion of this pronouncement is noteworthy. Israel represented by their leaders had accused Jesus of being the devil's agent; His beneficence, they said, was the work of Satan. Hence the moral recovery of that generation was hopeless. Judgment long withheld is now declared. They ask for a sign, but no sign is given them save the sign of the prophet Jonah. Their Messiah should descend into the deep and experience the forsaking of God. The desolation of Israel is complete. Their name is now "Lo Ammi"—not My people. When in mercy they are restored it will be on the ground of what Christ has done for them, "Who suffered for sins, the Just for the unjust, that He might bring us to God"—(1 Peter iii. 18).

The "three days" mentioned in the book of Hosea (Chap. v. 15 to vi. 2) also refer to Israel's estrangement from God. If we consider that a "day" with the Lord may mean a thousand years, and that two such "days" have almost gone since Jehovah hid His face from them, may we not conclude that the time is near when Israel will say:—"Come let us return unto the Lord and He will heal us. After two days will He revive us; in the third day He will raise us up and we shall live in His sight?" Other prophets denounced their evil ways, but Hosea exposed the **root** of Israel's failure. Espoused to Jehovah they had broken their marriage vows; professing to serve the Lord, they were idolaters at heart, worshipping Baal, the god of worldly success. Moreover, through bitter experience with an adulterous wife Hosea gained the knowledge of Jehovah's love for Israel. Realising his own affection for Gomer, the prophet felt that God's attitude must be the same towards Israel, notwithstanding their apostacy. Hence he became the herald of God's unchanging love. "How can I give thee up" was the Lord's message through his lips. We, therefore, find that Hosea's prophecy contemplates Israel's restoration, although for the time being the people are allowed to reap the fruit of their own ways. Love, we know, seeks for its objects the highest good, nor will it be satisfied until it finds a response. Chastisement must therefore be exercised towards Israel until repentance is wrought. Adversity in the valley of Achor will be to them the door of hope.

Deprived of every other source of comfort, Israel will eventually turn to the Lord, and there will be a second betrothal. "I will betroth thee unto Me in righteousness and in judgment, in loving kindness and in mercies." How the righteousness of God would be reconciled with His mercy and compassion Hosea does not explain. But Isaiah foretold the coming of Christ who should vindicate God's attributes in regard to sin. By Him Israel will be led to repentance; and when they exclaim, "He was wounded for our transgressions" their backsliding will be healed. Ephraim shall say: "What have I to do any more with idols?"

Jonah, disobedient and cast into the sea, afterwards fulfilling his mission to the Gentiles is indeed a picture of Israel. They are now in the sea of exile, engulfed in the waves of affliction. Never in their history have they suffered so much as now. Several times since July, 1914, they have been driven out of Poland and back again at the point of the bayonet. Soon their cry will reach heaven. When they realise their national sin, God will hear them, and "in that day there will be a fountain opened in the House of David for sin and for uncleanness." They will look upon Him whom they pierced and repent. In their cry for mercy they will give evidence of their conversion, and have in mind their original calling as God's witnesses. They will say: "God be merciful unto us and bless us, . . . that Thy way may be known upon earth, Thy saving health among all nations." When they see Jehovah's face, they will be the centre of blessing for the earth; Gentiles will forsake idols, and with Israel worship the Lord; they will be joined together in the unity of the truth. Satan, "the strong man armed," will be bound by a Stronger than he, and the kingdom of God shall be established in righteousness and peace.

Israel's God is ours. He has caused the Scriptures to be written for our profit, and what has happened to Israel is recorded so that we should be warned against a like disaster. "Behold," says the Apostle, "the goodness and severity of God;" severity on them which fell, but goodness towards ourselves if we continue in His goodness (Rom. xi. 22). Since Israel's rejection, God has visited the Gentiles "to take out of them a people for His name." These separated ones have been espoused as a chaste virgin to Christ, to merge their interests in His. "Alas! that it should now be said of Christians that "they seek their own,

not the things of Jesus Christ." The principles that led to Israel's undoing are at work among ourselves; the moral perversity and religious pride which rejected Christ have their counterpart now. "Because they follow not with us" the work of others is evil spoken of. Let us beware of this sectarian spirit. In every good work there is some feature of Christ, and he that is not against Him, is on His side. Instead of boasting "we are the people" let us recognise the work of grace in others without jealousy, and respond to the love of God which seeks our highest good.

W. TAYLOR.

## Why art Thou Cast Down?—*Ps. xlii.*

(Concluded.)

But, for this blessed experience to be ours, three things are necessary:—

First, we must be able to take up the language of verses 1 and 2. Our soul must pant after God, thirst for God, long for God's presence. The line of all true progress is indicated here. Only as we come to a fuller knowledge of God, and a deeper desire after God, are we making true progress. So often we are content with being saved simply from **punishment**. We think of Christ's death as a means of escape from hell, and as a passport to heaven; and that is all, or nearly so. No wonder our experience is shallow, and our Christian life unsatisfactory. Christ died, not merely to save us from punishment, but to save us from **sin**; and, above all, to reveal God to us, that we may be truly holy and truly happy. It makes all the difference to our life as Christians whether we view His death from the one standpoint or the other.

It is this knowledge of God which the Bible everywhere puts before us as the supreme good. And nothing is really right with us until it is attained. God was always reminding His ancient people of this. (Read carefully Jer. ix. 23-24, Hosea vi. 6.) While the New Testament is full of the thought that the mission of Christ was to make God known. For this He lived, and for this He died. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, **He hath declared Him.**" "No man knoweth who . . . the Father is, but the Son, and he to whom **the Son will reveal Him.**" (John i. 18; Luke x. 22.) The Apostle Paul lays down the conditions of all true growth when he speaks of "increasing in the knowledge of God" (Col i. 10). Or, as it might be rendered, "**Growing by the true knowledge of God.**" Again and again in his second epistle the Apostle

Peter refers to the knowledge of God. (See Chap. i. 2-3; iii. 18.) As we come to know God through the service and suffering of our Lord Jesus Christ, the effect will be to make us long after Him, as our Psalm describes. And what a comfort such knowledge will be to us amidst all "grief and thrall," and how it will steady us amid life's discipline—they who possess it know well.

Second. We must live in the presence of God. The Psalm we are dwelling upon frequently speaks of this. The marginal rendering of certain words in verse 5 is, "**His presence is salvation.**" To be continually in God's presence means constant deliverance, and is a source of unfailing strength and joy. This is sometimes described as "the practice of the presence of God." Whatever we may understand by such a term, it represents a great truth. When God said to Moses, "My **presence** shall go with thee," He was offering him His best. In Psalm 80 three times over we have the words repeated, "Cause Thy face to shine; and we shall be saved." What is Israel's blessing at the end of Numb. vi., but the same thing? The shining of God's face means life and health and peace. And the promise in Eph. v. 14, if we fulfil certain conditions, is that Christ will shine upon us. What comfort and joy are here guaranteed to us even though circumstances would cause the soul to be cast down and disquieted.

And, lastly, if the experience of verse 8 is to be ours, and we are to be cheered by God's lovingkindness and by His song, and our prayers are to have free play, we must know how to accept God's discipline and the trials that may come upon us. If we rebel or murmur communion is at an end; we do not abide in His love, and consequently we lose our joy. Few things are more wonderful than such an experience as is unfolded in this Psalm. Privation, affliction, even anguish, are experienced, yet the deepest trust and confidence in God are never for one moment absent. Indeed, the longing after God seems intensified as the agony grows deeper.

The Psalm reminds us of the aphorism, "All's well that ends well," for it closes with a repetition of verse 5—with the psalmist challenging his soul to hopefulness and praise. And in this respect the Psalm is a reflection of the whole Bible, and of all God's ways. Nothing is clearer, nothing more certain, than that everything is to end well for God and His people. Instance after instance of this rises up before us. Both the promises of God, and the record of what men and women have already experienced, afford guarantee after guarantee that for the righteous it shall be well. Few lives on record have darker

pages than that of Joseph. Sold as a slave by the very men who should have loved and cherished him; slandered and wrongly imprisoned; the subject of ingratitude and neglect, until the iron entered into his soul—yet few histories have a brighter ending. When made known to the very brethren who had hated and ill-treated him, he is able to say to them, “tell my father of all my glory in Egypt.” He who had been so low as to be a slave and a prisoner ends at the very top of the ladder.

We read of Job, after all his vicissitudes, “the Lord blessed the latter end of Job more than his beginning.” And the divine comment on his history from the pen of the Apostle James is, “Ye have seen the **end** of the Lord.” The “end,” that is what we must always wait for. What an **end** there is to the book of Ezekiel. Chapter after chapter unfolds the blackness of Israel’s history, and the calamities in store for them. Yet the closing statement is this: “And the name of the city from that day shall be, ‘The Lord is there.’” Could anything be more full of promise or blessing? And how does the book of Revelation end? that book so full of human wickedness and divine judgment, of darkness and tempest; so that we read, “Out of the throne proceeded lightnings and thunderings and voices.” Before it closes we are permitted to hear the music of the river of the water of life, and instead of a world overwhelmed with judgment, the new heaven and new earth come into view. While the whole Bible (as we have it) ends in the very presence of earth’s Sovereign and Lord ready to return and take possession. And how do these very Psalms end? There is an undercurrent of sadness and suffering—sometimes of bitterness and anguish—running through many of them. In no writings, inspired or uninspired, do we find such expressions of pain and sorrow; and yet they **end** on the highest note conceivable. The last five all begin and end with “Hallelujah.” All His angels; all His hosts; sun and moon, and stars of light; all above the earth, and all upon it, yea everything that hath breath, are called upon to praise the Lord. And so human agony ends at last in the universal harmony.

May not each sorrowing one, then, who knows God, take up the language of our particular Psalm, and say: “**Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God.**”

In this last sentence lies the secret of all true happiness and progress: Our spiritual health comes from contact with God. “They looked unto Him, and were lightened; and their faces were not ashamed.”



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## Living Christians.

### FOUR ADDRESSES ON THEIR LIFE, POSITION, POWER, AND JOY.

No. I.—THEIR LIFE.

By Dr A. T. SCHOFIELD.

I am quite certain that the greatest service that any man can render to this country at this time, is to seek to raise the tone of its spiritual life. There can be no question that it is only as Christianity becomes a driving force—a dynamic, that it can be reckoned as a power for good to-day. In the late Mission of Repentance and Hope, some of the most remarkable results were the effects produced on the missionaries themselves, in raising the tone of the spiritual life of the workers. Until the Church of God possesses in its members an effective Christian life of vital power, it fails of its high calling, and cannot discharge its responsibilities to a world that still knows not God. The time is past for parochial disputes on small issues, for we are now face to face with elemental powers; God, man, and the devil are all three before us; veils of self-righteousness or of mere religious profession have fallen to the ground, and we stand naked before God in our true colours.

As Christians, our acceptance in Christ is so assured, and we are so completely forgiven and justified before God, that we have no excuse whatever for selfishness of thought or action. Those who realise and enjoy these privileges are "living Christians" indeed, and in their own souls have been so blest by God as to be entirely free for the service of their fellow-men. It is as understanding the "**high calling of God**;" as those already redeemed by the blood of Christ, and pressing forward to the full knowledge of God, that we possess that power by which alone we can bless our fellow men.

The passage on which I would speak to-day is S. James ii. 12; the words are these: "**So speak ye and so do, as they that are to be judged by a law of liberty.**"

### A Divine Paradox.

Here we are faced with a patent contradiction in thought, for where there is law, there is no liberty; and where there is liberty, there is no law. If a law is made that we may only eat meat five days out of seven, we have no liberty to eat it all the week; if on the other hand we have liberty to eat it when we like, it is obvious there is no law.

What then is this apparently impossible law of liberty? Surely a most important question, seeing that our speech and our actions, in short, our Christian life is going to be judged according to the measure that it conforms to its standard! How can we possibly know as Christian men and women, how to speak and how to act, if we do not even know what the law of liberty is?

I observe that the Bible speaks of three classes of men—the Jews who have law and no liberty, the Gentiles (Kipling's "lesser tribes without the law") who have liberty but no law, and thirdly the Church of God, which is here said to have "the law of liberty." But this only makes the matter more obscure, and yet it must at all costs be cleared up. With a view to doing so, I may perhaps be pardoned for using an old simile of mine, which, however, may not be old to my hearers.

There are in London three sorts of dogs; there is the dog on a chain with a master who regularly pays his tax; this dog has law but no liberty; there is the stray dog for whom no tax is paid, who steals his meals where he can, and sooner or later finds his inglorious end in the lethal chamber at Battersea Park—he has liberty and no law; and lastly there is the dog that has, and understands, the law of liberty. In like manner these three classes are exemplified in the young life of this great metropolis. We have thousands of young men and women who in their parents' country homes are under strict law with little liberty. These come up to London, and find themselves at liberty with no law, and unless they join the third class who understand the law of liberty, their liberty soon degrades into licence, and they, like the dogs of which we have spoken, soon reach their inglorious end.

### The Story of My Collie Dog.

Some years ago, I had a collie called "Jock," a thoroughbred; a beautiful dog with large lustrous eyes, sent to me by a dear friend from the west of England, and when he arrived he was perfectly wild, for he had never seen a city. The first thing therefore that I had to do, was to buy a strong collar and a chain,

and put him at once "under law." Within the four walls of the house he could not go far wrong, and whenever he went out, he held up his neck to have the chain put on, which gave him no more than 6 feet. of liberty. He would give a bound on the doorstep as if to go right away, but was at once pulled up by the chain which alone prevented his liberty degenerating into licence, and his life from ending at Battersea Park.

There can be no doubt whatever, that law is a most valuable resource for keeping both dogs and men clean and respectable; and indeed as we shall see, it is essential up to a certain point. But one day my dog reached that point; he came to me in the hall as usual to have his chain put on, but I knew a great change had taken place in that dog's spirit. I said: "No chain to-day, Jock, you can go where you like." I opened the door, and for the first time he was apparently free. I say apparently, because he was not really free, although he had no chain. He bounded away and vanished round the corner, and had I not known what I did, I should never have expected to see him again; but in a moment or two, back he came and without my saying a word, trotted quietly by me; and though he often ran for short excursions, he always returned to his appointed place at my side.

What was the secret? What was the invisible chain that brought him back without fail? It was the simple fact that the dog had given me his heart. There is nothing on earth like the heart of a dog for faithfulness and unflinching loyalty, quite irrespective of the worthiness of the master. He may be a drunkard, he may cruelly ill-treat and starve that dog, and yet once it has given its heart, it cannot take it back; and the only language it knows, and expresses in its beautiful eyes are the words of Ruth: "**Where thou goest I will go, where thou lodgest I will lodge, where thou diest will I die, and there will I be buried.**" Those who know the worth of a dog's heart, can perhaps understand how one, sorely tried by the treachery and deceitfulness of those with whom he had dealing, said in the bitterness of his heart; "The more I see of men, the more I think of dogs."

### Our Christianised Judaism.

This then is the law of liberty, for the law of liberty is the law of love, and those who know it, like my dear dog Jock, as well as all my brethren in Christ, need no longer, in the words of the Psalmist be "**held in with bit and bridle,**" for they are guided by the Eye. It is well to know that God never asks for our heads;

they indeed do not seem of much account in the eternal values of heaven, much as we think of them on earth. The words are: "**Son give me thine heart;**" that was just what Jock gave me when he learnt the law of liberty; and in no other way can we learn its meaning to-day.

As a matter of fact, most Christians now know nothing more than what may be called a Christianised Judaism, for the law is dearly loved by us, and grace save for salvation is distrusted. We look on a chain as safer and more satisfactory than spiritual guidance, and generally consider that though saved by grace, Christians should live by law. The law is indeed represented in Galatians as our schoolmaster up to a certain point; and there can be no doubt those under law, though they may not be very joyous nor possess much power, are at any rate clean and respectable, and not a reproach to the Christianity they profess, but do not as yet fully understand.

I have said that the law is needed up to a certain point. What then is this point? The point is when Christ dwells in the heart by faith, when the Kingdom of God comes into my very being, and when God reigns there absolutely, in the personal and present realisation of the prayer "**Thy kingdom come.**" It is then, and then alone, that His will is done by me as in heaven; that is, not as a duty but a delight.

### True Liberty Belongs To Slaves.

This point, in his measure (to recur to my illustration) my dog reached when I took his chain away. I knew that by this time he had become my slave, for I possessed his heart; and—strange paradox—liberty only belongs to slaves, for until we are God's bondslaves (the slaves of love), we never can be Christ's freemen. Those alone who can say in the language of Psalm cxix. 54: "**Thy statutes have been my songs in the house of my pilgrimage,**" know the law of liberty, and can be entrusted with it. It is not that the law is then abrogated; but that the law of God which before externally surrounded me as a wall, is now within me as a principle; and that which I formerly obeyed as a duty, I now love and delight in: the result is seen in John x. 9. No fold is needed now to keep me from straying, for we read: "**I am the door, by me if any man enter in, he shall be saved**"—words understood by all; but it then continues—"and shall go in and shall go out and find pasture"—words understood by none but those who know the law of liberty.

*(To be continued.)*

## The Atonement.

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### WHAT DO WE LEARN FROM SCRIPTURE?

#### ARTICLE III.—Continued.

Let us turn now to the epistles where the **doctrine** of the Atonement is unfolded, and see if they confirm the view already taken, or otherwise.

We will look, first of all, at Hebrews ix., which is the parallel passage in the New Testament to Lev. xvi. Here again we find Christ's death represented as a sacrifice to God, and a sacrifice for sins. We are told that He, "**through the Eternal Spirit, offered Himself without spot to God**" (v. 14). And, again, "Christ was once offered to bear the sins of many" (v. 28).

Whether from forgetfulness, or of set purpose, we do not know, but the first of these aspects is denied in the book under review.

"The sacrifice for the sin of the world," the author declares, "was God's sacrifice. . . . It was not offered to Him; it was offered by Him: and the spectacle which it displays is the Eternal Father through His Eternal Son identifying Himself, in vicarious love, with His erring children of men, and taking upon Himself the burden of their sin and sorrow."

We have only to ask, Is this what Hebrews ix. presents to us? It states—and in the plainest language—the exact opposite. Nor is this the only passage in the New Testament where the truth is so presented. Ephesians v. 2 is just as explicit. "Christ also . . . hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." What can be thought of a book which flatly denies the plainest affirmations of Scripture?

It is easy to see, of course, that there is no room for this idea in the teaching we are considering. If Atonement consists in the Father "taking upon Himself the burden of our sin and sorrow," no reason existed for Christ to offer Himself to God. Yet Scripture emphatically says He did so, and the reason for this is clear. In no other way could God "identify Himself with the erring children of men," except as Christ offered Himself on their behalf for God's acceptance, and to become their Surety

and Sacrifice. Anything short of this would have lowered the Divine holiness. Only as taking their place and bearing their judgment could Christ in any way identify Himself with sinful men. And to leave out the thought of offering Himself to God is to get rid of the most precious and most essential part of His work. The fact is, the writer of **The Atonement in the Light of History, etc.**, sees no more meaning in the Sacrifice of the Son of God than that which attaches to ordinary human sacrifice. Here is what he says:—

“Since sacrifice means voluntary endurance of loss and suffering for a dear and sacred cause, the question **to whom** it is offered never arises. The relevant questions are **by whom** and **for whom**. Her sacrifice of blood and treasure in war is offered **by** a brave nation **for** freedom. The question **to whom** relates not to a sacrifice but to an indemnity.” (Foot note p. 169.)

This language seems effectually to rob the sacrifice of Christ of all its peculiar meaning, and therefore of its efficacy! That it is totally contrary to Scripture we have shown; for the thought of a sacrifice to God permeates every reference to the Atonement.

There is probably no more impressive presentation of the work of Christ than is contained in Heb. ix. 14. First of all, we have the three Persons of the Trinity referred to. “**Christ**, Who, through the eternal **Spirit**, offered Himself without spot to **God**.” Christ offered Himself, and he was “without spot;” the Holy Spirit is represented as the agent by which the offering was made; and it was to God. We are told, “the question **to Whom** it is offered never arises.” Then, if so, the Holy Spirit did an act that was entirely unnecessary. Here was an offering in which God Himself could find no flaw, and which gave Him all He asked for. It was by the energy and intervention (if it may be so expressed) of the Holy Spirit that the offering was made, and God being a Spirit, it was according to His Own nature, and must have been infinitely satisfying to Him. Is it any wonder that the blood of Christ can purge the “**conscience from dead works to serve the living God?**” All works are “dead” which are undertaken by man with the idea of propitiating God. Here is the work which God has accepted on our behalf—a work done by One Whom the eternal Spirit Himself could, and did, present to God, as able to give to Him all that He required—accomplishing God’s will in all the perfection of what He was. This is in contrast to the “dead works” of men: and here con-

science finds rest; for here is a work which God can accept, for it fully meets all the requirements of the case, and all the demands of His Own nature. And as that work in all its greatness, and all it means to God, comes before the soul, the believer worships. He sees that his sin has been borne and something given to God which satisfies Him, and there is nothing to be added.

The two parts of the work of Atonement come before us a little further on in the same chapter. We have "sin" referred to in v. 26, and "sins" in v. 28. Christ has put away "sin" by the sacrifice of Himself. Here we have what is prefigured by the blood carried in and placed on God's throne, and the reconciling of the Tabernacle, etc., in Leviticus xvi. There is a sense in which, for God, sin is already put away, though the universe is not yet actually cleared of it. Just as God smelled a savour of rest from Noah's sacrifice after the flood, and He regarded that rather than the cursed earth, so, for God, Christ's sacrifice has already displaced sin. Instead of the selfwill and disobedience of man, there has ascended to God from this sin-stained and polluted earth the fragrance of Christ's obedience and perfect surrender of Himself, to accomplish God's will, no matter at what cost. Sin and sacrifice are the antithesis of one another. Sin is self-will, self-pleasing. Sacrifice was the yielding up all to God, and the bearing of all He saw fit to lay upon Him. Sin is abhorrent to God. The sacrifice of Christ was all that was acceptable.

But something else was necessary if man is to be saved. And so we read, "Christ was once offered to bear the **sins** of many." In these two aspects of Christ's death we have the answer to the two goats of Lev. xvi.—the Lord's lot and the scapegoat. There is what God found for Himself in that death, as meeting all His just requirements, as also the positive excellence of Christ, and there is what we may find—the Substitute bearing our sins in His own body on the tree. Confession of sin and faith in Christ are all that is needed on our part. "If we confess our sins He is **faithful** and **just** to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Why "faithful and just" instead of loving and merciful, except that God's justice is in question, and He can forgive only because His justice and holiness have been vindicated. How this verse shows that the idea of justice, or in other words, the Forensic theory, enters into the very warp and woof of Scripture, and therefore into the very essence of Atonement.

We see this still further exemplified if we turn to other passages and consider the words used. In 2 Cor. v. 21, we read:—

“For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.”

God's righteousness in Christ is something more than reinstatement, and Atonement is seen here to involve more than “the anguish which His children's sin costs the Heavenly Father.” In what sense can anguish felt by one about another's sin make that one righteous? It might have the effect, when known, upon future conduct, but it can have no effect at all upon the **past**. Whereas it is clear from Scripture that Atonement has a relation to the past as well as to the present and future. “**To declare His righteousness for the passing over of sins that are past, through the forbearance of God**” (Rom. iii. 25).

Surely we are under some obligation to enquire what such words mean, “**Hath made Him to be sin for us.**” And is it not clear, to begin with, that such a statement confutes at once the theory that it was the Father Who suffered? Without the least ambiguity we are told that God made Christ to be sin. We have here something that God did—something Christ submitted to be made. God and His beloved Son were parties to a transaction which they alone can fully compass, but surely God does not employ such words without any reference to their common usage and meaning. Have not the passages from the Old and New Testaments, already referred to, prepared us for their meaning? We have seen the carcass of the sin offering utterly consumed outside the camp. We have heard the cry both in the 22nd Psalm and from the Cross, “**Why hast Thou forsaken Me?**” From Isa. liii., we have become accustomed to such tremendous words as “tormented,” “bruised,” “chastisement:” “It pleased the Lord to **bruise** Him, He hath put Him to grief.” Does not all this tell us something of what it means to be “made sin?” Christ was made the very thing most of all hateful to God. This is exactly what the words tell us, no more and no less. If Christ was made sin, He must have endured all that sin deserved. In order to find out what is involved in Atonement, therefore, we have only to enquire what does **sin** deserve at the hands of a holy God? Mark, that, for the moment, we may leave out the **sinner** altogether. He can stand aside for the time being, for he only confuses the situation, and raises prejudice. The Atonement is not, **first of all**, a question of **man**,



but of **sin**. And if it be asked, What does **sin** demand and deserve at the hands of a holy God, there can be only one answer—wrath, and judgment—the bearing of sin's penalty to the utmost. If Christ was made sin He must have endured all this, or sin is not sin, and God is not God, and words do not mean what they say. And, further, if He was made sin **for us**, He must have endured it in our stead. Whatever other statements of Scripture may mean, or not mean, these two words "made sin" cannot involve less than substitution in the fullest sense of that word; and they imply also that He did render the fullest satisfaction to God.

There is no need to multiply proof, but it is of the utmost importance when the Atonement is being shorn of all meaning, and such ideas as "satisfaction," "punishment," "wrath," and "substitution" are being denied, to pay particular attention to the **terms** that inspired writers use.

Let us consider for a moment another most pregnant utterance, found in "Galatians iii. 10-14. In v. 10, we are told that, "as many as are of the works of the law are **under the curse**," and in v. 13, that "**Christ hath redeemed us from the curse of the law**." But how?—this is the crucial point—"Being made a **curse for us**." Nothing short of taking our place, nothing less than bearing the penalty of violated law, could accomplish our redemption. Only in this manner could the blessing reach us (v. 14). Whether it is a question of sin or God's law, the same stern truth confronts us—Christ is made **sin**—Christ is made a **curse**. He is in every way our perfect Substitute. Who dare say that such words are mere picturesque imagery? Would God use such terms about the One He loves best except out of a deep necessity, and with a significance that cannot be mistaken?

Wherein, then, consists the truth of the Atonement? Does not the cry on the Cross which indicates that Christ was forsaken of God lie at the very heart of it? That is the one fact to which all other facts relate as to a common centre, and with which such terms as "made sin," "made a curse," are in full harmony. Are not such expressions in keeping with Isa. liii. and Ps. xxii.? He alone of all who trusted in God was forsaken in the hour of need. Naturally, there was every inducement for the evangelists to have omitted this from the record. To admit that He Whom they had followed and believed to be the Messiah was after all abandoned by God, seemed like playing into the hands of the chief priests and scribes, and to be admitting that

their Master was an impostor. But they had the fact of the resurrection to fall back upon, and, moreover, they were not afraid to tell the truth. He **was** abandoned! And why? The answer has been already given. But we may add: It was a witness to heaven and earth that God is righteous. It is the witness before the universe that God and sin can never come together. Christ acknowledged, by submitting to God's judgment, what sin deserves. No greater abhorrence of sin could be shown than that God should forsake even His Own Son when, in grace and to accomplish the will of God, He accepted, with all its consequences, the place where sin had put man. It is the witness that God's holy law is vindicated, for the penalty has been borne. Amidst the darkness and the forsaking we learn God's wrath against sin, and His judgment upon it. In the language of Isaiah liii. 10, Christ's soul then "made an offering for sin." It was a moment of unsparring, unmitigated judgment from God's hands, yet never was Christ Himself more pleasing to God, and from the very place of judgment and distance there ascended to the throne of the Majesty in the heavens a savour of unutterable sweetness. And the believer is accepted before God according to all that Christ rendered.

*(To be continued).*

## Christ, "The Sacred Secret of God."

The secret of the Father! In His breast  
 His Treasure lay. Heart of His very Heart;  
 Being of His own Being; unapart  
 From His own Self, God's Wisdom, unexpressed,  
 Until the music of His blessed Thought  
 Breathed itself forth, and lo! "The Living Word!"  
 Light of His Light, Truth of His Truth, the Lord,  
 To make the worlds, and rule what He had wrought.

"With them that fear Him"—He that hath the Son,  
 He only hath the Father. Living Word,  
 Spirit expressing Him. **That is our Lord**;  
 Giver of life. Saviour of sinners. One  
 With Him whose Bosom is His sacred Rest;  
 The Love, the Life of God made manifest.

E. STACY WATSON.

## Studies in Isaiah.

### Chapter ix--Continued.

Verse 5: Now all the military equipments: all the munitions of war, even to the personal accoutrements of the soldiery, are burned as never to be needed more. **Israel's** wars are ended forever. Has anything of this kind ever taken place? There was a peace when Jesus was born in Bethlehem: it was the "**pax Romana,**" a peace maintained by the very weapons that were ever needed for it to be maintained.

Has not all this the deepest interest for our very day? This war, we are told, is to lead to a universal, permanent peace. There is to be a general disarmament, the mighty cannon are to be recast into instruments of agriculture: only ships for commerce shall plough the deep; or, if not quite as far as that, yet this is the goal, and the war will bring us a long step towards it.

Oh, why will men disappoint themselves? Why base hopes on a bubble that will burst at the first touch of self-interest? Why contemptuously ignore the holy Word of divine revelation in their hands? Not one single thing can be more sure than that no human diplomacy, no league of nations, no Hague conventions, no triumph of democracy—**nothing** can bring permanent peace to this war-distracted scene save the return of its rightful King to assume its government and oust the usurper who now is enthroned in it. It is Jesus, and He alone Who shall break the arrows of the bow (Psalm lxxvi. 3). He, and He alone, shall cause swords to be made into ploughshares and spears into pruning hooks (Isaiah ii. 4). He, and He alone, shall make wars to cease to the end of the earth; breaking the bow and cutting the spear in sunder, burning the chariot in the fire (Psalm xli.) ; for He, and He alone, can consummate this work, made sure by His atoning death, and cast out Satan from his usurped throne. All Scripture, although written through different pens, at far distant times, and under widely differing conditions, yet with a perfect harmony, witnesses to this truth, so utterly ignored by all the statesmen of the earth, that as long as that rebellious and usurping spirit called Satan, or the Devil, has his throne where it is to this day, on and over the earth, and is not actually cast out into the bottomless pit—wars, and possibly wars of ever more violent intensity will correctly, but sorrowfully enough express that usurper's reign, as

does this present conflict in Europe. This dream of a permanent and universal peace in a "world made safe for democracy" is—as we throw upon it the light of "The Word and The Testimony"—but a dream, which can only end in another dreadful awakening, and who can help grieving over the widespread delusion?

The next verse (6) gives the explanation of all that precedes: what, or who, has caused all these war-equipments to be destroyed? The answer is in the form of another triumphant chant:—

For unto us a child is born,  
 Unto us a Son is given;  
 The sceptre shall be on his shoulder,  
 And his name shall be called  
     Wonderful!  
     Counsellor!  
     The mighty God!  
     Father of Eternity!  
     Prince of Peace.

Of the growth of his rule—  
 Of the growth of his peace  
 There shall never be end.  
 To establish and fix it  
 Through judgment and justice  
 From now and for aye.  
 This shall the zeal of Jehovah effect.

Here again we come to a passage filled with blessing, yet inviting some prayerful scrutiny, for there are questions in connection with it that we may well ask. "Unto us a child is born," sings the prophet. But who is meant by "us?" The common answer is, "All mankind." It is the same song as is sung later by the angelic host, "**Good will towards men.**" It is thus the birth of the Babe of Bethlehem that is here hymned. But that induces another question, "Did **all mankind** thus sing with joy at that birth?"

But, again, if this sixth verse celebrates the Lord's birth by the Virgin, how is it that it comes long **after** the first verse, in which He is already fully grown and pursuing His ministry? The inspired Evangelist has assured us that it was by His dwelling at Capernaum that He **fulfilled** that Scripture. We have seen that it is equally certain that verse three has never to this day been fulfilled at all; yet, if this common interpretation of verse six be

correct, we have His birth in Bethlehem taking place after all this; while the word "for," beginning each of the verses 4, 5, and 6, makes it impossible to assume that there has been any break in the sequence. Is it not enough to awaken some question whether it is really "unto us" that this Son is born; or that men, as a race, are the speakers here at all?

Unto **us**—whom? Surely Israel: surely the Jew: surely the only nation ever elected **as** a nation: surely the only people among whom the Hebrew prophet could put himself in saying "unto **us**." At this time, still even now in the future of exalted joy as in harvest they will fully and clearly discern in their Deliverer—Who? The Son promised as the sign in chapter vii.: the Virgin's Son: Immanuel. Literally born long ago in Bethlehem; but only at this time (still in the future), recognised by Israel as her own—her only Hope—her long expected Messiah. The veil is fully off the heart at last, and Christ is thus "**born**" to them.

This is precisely as in the New Testament prophecy: Revelation. In chapter xii., we also have a birth, and none question that the "man-child" is our divine Lord; nor **ought** any to question that the symbolic woman is **not** His literal mother, Mary; who certainly never fled into the wilderness 1260 days, after her Son was caught up, immediately upon birth to heaven; nor the Church which, far from giving birth to the Lord, sprang from **Him**, as Eve from Adam, but Israel from whom Christ does indeed come (Romans ix. 5). Every feature speaks clearly and simply of that one elect nation on earth, now, as in the counsels of God, clothed with supreme dignity, the Sun. Her feet made beautiful with her testimony to her Lord, as the moon testifies to the sun; and the twelve stars speaking of her twelve tribes, each having its place of testimony and rule—all speak of Israel fully restored to the eternal favour of her Jehovah. This is really brought into full fruition by the Man-child born to her in the time of her travail pangs; and that is the time that is termed "the great tribulation." Then she suffers as a woman in travail—then she brings forth, and out of those sorrows Jesus is "born" to her, as her Hope—first with the sweet penitent sorrow of Zechariah xii. 10 to 14; then with the joyful song of our chapter.\*

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\*Compare, too, for a somewhat similar idea, Gal. iv. 19.

But we must not pass over all these names, so various, yet all included in the one name Jesus; for

“ His name encircles every grace  
That God, as man, could show ;”

and indeed this is true, for while not one of these names was ever literally given to Jesus, any more than that of Immanuel, we shall find that that one Name, by which we know Him, embraces or encircles them all; and that since called Jesus, He is, by that very fact, called Wonderful, Counsellor, The Mighty God, The Father of Eternity, The Prince of Peace.”

There may be some ground for taking the first two together, and reading them as “ Wonderful Counsellor,” yet the first has already been told out as a name in itself: “ Why askest thou after my name?” the angel of the Lord (the Lord Himself) had said unto Manoah (Judges xiii. 18), “ seeing it is **Wonderful** ”—exactly the same word as here and that word both expresses, yet hides, the Speaker as incomprehensible. Wonderful, indeed then, He is: not only by what He says or does, but in the unfathomable mysteries of His own Person, for “ none knoweth the Son but the Father !” None by searching can find Him out:

“ The higher mysteries of thy fame  
The creature’s grasp transcends.”

That unfathomable wonder of the union in His Person of the divine and human—is it not wonderful? Then see how He proved Himself Wonderful in His dealings with our poor brother (I so speak of him because of his feeble faith so like our own in this day), Manoah. This poor timid man would offer a burnt-offering of a kid upon the rock: it was not worth much in itself, so this “ Wonderful ” One made it of infinite value **by adding Himself to it!** Oh, that was very wonderful; but so He ever does to this very day, in which still

“ to all our prayers and praises,  
He adds His sweet perfume.”

Every word recorded, every act He did, speak of Him as Wonderful. That He should be both sinless, yet the Friend of sinners, is infinitely wonderful, yet **that is involved in the name Jesus:**

**Saviour.** We might enjoy this much more, follow this rich vein of precious ore further, but must pass on to the next.

“ **Counsellor.**” That He ever was to all; nor did He ever seek counsel from any. How often wicked men, under the superior subtlety of their master, the devil, sought to put Him into such a dilemma that no matter what He said, He would condemn Himself, or deny His own claims. Did He then say, “Let Me take counsel with my friends; let Me consult with Peter, James, and John?” Never, never; and well does the word apply to Him: “Who hath known the mind of the Lord, and who hath been His counsellor?” Never one moment’s hesitation—never a reversal, modification, or regret for anything He ever said. Never, as even our own dear Apostle: “I wist not, brethren” (Acts xxiii. 5). But, my reader, let us not forget that He gives a special word of counsel to **us** to-day, and that it is as weighty as ever: “I counsel thee,” He says, “to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and eyesalve to anoint thine eyes that thou mayest see.” Oh, my beloved, I pray you hear and heed it, for so speaks our Lord Jesus, and thus the name of Counsellor is encircled by the Name “Jesus.”

“ **Mighty God.**” Here is the central title—the pivot of all the others. He is none less than very God, and “all the renderings of this word by infidel rationalism, such as ‘Hero of Strength,’ or a ‘God of a Hero’ (Hofmann); or ‘Hero-God,’ in the sense of one who fights like an invincible God (Ewald), or ‘Strength Hero,’ as even Luther, who is in very bad company here—all these efforts of German rationalism founder, without needing any further refutation, on chapter x. 21, where He to Whom the remnant of Israel will return is called ‘El Gibbohr’—‘The mighty God’ (Delitsch).” It is as simple, clear, unequivocal a claim to supreme deity for the Messiah as could well be conceived: yet not more so than the silent, yet loud, claim of every word He said, or every deed that He did. Who but the Mighty God could possibly have said: “If a man come to me and hate not his father, mother, wife, and children, yea, and his own life also, he cannot be my disciple?” Only incarnate Love, Who could give another life than this short transient existence, could speak without destroying all His own claims. Only the Mighty God—not as condemning, cursing, striking, or reproaching, but **saving**, could say **that**. So again, “Come

unto me all ye that are weary and heavy laden and I will give you rest." Or again, "Before Abraham was, I am." Or again, "If any man thirst let him come unto me and drink"—and what more shall I say? Time would indeed fail me to bring together all the sweet, and (to poor redeemed sinners like you and me) precious beyond all computation, evidences that in the one single name of Jesus, we have "The Mighty God," not indeed creating worlds, or sustaining a universe by His word, but exceeding even these mighty acts by putting away sin and so "mighty to save."

"Father of eternity," for so I believe the words should be rendered, is His name, because He, and only He, so makes all things new (Revelation xxi. 5) as to justify their **being** eternal, and thus He is the "Father of Eternity."

Eternity! Awe inspiring word! Speaking one would gather of everything being in such perfect accord with the intent of the Creator of all, as to be left with no further need for activity on His part, so that now He enjoys an unbroken Sabbath. But who can help calling to mind that even after we hear the cheering word, "Behold I make all things new," we hear of that "lake of fire which is the second death," in which are all forms of evil still—is **that** so good as to need no further activity of God? Is that the best possible?

Well, it certainly is not as our human reason would have it. This would either have brought all evil to nothingness, as does the doctrine of annihilation, or would have forced, sooner or later, all evil into good, as what is termed "restitution" does. But "to the law and to the testimony"—for in it we have our only light, and gladly we bow our reason to what He has spoken—assured that He will at last fully and completely justify Himself, and show that the making even the finally impenitent to express some glory in Himself is the **perfect** way, rather than the mere exercise of power, by which the very being is annihilated, on the one hand, or the will, that distinguishes man from the brutes, is annihilated, on the other.

(To be continued.)



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## Will the Church Pass Through the Tribulation ?

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A question that is being much discussed by students of prophecy at the present time..

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An esteemed correspondent in Canada has written to us as follows :—

“Let me suggest to you an article on the very important question whether the Church will or will not pass through the Tribulation. Over here a number of honoured brethren of a definitely ‘Pre-’ type (i.e. Christ’s coming to be pre-millennial) are maintaining that the Lord’s coming is not imminent, and are writing very strongly against those who hold what the opponents cynically call the ‘any moment’ theory. I am inclined to think that this question is far more pressing than the ‘Post’ position held by the rationalists.”

This matter was referred to briefly in our May issue of last year, but in response to the above invitation we gladly return to the subject; and in a somewhat fuller way. We quite agree with the foregoing remarks that the question is of pressing importance, for it is being raised on every hand.

The question, Will the Church pass through the Tribulation? has behind it another, viz., Does Christ come for His Church and in judgment on the world at the same moment? This, after all, is the **real** question. And accordingly, before closing our remarks, we propose to deal with it. For if Christ does **not** come for His own before He appears to the world, and the Great Tribulation takes place before such appearing, the Church must necessarily pass through it.

1. A proper understanding of the position and calling of the Church, would go far to remove any doubt in our minds on the point now under consideration. It is not a question of whether Christians pass through tribulation of the ordinary kind, but are they left on earth to experience the horrors of that period which Scripture specifically designates “**the great Tribulation.**” Nor is the question whether or not there may be a **false** Church on

earth at this time (we believe there will be) but, will the true Church, composed of the living members of Christ's Body, be here on earth at the time specified?

2. This tribulation is referred to at least twice in the Old Testament, viz., Jeremiah xxx. 6-7, and Dan. xii. 1; and both times in connection with the nation of Israel. Here, clearly, it can have no reference to the Church, for the Church is not in evidence in the Old Testament, and had no existence at the time. The next reference to it is in Matt. xxiv. 21. Here again the definite article should appear, for it is not any ordinary tribulation that is referred to, but "**the** great tribulation." Here, also, the Jews, and not saints of this present dispensation, are in view. The Lord is answering questions with reference to the destruction of the Jewish Temple and of the end of the age. A careful perusal of Matt. xxiv. will show how distinctly Jewish is the entire setting. And it may be observed here that so much is this Church dispensation in the nature of a parenthesis in the ways of God, that the discourse of our Lord runs on without a break down to the very end of the age, and there is not so much as a reference to the Church or even an indication that there would ever be one.

The references in Matt. xxiv. are all distinctly of a Jewish nature. The abomination of desolation, spoken of by Daniel the prophet, is mentioned in v. 15. What has this to do with the Church? Judea is alluded to as the scene of these operations, in v. 16; the Sabbath day, and its implied limitations as to travel, in v. 20; and all this in direct connection with the great Tribulation of v. 21. The Church is in no way alluded to.

3. The Great Tribulation is once more referred to in Rev. vii.,\* and here again, there is no evidence whatever that the Church is in view. The chapter opens with the sealing of a hundred forty and four thousand "of all the tribes of the children of Israel." This cannot by any possibility refer to the Church. In the first place the passage distinctly states "children of Israel," and in no instance that we can recall are the saints of this dispensation ever thus styled. Once the apostle Paul uses the expression, "Israel of God" (Gal. vi. 16), but in an entirely spiritual way. But

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\*It is doubtless referred to in Rev. iii. 10, and in connection with the church. This is the only instance of this kind and it tells us not that the Church will pass through it but that it will be saved out of it, and, moreover, saved from the very period to which the Great Tribulation belongs—"save thee from the *hour* of temptation," etc.

believers of the present time are never designated "children of Israel." And in Scripture Israel's position and portion are always kept absolutely distinct from that of the Church. It must be so in the very nature of things, for the Church is composed of Jew and Gentile; with complete loss of identity; for in this dispensation there is neither Jew nor Greek, and, moreover, the Church's position is heavenly (Eph. i. 3, 19-23; ii. 6-7), whereas Israel's is earthly. But, further, in the above passage the tribes of Israel are definitely and categorically mentioned. These tribes have never been transferred to the Church, nor is it composed of tribes.

Then we come in v. 9 to "a great multitude . . . of all nations, and kindreds, and people, etc." Here again there is no specific reference to the Church, and apart from such reference we have no right to conclude that the Church is intended. There are at least four reasons opposed to such a supposition. (1) This is hardly the way in which we should expect the Church to be referred to, seeing it is the habitation of God and the Body of Christ, in which all **national** distinctions disappear. (2) There are serious and weighty reasons for believing that the Church is already taken from the earth, and is seen in heaven in chaps. iv.-v. (comp. also Ch. xix. 7-9). There is no reason why this special badge "these are they which came out of the Great Tribulation" should be affixed to the Church seeing that so many other things distinguish her. While, lastly, the Scriptures not only declare that the Church is blessed during Israel's rejection, and while they are not God's people, but with equal **emphasis** insist that the blessing of the **nations**, as such, is in conjunction with Israel's blessing and by their means when they are once more brought back into God's favour.

In view of these facts is it possible to suppose that the Church is intended? In the scene before us Israel is again recognised. Does not the sealing tell us they are again recognised in view of their future blessing? And consequently must not the great multitude be either Gentiles **as such**, or part of the ten tribes, dispersed amongst the nations? There is no foothold whatever for the supposition that the Church is intended by this great multitude.

4. Let us come now to the actual time of this occurrence (the Great Tribulation) as unfolded in the Revelation. We are all agreed that this takes place during the career of the two Beasts of Rev. xiii. The first reference to this period is in chapter xi. How does this chapter open? Here, again, all is Jewish in charac-

ter. We have the temple of God; the court given to the Gentiles, and the holy city; and in v. 8 this city referred to as "spiritually . . . called Sodom and Egypt, where also our Lord was crucified." This last phrase fixes the locality beyond question. Again we ask, What has all this to do with the Church? Has the Church any temple, or any holy city which can be trodden under foot?

In chapter xiii., we have further details of this same period, and in verse 8 there is a phrase used which hardly seems appropriate with reference to the Church. It might be rendered: "Whose names had not been written from (the) founding of (the) world in the book of life of the slain Lamb" (N.T.). Now the phrase "from the foundation of the world" is never used with regard to the Church, but instead "before the foundation of the world" (Eph. i. 4). "From the foundation of the world" occurs more than once in the book of the Revelation (cf. chap. xvii. 8). Going on to chapter xiv., in the opening verse we have Mount Zion again, and this is a clear indication that the hundred forty and four thousand mentioned here have nothing to do with the Church. If further proof were needed it is surely found in the fact that during this period a different gospel from any to which we are accustomed is preached. The glad tidings, termed "everlasting," referred to in vv. 6-7, cannot be the same as the glad tidings of the grace of God proclaimed in this dispensation. We must, therefore, have passed beyond the Church period here, for it is inconceivable that two distinct gospels would be proclaimed during the same era. **Another** gospel must certainly apply to **another** period, and not to this present dispensation of grace. In that day it will be a question of worshipping God as Creator in contrast to worshipping "the beast and his image" (v. 9). In this chapter the two are brought into striking juxta position.

Taking all these points into consideration—the sealing of the twelve tribes (ch. vii.), the reference to the temple and the city (ch. xi.), the woman of chap. xii. (which can only represent Israel, through whom Christ came), Mount Zion and an entirely different gospel in chap. xiv., it surely becomes clear that as far as these passages are concerned they give us no indication that the Church is on earth at the period of the Great Tribulation.

### **Does Christ come for His Own and in Judgment on the World at the Same Time?**

5. Having examined all the passages where direct reference is made to the Great Tribulation and found no trace whatsoever

of the Church in any one of them, but the contrary, let us now consider quite another aspect of the subject.

We have already stated that the **real** question, upon which, in fact, the other hinges, is, Does Christ come for His people at the same moment that He appears to the world? The answer of those who assert that the Church will pass through the Tribulation is in the affirmative. They state that in 1 Thess. iv. and v., only one event is spoken of, and that believers are caught up to meet the Lord at one and the same moment as the sudden destruction comes upon the world, mentioned in verse 3 of chapter v. It is necessary to examine the passage carefully to see if this is what is actually taught.

The first point to which it is necessary to draw attention is that the apostle speaks of **the coming of the Lord** in v. 15, ch. iv., and of **the day of the Lord** in v. 2., ch. v. Now these two expressions are not used interchangeably in Scripture, and have not at all the same significance. If we are not mistaken, the latter term is never employed when the Lord's coming for His own is in view. Scripture is very precise on these matters, and when a distinction is carefully preserved between two expressions, we are not at liberty to substitute one for the other. It will be found, we believe, that the term "the day of the Lord" is, without exception, invariably used in relation to the world, and **never** in relation to the Church. Nor is the passage under consideration an exception to this rule. It is absolutely clear that verses 13-18, chap. iv., refer only to believers. Consequently, we find the term "the coming\* of the Lord" is used. On the other hand, chap. v. 2-3, refers only to the world, and so instead of "the coming of the Lord," it is "the day of the Lord."

Moreover, the expression, "the day of the Lord" is not new; for we find it in the Old Testament over and over again; and always in association with judgment. But the statement in the previous chapter (1 Thess. iv.) contains that which is entirely new. Nowhere else, not even in the New Testament, much less in the Old, shall we find such a detailed account of a circumstance that had never been revealed up to that moment. The apostle prefaces his statement with the words: "**For this we say unto you by the word of the Lord.**" He then proceeds to unfold an aspect of the second coming which had been kept secret up to that moment; and it is

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\*Coming or presence, whichever word is used, it makes no difference to the argument.

seen to refer only to believers. Two classes are referred to—the dead and the living. As to the former, only the dead in Christ are mentioned, and as to the latter, is it not equally clear that no one but living Christians are contemplated?

Now what is the purport of this communication? It concerns, primarily, “them which are asleep.” They are mentioned four times in this brief passage. The Thessalonians were waiting for God’s Son from heaven—waiting for Him to return to earth—waiting in expectation of the kingdom. Quite a proper expectation, from one point of view; but it did not comprehend the whole truth of the Second Coming. Consequently, when some of their number passed away, those who were left began to wonder how such would be affected. Would they be losers? Would they miss the glories of the kingdom and Christ’s presence? No, declares the apostle, on the authority of the word of the Lord, “them also which sleep in Jesus will God bring with Him.” They are to come **with** Christ when He returns to reign, and consequently His very first act will be to raise **them**. But this act is not connected with “the day of the Lord,” but with “the **coming** of the Lord.”

What these Scriptures establish is (1) that two separate terms are used. And as we hope to show later on, there is an immense distinction between the terms “the coming of the Lord” and “the day of the Lord.” (2) That the saints, whether they have died or whether living, are caught up to meet the Lord in the air. This is what they wait for, not the day of the Lord.

In close connection with this view will the reader also bear in mind what is recorded in Revelation xix. There we see the Lord coming out of heaven **with** His saints. This is His first appearance to the world. But what takes place before hand? What but the marriage of the Lamb? How can this be celebrated except as the saints are in some way translated from earth to heaven? And will it not occupy some time? Is it a matter which either Christ or His Church would wish to hurry through? Thus if we put the rapture of 1 Thess. iv., and the details of Rev. xix., together there is a clearly implied interval.

There are two statements in Scripture which seem to be in perfect accord with this view of the matter. The Old Testament reminds us that Enoch was translated, and this just prior to the judgment that came on the world in Noah’s day. While St Paul tells us in Colossians iii. 4, that “When Christ, who is our life, shall appear, then shall ye also appear **with** Him in glory.”

How can we appear with Him unless we are first of all caught up to meet Him?

And this also might be mentioned, not as affording absolute proof, but as furnishing certain presumptive evidence. It seems hardly fitting or seemly, hardly according to what we should expect of the Lord, and certainly not in harmony with our own deepest desires—that, at our first meeting, we should see Him in the aspect of a judge. Let us read again the description given of Him in Rev. xix., and then ask ourselves: Is this how we want to see Him **at first**? Surely every heart will say, No, I want to see Him as the Bridegroom—as the One Who loved the Church and gave Himself for it—as the One Who loved **me** and gave Himself for **me**. Can we bear to think then that we are only to see Him first on His way to judgment, as He passes on with His vesture dipped in blood to do His work—His strange work—and can we be content with the thought that no time will be spent in His presence first?

If this is thought to be only conjecture, it is at least conjecture that harmonises with the suggestions of many a passage of Scripture, as well as being in harmony with our own feelings. “I will come again and receive you **unto Myself**,” said our Lord, “that **where I am** there ye may be also.” While the passage in 1 Thessalonians iv. closes with, “So shall we ever be with the Lord.”

But we need not travel beyond the two epistles to the Thessalonians for corroboration of what has been advanced. Chapter v. of the first epistle establishes the fact that the utmost distinction exists between the believer and the world, and it is declared to the Thessalonians **as a company** “that day shall not overtake you as a thief.” And the reason given is, “Ye are **all the children of light**, and the children of the day.” Strange, indeed, would it seem in the face of this to conclude that these children of the light and of the day are to be left in the world until Christ returns to it as judge! and only to be removed from it as the day of judgment bursts upon the scene! And in what sense are we children of the light and of the day if we are going to be left to pass through the world’s darkest night and suffer along with the world the preliminary judgments coming upon it?

But we pass for a moment to the second epistle, chapter ii. which seems to furnish the most conclusive proof of what is here stated. The opening verses read:—

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him; that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

It is universally admitted, we believe, that the last few words should read, "**as that the day of the Lord is now present.**" Consequently we have exactly the same distinction here, as we have before observed, between "the coming of the Lord" and "the day of the Lord," and if only this distinction had been perceived much useless and irrelevant—and sometimes **irreverent**—talk about the apostle's mistake and the Thessalonians' misunderstandings would have been avoided. When it is seen that the coming (or presence) of the Lord relates to one thing, and "the day of the Lord" to another, it becomes clear that the apostle did not make any mistake whatever, and that any misconception on the part of the believers at Thessalonica (not including what is referred to in chap. iii. 11-12) was due to the fact that the distinction between "the coming of the Lord" for His own, and "the day of the Lord" had not, up to a certain point, been made clear to them.

But is not the distinction made absolutely clear in the passage before us? The apostle beseeches them by the fact of "the coming of our Lord Jesus Christ, and by our gathering together unto Him," not to think that the day of the Lord is present. Which means, if words mean anything, that this day could not arrive until the other event had taken place. One thing is perfectly clear, therefore, viz., the day of the Lord cannot be present while the Church is here, for it cannot take place until the event described in the first epistle, chap. iv. 15-17, viz., "our gathering together unto Him," is an accomplished fact.

It may be mentioned in further proof of this distinction to which we have referred between "the coming of the Lord" and "the day of the Lord," that (1) In regard to the latter, the inspired apostle distinctly affirms that certain events must come to pass before it takes place. We have already seen that one of these events is the coming of Christ and our gathering together unto Him. But he proceeds to mention two other events, viz., the apostasy, and the revelation of the man of sin (v. 3). On the other hand, with regard to the coming the exact opposite is the case, and not a single event is ever placed by Scripture between us and it.



The second fact is that the whole character of the scene presented to us from chapter vi. of The Revelation onward is in complete contrast to this present dispensation of grace—the Church period—and portrays a distinct era. The judgments recorded as occurring under the seals, trumpets and vials may form part of the day of the Lord, and the Great Tribulation occurs during this period. In any case, they indicate a change of dispensation.

The **day** of the Lord is a **period**. And it is a lengthened period, and not a day of 24 hours. It is well that the language with reference to it should be carefully noted. “The day of the Lord so cometh.” “The day of the Lord is now present,” etc. The attention is fixed upon a “day,” and upon certain events that will mark it. Whereas Scripture fixes the attention of the believer not upon any earthly event, but upon the “coming”—“the presence”—of a Person, “Who died for us, that whether we wake or sleep, **we should live together with Him.**”

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“Christ bore all that we deserved, and now we get all that He deserves. He took our place that we might have His. God judged Him for all that He knew us to be, that He might love us according to all that He knows Christ to be. We have come to an end in Christ’s death, that we might be loved in the Son, and according to all He is. Oh, how wondrous to see ourselves in Christ! All our progress is in entering more into this.”

“As to the testing of which you speak, it is sure to come, but if it finds you in His presence and depending upon Him, it will be gain instead of loss. We have to learn that we are dependent upon Christ for everything ‘Apart from Me ye can do nothing.’ Trust in God can only come as the result of knowing our own weakness and sinfulness and **abiding in Christ**. Desiring nothing apart from Him, **our life linked** with His—His grace, His strength, flowing through us.”

“Often we have to labour without seeing any fruit. For that we have to wait. Yet we have the promise ‘He that goeth forth and **weepeth** bearing precious seed, shall doubtless come again with rejoicing bringing his **sheaves** with him.’ It is **precious seed** we sow, for it is God’s own truth. And just as the farmer sows the seed and has to wait many months for the harvest, so it is in the spiritual world. We may leave results to God. Our part is to sow the seed.”

## The Steps of Abraham.

(Genesis 13.)

*Continued.*

By HERBERT R. FRANCIS.

### THE STEP OF SEPARATION.

The worldly-minded Lot looks out for his chance to gain his desires. Abram and Lot must separate. The world and the Church cannot walk together. True, Satan's aim is to bring together what God has separated. Lot chose his possession, Abram could wait till God chose for him. Lot got what he wanted, he had his way, he did not wait on God, he was on a downward path of self-will, though a servant of God. The step that Abram took was by faith, and though faith is often kept waiting, in the end it is rewarded. "After that Lot was separated from him." Note these words, they are significant. It is now time for God to act for His waiting servant. "Lift up now thine eyes;" is the direction given by God to him. Lot got just what he wanted; Abram got what God had to give, which could only be measured by the four points of the compass. He was to look from where he was, on and on; the promise could not be measured; "all you can see," and what you cannot see, in the boundless riches of His grace, all is yours. Oh, to step out into it! Oh, to make it ours! The Christ of God is ours, His wealth is ours, His riches ours, for He is ours—why do we live on a shilling a day when we might command the stores of His fulness even now? It glorifies Him that we should draw upon that fulness; He has left us here to walk in the path of faith, and live in the enjoyment of His provision till faith is not needed, and we are in His presence.

There is one step more for faithful Abram. He is commanded to "walk through the land." He is to take possession of the land thus given. We are reminded of that promise to Joshua, "Every place that the soles of your feet tread upon shall be yours." Though the land is promised, Abram is to take full possession of it. Our blessed Lord gives, but we have to put out the hand to **take**. This is true from the very commencement of our Christian course. He gave **Himself** a ransom for sin, all that He is. Our part is simply to accept God's gift. All the unfoldings of His grace, like Himself, must be taken by faith; thus He is made unto us wisdom, righteousness, sanctification, and redemption. Every child of God possesses the Lord as Master, "Ye call me Master and Lord, and ye say well, for so I am"—on the other hand, He

possesses us. The conflict is often great in the believer's experience as to how much we will give Him, and until there is a surrender of all, spirit, soul, and body, there is no full blessing to the soul.

"Walk through the land." There would be many a hill to climb, many a valley to pass through, many a river to ford, many a glorious prospect to encourage the fainting spirit of Abram. Is it not so with us? Not only have we to pass through the land, but it is a journey of faith. We are to step out—to walk with God. Never were sweeter words spoken to a very undeserving man than were those uttered to the Elder Son (Luke xv.), "Son, thou art ever with Me, and all that I have is thine."

Now we have Abram as a pattern. Ah, but he failed. We need a better than Abram, even Christ; "He hath left us an example that we should follow.

### His Steps."

His was a path of perfect obedience to the will of His Father, He never failed, He never chose His own will, He walked by faith.

Had He weary days and nights of solitude, had He even scarcity of food, or none? He murmured not; "Thy will be done," was His motto, though His divine will could have made it possible for ample provision being made for Him. Even when the enemy said, "command that these stones be made bread," He endured those weeks of hunger in perfect obedience to the will of His Father.

The fierce temptation was great, second only to the trial of the cross, yet He endured. True, there was the golden light of "the joy that was set before Him;" He suffered, but He saw the end. He could say, "I do always the things that please Him."

Are we even aiming at this? This is our pattern. Do we make it our aim to be "well pleasing unto Him" (2 Cor. v. 9, R.V.) To please Him by our worthy walk each day of our pilgrimage, but brings us nearer to the next step for which we wait, when He shall come and glory shall dawn.

"And He hath said, 'How beautiful the feet'  
The 'feet' so weary, travel-stained, and worn—  
The 'feet' that humbly, patiently have borne  
The toilsome way, the pressure, and the heat.

"The 'feet,' not hasting on with wingèd might,  
Nor strong to trample down the opposing foe;  
So lowly and so human, they must go  
By painful steps to scale the mountain height.

"With weary human 'feet' He, day by day,  
Once trod this earth to work His acts of love;  
And every step is chronicled above,  
His servants take to follow in His way."

## Living Christians.

### FOUR ADDRESSES ON THEIR LIFE, POSITION, POWER, AND JOY.

No. I.—THEIR LIFE—Continued.

By Dr A. T. SCHOFIELD.

Brother Lawrence, who was cook in a monastery in Paris, tells us that when he was harassed in the kitchen with a large dinner, he felt and enjoyed the presence of God more than when kneeling at the altar in church. We "**go in and out and find pasture,**" for we never go from God, in fact, it is Christ who doubles all our pleasures, as well as halves all our sorrows. The first sign (John ii, 11) of His presence is discerned in the new taste in the wine of our joy; the second (John iv. 54) in the drying of our tears, the "sweetening of every bitter cup." Wherever we go, we cannot go far from Him if He possesses the heart, and we shall always be near enough to be guided by His eye. The mere mechanical restraint of laws, largely of our own making, (only a small minority being found in the Word of God), is replaced by the quick intelligence of the affections of the new nature.

It is hard, however, for those brought up within four comfortable high walls, within which all "is right," and outside which all "is wrong;" requiring no exercise of spiritual intelligence, no activity of Christian life, to find these external safeguards vanish away, when they realise for the first time, that they are not under law, but under grace.

#### The Personal Knowledge of God.

How then do I get this love in my heart that can alone lead to liberty?

It is by the personal knowledge of God. There are but two sorts of knowledge, the personal and the relative, or first and second-hand knowledge. Most Christians are content with relative knowledge of their Father, and like Anglo-Indian children, they know they have a father in a far-off country whom they have never seen, and whom they do not personally know, but of whom they know a great deal from letters that he has sent them. Philip had lived with Christ for years, and we should have said that he knew Him, but all he knew was about Him, and Christ He did

not yet know : " **Have I been so long time with you, and yet hast thou not known me, Philip?**"

All deep personal knowledge of God is given us through Christ, according to the words in S. Matthew xi. 27, 28 : " **Neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest.**" With the personal knowledge the burden goes, the chain goes: nothing is left but love, and the blessed law of liberty.

I can but repeat a story here that I have told elsewhere, for I know no better instance of the result of personal knowledge. The only daughter of a king of Attica was in love with Hercules whom she declared was a god. " O Iole," they asked, " how do you know that Hercules is a god?" The usual answer would be to refer to the wonderful works he had done, but she had a personal knowledge which had changed her life, and her answer therefore was: "Because I was **content** the moment my eyes rested on him, he **conquered** whether he sat, or walked, or stood." To be " content " and to be " conquered " are the two results that always follow the personal knowledge of God. There are only two sorts of Christians, those who are satisfied, and those who are not; and it is only the former who can be used with power by God in the present day.

### Content and Conquered.

We begin perhaps now to see that the subject I have chosen is selected on account of its practical value in the Christian life; for in fact it is at the bottom of all Christian progress.

Observe, we have not only to be content, but conquered; for it is the one who has been conquered and none other, who is the bondslave of God, and the freed man of Christ. It is such an one and none other, who can speak and do as he that " **shall be judged by the law of liberty,**" which is the law of love; for such liberty never leads to licence, but on the contrary is the source of true holiness. " **For this is the love of God, that we keep His commandments, and His commandments are not grievous.**" (1 John v. 3.)

How then is this personal knowledge which works such wonders to be obtained? By waiting upon God, for to know Him is to love Him, as we shall see if we compare Isaiah lxiv. 4, with 1 Corinthians ii. 9. The first passage reads: " **Which (God) worketh for him that waiteth for Him;**" the other, " **which God**

prepared for them that love Him ;” showing that waiting leads to and is practically equivalent to loving.

By this law then—so speak ye and so do as they that shall be judged by the law of Christ—we are to speak with love, with reverence and praise ; and when we do so speak and the fragrance ascends to God, just as it was recorded that no such spices reached Solomon as those the Queen of Sheba brought, so is it true that there is no fragrance in heaven like that yielded by consecrated hearts. “ **And so do,**” simply means that the power and the source of all my lifework in caring for my fellowmen is to be nothing less than the love of God.

### Judged by the Law of Liberty.

It is written that we are to be “ judged by the law of liberty.” Now as I have endeavoured to show, the law of liberty takes primary account of motive. We may indeed fail in many details and actions, but it is the motive that is judged in the law of liberty. This we see most beautifully illustrated in Acts xxiii. 11. “ **And the night following, the Lord stood by him and said, Be of good cheer, Paul, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.**” This is a wonderful scene, and one which will encourage every servant of God, for we all make far worse mistakes than those the beloved apostle made on this occasion. There can be no doubt that he should not have called the high priest a “ **whited sepulchre,**” nor declared himself at such a time as “ **a Pharisee and the son of a Pharisee ;**” and when he found himself in prison on the next night, we are not surprised to find that no songs arose to heaven, or that no jailor was converted. Nevertheless we have this record : “ **And the night following the Lord stood by me.**” Observe, it was not when his heart was full of praise, as at Philippi with Silas by his side, but when lonely and depressed in the prison cell at Jerusalem, that his Master put His hand upon His slave’s shoulder and said : “ **Be of good cheer, Paul.**” No upbraiding, as we might expect, no allusion to the failure, but a judgment and a recognition that what Paul had done on that occasion was according to the law of liberty.

### Three Needed Warnings.

I close with three warnings which serve to maintain the balance of truth. As I have observed, under the mechanical restraint of law, respectability at any rate is assured ; and on the other hand,

if freed from this legality, the heart is often so deceptive, and the devil is so active in stirring up the flesh within us, that even the grace of God can be turned into lasciviousness. I would therefore specially note the three warnings that are given us in the Word of God against the abuse of the law of liberty.

The first is found in Galatians v. 13, "**For ye brethren were called for freedom, only use not your freedom for an occasion to the flesh, but through love be servants one to another.**" There is therefore to be no **license** in my liberty.

The next is 1 Corinthians viii. 9, "**Take heed lest by any means this liberty of yours become a stumbling block to the weak.**" There is therefore to be no **offence** in my liberty.

The third is in 1 Peter ii. 16, "**Not using your freedom for a cloak of wickedness, but as bond-servants of God.**" There is therefore to be no **sin** in my liberty.

As a final motto wherewith to close, I would refer you to Romans xiv. 22, "**Happy is he that judgeth not himself in that which he approveth;**" in other words, I am never to do what I believe to be wrong. It is possible the matter in question may not be wrong in itself, but if it seem wrong to me, I may not do it; I may seek to get my conscience further enlightened and instructed by the Word of God, but I am never to do violence to my own conscience.

May God give us all to understand better the glorious liberty of the children of God, and so stand fast in it, that we may be better equipped for the service of our fellow men.

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"Love makes a big heart, but knowledge often makes only a big head."

"They who do nothing are in the readiest way to do that which is worse than nothing."

"I would earnestly press you and myself to be followers of those who have been followers of Christ; to aim at a life of self-denial; to renounce self-will, and to guard against self-wisdom. The less we have to do with the world the better; and even in conversing with our brethren, we have been, and unless we watch and pray shall often be, ensnared. Time is precious, and opportunities once gone are gone forever. Be closely waiting upon God in humble, secret, fervent, prayer. The treasures of wisdom and knowledge are in His hands; and He gives bountifully, without upbraiding."—

## Studies in Isaiah.

### Chapter IX.—Continued.

In our prophet we do not see heaven or hell; but have Israel and the earth alone in view; yet here we have pictures provided of those unseen verities. Jesus, owned by that nation brings in, as says another prophet (Daniel ix. 24) "everlasting righteousness"—does that mean then that all even in **Israel** is absolutely good, and that consequently there is nothing in her land to speak of, and to be an everlasting testimony to the awful severity of God? Far from it, for even then and there is there that which serves the Lord Jesus for a picture of eternal terrors in the "worm that never dies and the fire that is never quenched" (see Isaiah chapter lxvi. 24). Perfection then does not consist in annihilating evil by the display of irresistible force; nor in the reversal of the basic laws of man's being, which consists in such freedom of will as involves responsibility as is not shared by the brutes, but in making of every existent thing of some **good**—of some service—in displaying some glory in God: **every** intelligent creature thus finally becomes a "vessel" either to honour or to dishonour: and **this** is the best that is **possible** for all.

These questions are beyond controversy very awe-ful, but the words of that blessed One, the Lord Jesus—so tender, so gracious, so quick to soothe grief, and allay the fear of the penitent as He ever was—are also very awe-ful when He speaks on this solemn theme: for it is better, He says, to enter into life maimed than being whole "to be cast into Gehenna, into the fire that never shall be quenched, where the worm dieth not and the fire is not quenched" (Mark ix.): Could anything exceed the solemnity of this?

He then is the Father of Eternity making all things in heaven, in earth, and under the earth to cry, by their very **being**, "Blessing, and honour, and glory, and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever."

The last name is "Prince of Peace." Precisely in the same way as He is the Father of Eternity so, do I judge, is He the Prince of Peace—that is, He is the Author of, and maintains conditions that involve everlasting unbroken peace. Yet if the claim of Jesus to be the Messiah rests on His introduction of peace, does not every war that has since made our poor earth a very shambles deny that claim?



See then how important it is to discern that we are not dealing now with His coming as the Babe in Bethlehem, which was, as we have seen, prior even to the **first** verse of our chapter. Nearly nineteen centuries have elapsed between verses 2 and 3, and we are now looking forward to that day when Israel shall hail Him in all these sweet and precious characters, and when the Church having witnessed (and, alas, having grievously failed as a witness), He comes in power, bringing peace with Him. Clearly did He foresee the result of His first coming in grace and truth, and His rejection; for had He said, "I am now come to give perfect peace on earth everywhere," what would then have become of His claims in view of what has followed, and that we see before our eyes to-day? But rejected, He foretells the result of that rejection. He does not indeed actively send war, as ambitious men like Alexander, Caesar, Buonaparte, and those who instigated the present conflict have done; but He becomes a dividing issue. The hatred and the love of the heart of man ever clash as to His Person. Refused, He is despised and hated; accepted, He becomes the One altogether lovely. As to Him, light conflicts with darkness, truth with falsehood, good with evil—nor can there ever be truce or armistice between them.

But when He comes in power and great glory, even then He shall first reign as David, putting down all opposition by force, "breaking in pieces the oppressor," till all things that offend being thus cast out of His Kingdom, He reigns as Solomon bringing in the peace that that name carries in it, to the people by righteousness. Then shall He indeed assume His title Prince of Peace.

Can we avoid thinking of the present state of affairs in connection with this most attractive Name? There have been wars in Christendom before—Europe has been devastated by contending "Christian" armies before this; but this present conflict, affecting **all** the professing Christian nations is of such unparalleled violence—so infinitely beyond anything that has preceded, involving the loftiest heights of the air, the whole breadth of earth, and the depths of the sea—that it may well be the **last** evidence of the utter failure of that testimony to Christ among the Gentiles, "By this shall all men know that ye are my disciples if ye have **love** one to another." Oh, does not everything cry aloud for the **Prince of Peace**?

Having seated Messiah upon His throne, our prophecy follows Him there. His kingdom ever grows: the peace that characterises it ever extends. Indeed, being divine, this is inevitable,

for nothing that is of God can possibly stagnate. Stagnation is the mark of death: growth is the surest evidence of life. Stagnant water we call "dead" water; while the running waters of a spring are termed in Scripture "living." So those "still waters" of Psalm xxiii., beside which the divine Shepherd leads His flock, are not "still" in the sense of being "stagnant" or dead; but stilling, quieting, soothing, restful waters; which, by their rippling melody give calm to the fretted spirit. So, as the rosebud is perfect in its loveliness and odour, yet grows and develops into the perfect flower, the Child Jesus was surely perfect, as a child, and because thus perfect, He **grew** in favour with God and man (Luke ii. 52), from perfect childhood to perfect manhood. So with His kingdom, of its **increase** there is "no end."

"The zeal of Jehovah Tzebaoth will effect this." The word here rendered "zeal" is more frequently rendered "jealousy;" its root signifies to be red-hot as glowing fire, and as Delitsch says, "is one of the deepest of Old Testament ideas, and one of the most fruitful in relation to the work of reconciliation. It is two-sided: the fire of love has for its obverse the fire of wrath." Now, we have a very direct and personal interest in this; it was indeed to Israel that it was said, "For Jehovah thy God is a consuming fire, even a jealous God" (Deut. iv. 24); but it is one of our own writers who now says to us, "For **our** God also" (as it correctly reads, that is, not only Israel's God, but the Christian's God) "is a consuming fire" (Heb. xii. 29).

Through all dispensations God is burning with jealousy for just one object—the glory of His beloved Son in whom is all His delight. Let that poor nation of Israel, so long under the rod for the crucifixion of that Son, but return to Him, and at once the zeal of **wrath** becomes the zeal of **love**, and shall bring it to the head of the nations of the earth. Let one poor, sinful Gentile but give Him, the Lord Jesus, the adoring confidence of his heart, and at once wrath no longer abides on him (John iii. 36), but that same zeal of love enwraps **him** as embraces the Son Himself. But on the other hand, let the professed people of God—those nations that have taken the Name of Christ; and call themselves the "Christian nations"—turn **from** His Son, make little of **Him**, derogate **His** Person and **His** work (as alas, they have done) and the zeal of God burns—the hand of God is heavy upon them as indeed it is to-day, in calamities of war, famine and pestilence; but all works to His final fixed purpose: to bring the Messiah to that Throne, here foretold.

Thus the zeal of Jehovah burns to bring the once-despised Jesus to the rule of heaven and earth—till “ every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.” “ Blessed are all they who put their trust in Him.”

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## The Atonement.

### ARTICLE IV.

In the death of Christ two things are displayed—the righteousness of God and the love of God. Righteousness, in that sin is judged and the penalty borne—love, “ in that while we were yet sinners Christ died for us.” We cannot separate the two, nor will either the one or the other suffice for both. These are the two main subjects of the first eight chapters of the Epistle to the Romans. Before anything is said of love we have righteousness. “Therein (in the gospel) is righteousness of God revealed” (Chapter i. 17), and this word, repeated over and over again up to the end of Chapter iii., becomes the key note in the summing up of verse 26, “ **To declare, I say, at this time His righteousness : that He might be just, and the justifier of Him which believeth in Jesus.**” Where is this justice seen? In the death of Christ. His blood is the standing witness to God’s righteousness. Thus two things are established—God is just and yet He is the Justifier of those who believe.

But next, that same death also commends God’s love to us. The At-one-ment is something more than a legal righteousness, for in it there is that which produces a moral transformation. Only a revelation of God’s love could effect this, and so we read, “ **God commendeth His love towards us in that while we were yet sinners Christ died for us.**” For sin raises two questions; one, legal, the other, moral. A man may commit a theft, and suffer the penalty at the hands of the law; but having suffered it, and the law being vindicated, he may come out of prison as hardened a thief as he entered it. In meeting the question of sin, God has done more than meet the penalty; He has given man a new motive to love Him and to do right. This is the glory of the Atonement—not only is the law vindicated, and justice satisfied, because the penalty is inflicted, but love to the offender has been displayed.

In this way the sinner can indeed be At-one with God. Love and righteousness together satisfy both conscience and heart. Nor is it love at the expense of holiness, but "mercy and truth are met together; righteousness and peace have kissed each other." In such words as "Just and the Justifier;" "Faithful and just to forgive," and in an offering that was "without spot," and fully reached to God's own nature, and gave Him all He wanted—the conscience finds present and perfect rest. Nothing more is required beyond what Christ offered to God and endured at the hands of God on our account. And all this becomes the display, at the same time, of a love that could not be excelled, and which commends itself in the highest degree to the heart of man. For the sinner learns that the One delivered for his offences was none other than God's own Son—the One ever in the bosom of the Father; and who became Man for this very purpose. This gives him a deeper sense of his own sinfulness and also a deeper abhorrence of sin; and at the same time a truer apprehension of the character of the God with Whom he has to do.

There are, of course, other scriptures which refer to Christ's work on the Cross, but we believe the main features of that work are covered by the passages already cited, and while others would confirm what has been advanced, they would not necessarily throw any further light upon the subject. It may be well, therefore to try and sum up the results of our enquiry.

1. There stands out, in passage after passage, with the utmost clearness, one pregnant fact: viz., that, Christ suffered at the hands of God. Again and again we are called to witness God afflicting Him. This is implied in Lev. xvi., in the carcase of the sin offering being consumed outside the camp; it is spoken of in Ps. xxii. and Isa. liii., in terms which cannot be mistaken; such as, "It pleased the Lord to bruise Him, He hath put Him to grief," "Thou hast brought Me into the dust of death," and is further indicated in the New Testament by such expressions as "Delivered for our offences," "made Him to be sin," "made a curse," "By Whose stripes ye were healed," "Christ also hath once suffered for sins, the just for the unjust."

The last two statements (cited for the first time) prove that Atonement involved more than sorrow on account of sin. "Stripes" indicate something passing from one to another. And while it would be an egregious blunder to be too literal, it is equal folly to rob words of all their suggestiveness. Christ bearing judgment—the judgment of sin—at the hands of God is therefore

of the very essence of Atonement. We may safely believe that Christ knew more about the nature of the ordeal through which He had to pass, than anyone else, and on the eve of it He selects these words from the Old Testament as referring to Himself: "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." That the "I" here refers to Jehovah cannot be doubted, for the context reads, "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of Hosts" (Zech. xiii. 7).

2. A most important feature of the case is this: Atonement is, first of all, a question of **sin** and not of the sinner. This is of all consequence and, if apprehended, would help to clear away many difficulties. There are those who seem to regard the matter from the standpoint of the sinner instead of from that of **sin**, and their judgment becomes warped in consequence. There surely can be no difficulty in deciding what sin, in the abstract, deserves at the hands of God. So distinct, in the first instance, are the two—sin and the sinner—that there is an aspect of Christ's work which is effectual even if not a single sinner is saved. When it is declared that He "appeared to put away sin by the sacrifice of Himself," such a statement does not necessarily involve the salvation of the sinner at all, but leaves out of count, whether man avails himself of such a sacrifice or not. To go back to the type, the blood carried into the holiest on the day of Atonement put **sin** out of God's sight; but it was not this of itself which saved Israel. The confession of **sins**, and the laying of them upon the head of the live goat alone availed for individuals, though the blood carried into God's presence formed the basis of all.

If we ask ourselves the question, what must be involved in Atonement for **sin**\*, all difficulties as to Christ bearing God's wrath, and as regards punishment, etc., disappear. To suppose that God is not angry with sin, and will not finally punish it, is to miss the mark altogether. If, then, He made Christ "to be **sin** for us," can it mean anything else but that the full consequences of sin came upon Him? The wrath of God is only finally upon the sinner because he refuses to forsake sin (Eph. v. 6; Col. vii. 6; Rom. ii. 8-9), and accept God's provision.

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\*No one will suppose it is meant that sin itself is ever reconciled to God—we speak of Atonement under this head solely in connection with the work done.

3. From the Scriptures we have considered, it seems to us that the doctrine of **substitution** is clearly established. Some have taught that Christ died **for** us, but not **in our stead**. But in what way could dying in our stead have been expressed more forcibly than by such expressions as “made Him to be **sin** for us:” “made a **curse** for us?” If Christ’s death had meant no more than His dying to show God’s love to the world there would not have been any need to use such expressions as these. And when we add to such words as “sin” and “curse” our Lord’s own utterance on the Cross, “Why hast Thou forsaken Me?” can we be any longer in doubt that He was indeed our Substitute? **in every sense** taking our place; **in every way** in our stead—“delivered for our offences”—and **to the full** bearing sin’s penalty. God dealing with Him instead of with us.

4. Has it not become also clear, as the various passages relating to the Atonement have come before us, that there are two parts to the work of Christ? There is God’s part, that which He found for Himself, and there is that which faith may appropriate. The blood carried into the holiest was primarily for God—sprinkled **upon** His throne and **before** it. It formed the basis of Israel’s blessing, and without it there could have been none. Nevertheless it was God’s part. Thus the first of the two goats was called the Lord’s lot; and this illustrates the New Testament doctrine of propitiation. It is in connection with the other goat we see **substitution**. Propitiation is, that God can righteously regard with favour the one that comes to Him through Christ. “Whom God hath set forth a propitiation (a propitiatory) **in His blood** through faith.” God’s righteousness is no longer against the believer, it justifies him. The blood is before God in all its value. But Christ also died in the stead of the sinner, and this is **Substitution**.

But (2) there is a second way in which the work of Atonement assumes a double aspect, and this has been repeatedly brought to light as we have pursued our study. There is that which Christ offered **to** God, and there is also what He had to bear from God, i.e., at God’s hands. These two facts meet in the one atoning death of Christ. In the type the burnt offering ascended to God as a sweet savour; while the sin offering was consumed outside the camp, and is never spoken of as a sweet savour. So in the historical account of the Cross, Christ is forsaken, and yet He refers to His death as a proof of His love to God and in fulfilment of His commands. While in the epistles, on

the one hand, we read that He was "once offered to bear the sins of many;" that He was "delivered for our offences;" "suffered the just for the unjust;" while on the other, He offered Himself without spot to God, and as a "sweet smelling savour." From all this we learn that only a sacrifice which was sufficient for God could be sufficient for us. What rest and peace it gives to know that the One who did die in our stead was at the same time in every way what God required and perfectly acceptable to Him. In other words, from the very place of the poured out judgment of God upon sin there ascended to Him all the fragrance of the worthiness of the Sin Bearer. The very fire of judgment only brought out that fragrance in richer and rarer measure. And the extent of the Atonement is only measured by the perfection of Him who accomplished it, and by all that He is to God. Sin was put away. God's abhorrence of it was fully expressed in judgment upon a spotless victim—and that victim His own Son—and in place of sin, all the love, obedience, and devotedness of the heart of Christ were exhibited. And God is willing that man should avail himself of all this—whether he does so, is, of course, another question.

5. And this leads us to the climax of all, viz., that the real At-one-ment—the reconciliation—is in Christ Himself—on the ground of His death, of course, but, still, in Himself. We have to bear in mind here that the word Atonement, like other words, has changed its meaning. We commonly use it now to denote the work of Christ, but when the A.V. was made it denoted the result rather than the work itself—the At-one-ment. And verse 10 of Lev. xvi., shows clearly enough that Atonement was not accomplished without the **live** goat. This does not mean, of course that Atonement was accomplished by Christ's life on earth, as some would teach, for the simple reason that the other goat had to be killed first, and the live goat would have been of no avail apart from the death of the other—but it does point to the fact that At-one-ment—or to use a modern phrase closely akin to it—reconciliation—is in the life of the One who died—in other words, in Christ as He now is before God in **resurrection**. Apart from resurrection there can be no Atonement.

The verse referred to runs as follows: "But the goat on which the lot fell to be the scapegoat, **shall be presented alive before the Lord**, to make an atonement with him, and let him go for a scapegoat into the wilderness." There is no correspondence between the latter part of this statement and the present position

of Christ. We must remember the law did not give us "the very image of the things," but the point is, the At-one-ment was effected by the live goat, in conjunction with the slain one. The whole proceedings of that day were necessary, but have we not a lesson to learn from the special mention of this live goat, and it surely is that it required both it and the blood of the slain goat to make at-one-ment. We seem to have foreshadowed here the two aspects of reconciliation presented to us in the New Testament. In Romans v. 10, the enmity in us is removed as we come to appreciate the sacrifice God has made in the death of His Son, and the love expressed therein. That death too removing everything in us obnoxious to God. But in 2 Cor. v. 17-21, there is a further thought, we are made in Christ all that God approves—a new creation, old things passed away and all things become new, and all things of God, "Who hath reconciled us to Himself by Jesus Christ." In other words, in and through the death of Christ we see God to be all that the renewed mind desires He should be—and so we joy in God. While in Christ, the One Who died but is now risen, God has made us all that He wants us to be. These two aspects meet in the Parable of the Prodigal Son. The welcome the returning son received surely removed all ill-feeling—all doubt and misgiving—in him, if any remained. It met his side. The embrace and the kiss gave him new thoughts of his father. But that was only one side. There was the Father's side as well. He must be made all that the father wished him to be—and the ring and shoes, and best robe did this. The greeting and the robing together accomplished perfect at-one-ment. And this was expressed in the feasting. Father and son were alike merry, and together they fed upon the fatted calf.

*(To be continued.)*

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"Modern philosophy and all the present movements, social, political, religious, tend to deify humanity and prepare the way for the Antichrist. The new theology has permeated all the great orthodox denominations and the favourite theme is "Live up to the ideal of your own divinity." And where there is a shrinking from going so far as this, still the emphasis is put on service and right-living instead of **redemption** through the Blood of the Lamb as the foundation of a right relation with God."—*I. R. Dean.*



# The Faith and The Flock

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## Shipwrecked: or "Driven Up and Down in Adria."

By R.E.

"And we being exceedingly tossed with a tempest"—Acts xxvii. 18

"All Thy waves and Thy billows are gone over me"—Ps. xlii. 7.

There are, no doubt, times when shipwreck not only threatens us, but becomes our experience. We believe this experience to be very real in some lives, but it takes many forms, and affects us in many ways. It may relate to health, or fortune, or reputation, or to our spiritual experience. It is a time when, to use the expressive phrase of our narrative (Acts xxvii), we are "exceedingly tossed with a tempest." And when neither "sun nor stars" in many days appear. We have the feeling of being baffled, forsaken, overwhelmed, often stunned. Whatever form the shipwreck may take it is always a supreme crisis in our life.

1. Often it happens **on the way to some desired haven**. Paul had earnestly desired to see Rome (Acts xix. 21; Rom. xv. 23-4), "Having a great desire these many years to come unto you," is the language in which, on one occasion, he expressed that longing. And though he is not reaching his destination quite in the way he had intended or expected, he is, nevertheless, on his way thither.

So with ourselves. The storm will often burst—the shipwreck will overtake us—just as we seem on the high road to a success, an achievement, or to a goal of some kind we hope to attain.

Shipwreck does not necessarily mean **complete** disaster, **irretrievable** ruin, though it may mean the loss of certain things we hoped to have retained and perhaps thought indispensable. In Paul's case there was the loss of the ship and all it contained, but of no man's life. But there is gain as well as loss.

2. The shipwreck came to Paul **after a long term of discipline in prison**. For two years he had been detained at Cæsarea. How varied the experiences through which he was called to pass! The quiet and seclusion of Cæsarea stand out in bold relief from the commotion, excitement, and dangers of the storm at sea. But

it was in the shipwreck that the discipline and experiences of prison life reached their climax. And such experiences were also a preparation for it. How often we are taken aside before some great crisis. How frequently there is the stillness before the storm; during which some message reaches us and by which we are fortified against all that is to follow. In prison it was that Paul received that Divine communication: "**Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.**" Amidst the wild hurricane of the storm, as they were "driven up and down in Adria," when "no small tempest lay on them," and "all hope that they would be saved," was taken away, these words must have often come to mind and strengthened the conviction that ultimate deliverance would be given.

3. **Shipwreck may come towards the end of our career.** Paul's journeys and labours were almost over, his course was nearly run, his last witness was about to be borne, and Satan would, if possible, prevent the great Apostle of the Gentiles ever reaching the seat of the world's government, there to testify of the world's Saviour. In the whole course of our experience there may be troubles and difficulties, disappointments and set-backs of various kinds, but the shipwreck experience comes, perhaps, but once, and it is like no other. It is an **accumulation** of distresses, in the midst of which we need all our past experiences to help us, all our powers of navigation to enable us to keep afloat, all our courage and all our hope. We have to endure as seeing Him Who is invisible.

4. It may be noticed that though one of the greatest of saints, and most devoted of servants, and also an apostle, Paul was not exempted from this ordeal. We may be inclined to ask, Why did not God see fit to spare one who had served him so faithfully, so long, and so successfully, and who had already been through so much, and save him from this catastrophe? God meant Paul to reach Rome. From one point of view, He was sending him. Why did He not then provide the best and most comfortable means of transporting him thither? How different God's ways are from ours! Instead of doing what we might have expected the very opposite seems to have happened. Paul is allowed to go as a prisoner, and he seems to be the mere sport of circumstances. When he admonished those in charge and warned them that the voyage would be with "hurt and much damage," we read: "Nevertheless the centurion believed the master and the owner of the ship, more than these things which were spoken by Paul." And so the

ship is allowed to proceed according to the caprice of man, and the disasters predicted all follow as a consequence. "Why," we may ask again, "was this man, who on other occasions could work miracles, and who even presently was to work them, not allowed by the exercise of miraculous power to overrule the decision of the master or avert the storm? Nay, why did God permit the storm?"

To fully discuss these questions would carry us too far, but this one thing stands out with perfect clearness, that it is not always part of God's ways to save His people (He did not save even an apostle), from the ordinary and natural consequences of either their own or other people's acts. His way seems rather to overrule ordinary conditions, and manifest Himself in them, either by sustaining grace or delivering power. Thus we gain a deeper knowledge of Him than would be the case if He spared us all trial and vicissitude. And this fact, while it does not do away with faith, necessitates ordinary foresight, and calls into exercise the various powers with which the Creator has endowed us. It is **never** right to say, "If a thing is going to happen, it will happen, and if it is not to be, it will not be." Such conclusions are false in every way—false to ourselves, false to God, false to the common experience of life. Paul gave the captain of the vessel and the centurion good advice, which, if they had followed, the consequent "hurt and much damage" would have been avoided. It was not taken, and this want of wisdom and foresight was soon brought home to everybody by some very hard facts.

Another instance of the same kind is furnished by the narrative. Not only had Paul been told that he must be brought before Cæsar, but it was added, "God hath given thee all them that sail with thee." And he tells the assembled company, "there shall be no loss of any man's life among you, but of the ship." Yet when the shipmen were about to flee out of the ship, under colour as though they would have cast anchors, Paul said to the centurion and to the soldiers, "**Except these abide in the ship, ye cannot be saved.**" Then the soldiers cut off the ropes of the boat, and let her fall off." How far removed was Paul's mind from fatalism. He did not argue, I am to reach Rome, this is part of God's purpose, and the lives of all have been given me, and therefore I need take no account of anything, no matter what happens, it will be just the same. If these sailors leave the ship it does not matter. This was not his way of looking at it. He was no doubt perfectly unshaken as to God's purpose, and perfectly convinced as to his promise, for had he not just declared publicly, "Sirs, be of good cheer; for I be-

lieve God, **that it shall be even as it was told me.**" But this did not blind him to another side, viz., that there are matters which require our attention, and that we cannot afford to neglect them, for God uses means.

5. May we not also learn in passing, **that it is possible to be involved in shipwreck through the mistakes of others.** In Paul's case it was not brought about by any misconduct of his, but because his wise counsel was not accepted. He appears helpless. Having proffered his advice he can do no more, and matters are allowed to take their course. Nor is it otherwise in our own case, sometimes. The shipwreck may not always be the direct result of our own actions. But whatever the cause, our consolation may be, that God can make all subserve the highest ends, and bring good out of evil. God's providence and purpose are seen in the end to go hand in hand.

6. Though we are not prepared to say that **shipwreck** (as here described) comes into every life, is it not a very real experience in the history of not a few? There are, undoubtedly, sheltered lives, with few struggles, and disturbed by few storms. With others, how different! and for the sake of any who have passed, or may be passing, through this experience, we would endeavour to set down some of its features.

Often, it is preceded by a calm—"the south wind blew softly." We seem making headway, all seems propitious, the "desired haven" seems almost within sight, then the tempest bursts—Euroclydon is upon us in all its fury. We feel driven before the wind, not knowing what the issue may be. We use the accustomed "helps," but they are unavailing. Some have known what it means to be confronted with a power against which they could not stand. Was not the psalmist in this plight when he uttered the cry: "**When my spirit was overwhelmed within me, then Thou knewest my path.**" All trace to us seems lost, but God knows the way that He takes, even though we may be driven before the winds and waves of circumstance, temptation, or doubt.

Many of the expressions used in connection with this literal shipwreck, are equally descriptive of its spiritual counterpart. In what vivid language is the scene described: "We being exceedingly tossed with a tempest." "And when neither sun nor stars in many days appeared." "Driven up and down in Adria." There is danger from quicksands, rocks, and shoals. More than once something of this experience seems to have come to Jacob. No small tempest lay on him when compelled to flee from home

and go as a stranger into a strange land. Nor was it otherwise on his return, years after, and he learned that Esau was coming to meet him, and with him four hundred men. And surely "sun and stars" did not appear for many days after the reported death of Joseph.

Hezekiah in his sickness knew the meaning of **shipwreck**. Sun and stars are blotted out of his heavens, and he is "exceedingly tossed up and down." In his distress he cried:—

"I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world. . . . I reckoned till morning, that, as a lion, so will He break all my bones; from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me."

Does the reader know anything of "being exceedingly tossed with a tempest?" You seem carried off your feet. The opposing elements are too much for you. There seem dangers on every hand. And in the midst of adverse winds and currents, when the powers against you seem overwhelming, and your frail barque seems likely to founder, have you had to know **in order that you may be fully tested**, what it means for God's conscious support and presence to be withheld? He has not really left you, of course, but His comforts have ceased for the moment—sun and stars do not appear. And then, do you know the weariness of being "driven up and down in Adria?" Oh, the tiresomeness of it all! progress there seems none, you come back to the same point again and again, and are no nearer to your goal after all the tossing, and it seems as if from Adria there is to be no escape!

7. But all is not so aimless or useless as it seems. What are the lessons of the shipwreck? One surely is that **we learn to estimate things at their true value**. We may suffer loss, but we discover that such things after all, are not the **indispensable** things. In the shipwreck which all along we have been using as our illustration many things had to go, but the lives of all were preserved. First, the tackling of the ship was cast out, then other things went overboard; even the wheat was cast into the sea, and lastly, the ship itself went to pieces. Yes, the use of the shipwreck is to lighten us, to enable us to lay aside every weight, to reveal to us what are the hindrances, to show us the **true value** of things. All this, of course, is in relation to the scene we are in, and the journey we are taking, and to the goal that is before us. As the apostle reminds us, "The time is short." And they that buy are to be as those that possessed not. "And

they that use this world as not abusing it " (1 Cor. vii. 30-1). How much tackling and sail we carry that could be dispensed with—and better dispensed with—in **the circumstances**. They are a source of danger and inconvenience, considering the character we are called to bear before the world, and the path in which we are called to walk. That outward show which we prize so much, which ministers to our self-importance; the many things that we think to be useful and a help—are not these the tackling and the sails that the shipwreck deprives us of? And are we not immensely gainers in the highest sense by the loss? As the apostle puts it, "What things were **gain** to **me**, those I counted **loss** for **Christ**." How apt even Christians are to think that some gain is to be got out of worldly advantage, and we are prone to carry all the tackling and sail available. And truly it all looks very fine when there is no Etyrocydon about, but when the storm comes, how much of it has to go by the board! Yet what is essential remains—the life remains; and the life is more than meat, and the body more than raiment. And we come to see that God is supremely occupied with what we **are**—the life—and not with what we have. "There shall be no loss of any man's life among you, but of the ship." "A man's life consisteth not in the abundance of the things which he possesseth."

8. But there are other gains. To Paul it is said, "**And, lo, God hath given thee all them that sail with thee.**" Just as life is of supreme importance, in the first instance (for a man cannot bless others beyond the blessing he has himself received), so it is the lives of others that we are to seek. Apart from the shipwreck, Paul could never have had this supreme honour—that of being the means of the salvation of all on board. He could not have felt the same concern about these people had their lives not been in jeopardy. And we have no doubt that this result—this salvation—though only temporal—was granted in response to his prayers. Perhaps these people never realised they owed their preservation to Paul's presence and to his prayers, any more than the world realises to-day what it owes to the fact of God's people being in it and to their prayers. If eternity reveals all relating to this great war that is just concluded, it will probably be found that prayer availed more than many people think to stem the tide of the enemies' assault and ultimately to end it.

9. Once more. Does not the shipwreck bear witness to God's preserving care and overruling providence, as well as to His method of working? He did not see fit to give His servant a **pleasant** journey to Rome, but He did stand by him, and He gave

him wonderful words of comfort to speak to all on board. Could there be anything more sublime than the picture of that solitary figure in the storm, undismayed, and with words of cheer for everyone? It gives us to see the reason why shipwrecks are allowed—we learn in them all that God can be to us, and all that He can enable us to do and to bear. Paul is able to say to these distressed voyagers, "There shall not an hair fall from the head of any of you." And these words came true. We marvel sometimes at all that is allowed to happen. Does the opposite ever fill us with wonder; viz., what we are spared?

10. And, then, lastly, as we watch through the shipwreck this noble figure of Paul, do we not become conscious of the gain? We see how God can fill a man and use him. When all hope is gone, and the ship is ready to founder, we see Paul standing forth in the midst, serene, and still master of the situation. What words he is enabled to speak! "**There stood by me this night, the angel of God, whose I am, and whom I serve.**" We see him as one who receives direct communications from God; and then shortly after we see him under another aspect—he puts himself in touch with men, beseeching them to take meat, and setting them the example, giving "thanks to God in the presence of them all." "Then were they all of good cheer."

It may not be our lot to go through a shipwreck (metaphorically speaking) in this calm, confident spirit, feeling ourselves master of the situation; and things may happen which we do not care to remember. In the rough and tumble of a shipwreck—to be in a place "where two seas meet"—is not a condition in which one can always manifest great composure, or be very confident as to the issue—but it is the place where we learn our own impotence and nothingness, and, moreover, that God has not forgotten us. It is also true, "So He bringeth them unto their desired haven."

If these experiences belong to any of us at the present time—if "no small tempest lies on us," and much that we valued is disappearing overboard—or if we are experiencing the monotony of being "driven up and down in Adria"—the seeming sport of winds and waves and without progress—let us not forget that Paul did eventually reach Rome, and that on the way, he heard the voice of God amid the storm. And, if there is the same trust and confidence on our part, what God was to him, He will be to us. And the ultimate gain? a richer spiritual experience, and a truer estimate of what is really of value, with the consciousness that that which is highest and best remains, and is more our own than ever.

## Living Christians.

### ARTICLE II.

#### THEIR POSITION.

By Dr A. T. SCHOFIELD.

*“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright; he is my rock and there is no unrighteousness in him.”—Psalm xcii. 12-16.*

It is possible, and I realise it is a point of great importance, that I may speak of the most precious truths in the Word of God in such a way as only to reach our heads; or, that, the Spirit of God giving power, one may speak in such a way that the Word of God reaches the heart. Now in the first case, we may be interested, with several subjects to talk over, feeling that we know a little more than when we came—and that is all; the heart remains the same. But if God's mercy touches our hearts with His most holy Word, we become **changed** men and women—changed, if we are changed at all, in some slight measure more into the likeness of Christ. Why are we here to-day? Not merely for information; we are here because deep down in our hearts, in these dark days, may I say, in these closing days, there is an unspoken, perhaps, but real desire to be more like our Lord. Therefore, as I speak this afternoon on the position of living Christians, you will, I am sure, look to God that the word spoken may reach the heart and not merely the head.

There is a point of interest that I notice in the Bible, and that is that every place we are said to occupy is Christ's before it is ours. He is ever the forerunner in every position in which He puts us; and I have to begin to-day, as I had to do last week, with a paradox, a thing that seems impossible; and that is, being in two places at the same time; but Christ does not ask us to solve this paradox in our experience before He solves it in His own.

In S. John i. 18, we read: **“No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.”** There is no suggestion here that He left the bosom of the Father in order to declare Him, but while He



was in the bosom of His Father, and because He was in it, He could and did declare God on earth. He was in two places at the same time.

In St John iii. 13, we read; "**No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**" But if He came down from heaven He cannot be in heaven? Yes, He can, because He is in two places at the same time. And now comes the marvel, for the same occurs with regard to Christians. The epistle to the Colossians was written to certain people "in Christ, which are at Colosse;" these people were in Christ Jesus and at Colosse; they were in two places at the same time; and if we had been at Colosse we would have seen these men and women walking those streets; and I doubt not, there would have been something about them that would have told us that these were people who were in two places at the same time; for though their bodies were in Colosse, and we had seen them walking in its streets, their spirits were dwelling with Christ in God. Not only was their life hidden there, but they themselves in spirit were there, and were in the presence of God as they walked the streets of Colosse.

I told you last week of a poor monk in the kitchen of a monastery in Paris, who was in the presence of God more consciously when he was cooking dinners than when kneeling before the high altar. I am here speaking of no difficult truths of mysticism, but of the simple position of every Christian man and woman. Whether we know it or not, is another thing; whether we enjoy it or not, is, indeed, the secret of our power or weakness; but if we do realise this, then however dull our little house, however black our street may be where we live, however narrow and warped and cramped and pinched our circumstances may be, they will never feel narrow nor pinched again, because our spirit's home is in the glories of our Father's house.

In John xiii. 13, John himself was in the place of power, for his head was on Jesus' bosom; he was in the same position as his Lord; for if Christ was in the bosom of the Father, John was in the bosom of Christ; and this is the reason He declared God; and if you and I want to declare God in this world, we must live where Christ did, for that is the place of power; and it is our place there that gives us the power to be for God here, for position is power.

I see a man with a blue coat and large white gloves standing in the middle of the road, and he stops all the traffic; if I stood in the middle of the road I should get run over, and I do not suppose he is a better man than I am; I do not know why he can

do it, except that his position gives him the power. I see a man sitting on the bench, and another man standing before him in the dock, and the one passes sentence on the other that he is to be put to death. What power has the man on the bench to do this? Perhaps he is no better nor wiser than many other men. No! but he has the position; he is the judge, and his position gives him all his power.

So if you and I by God's grace learn more of our position, and learn it in our hearts instead of our heads, we shall have a wonderful increase of spiritual power.

To show that we are in two places at the same time, I will read Ephesians ii. 6: "God . . . hath raised us up with Him, and made us sit with Him in the heavenly places, in Christ Jesus." When? Now. So that the people I see sitting before me, if this verse in Ephesians be true, are sitting also in heavenly places "with Christ"\* and "in Christ." How much do we know of this? What effect has it on us? Did we ever know it before? Have we ever had two thoughts about it? Yet such is the position, not only of advanced and clever Christians, but of all of us; every man and woman in Christ Jesus has this heavenly position, for his spirit to occupy consciously and his heart to enjoy every day that he lives on this earth.

Let me explain it by an illustration and instead of getting my illustration, as I did last week, from stories in my own life, I will take it from the Bible.

In Psalm xcii. 12, there are two trees; there is the palm and the cedar; the point of the palm is its root; the point of the cedar is its shoot. Practically all evergreen trees have a leading shoot, and all trees that cast their leaves have none; evergreen trees have pointed tops because they have one special shoot growing up towards heaven; they are always aspiring, and that is why the Christian is compared to the cedar; he must always be growing nearer God and more like his Master. But it is the palm tree to which he is also compared I want to talk about, and the point about a palm tree is its root. There are a number of words for palm, but in this 12th verse it is the date palm, and the date palm as it grows in the desert at Biskra has a root like a carrot which is called a tap root, and this root goes down into the ground 20 to 50 feet. What does that mean? It means that the palm tree does not care for the dryness of the surface sand; its life is not really lived there; nothing in the desert can affect it, because it draws its nourishment from a place where no wind, no blast can

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\*See Revised Version.

touch it, where no sun can scorch it; the secret of its life is in its tap root deep down in good soil. If like the elm it had a shallow root, it would soon dry up; but when all else is blasted with the sirocco and the sand storms, the palm alone remains fresh and green and flourishing.

This is the picture of a righteous man, or as we should say in the present day, a Christian, one who stands in the righteousness of God. How does it come to pass that he has this tap root? The next verse tells us: "Those that be planted in the house of the Lord, shall flourish in the courts of our God" (verse 13). I had always been taught that Christianity was a little seed planted in my heart by faith, which sprang up and grew into a nice little plant, and then when it is big enough, and ready to blossom, it will be transplanted to heaven to flourish there. But this verse tells us it is all the other way about. Any of us who read our Bibles will be able to distinguish between the "house of the Lord," and the "courts of my God." The house of the Lord is the holy of holies, the inner shrine of God's presence. The courts of my God were three in number; the court of women, the court of the Jews, and the court of the Gentiles, and they all represent this earth. The house of the Lord stands for nothing more nor less than heaven. Therefore this extraordinary 13th verse turns all my ideas upside down, for it tells me what I never knew before, that I am planted in heaven, in order that I may flourish on earth; I am not regarded as planted on earth to be transplanted in heaven; I am planted in the house of the Lord, in the heavenlies, in Christ Jesus, in order that I may flourish in the courts of my God, that is wherever I find a Jew, or a Gentile, or a man or a woman, down here.

If you can visualise the picture, and it does not do too great violence to the imagination, you see a date palm **upside down** with its tap root stretching far away up, and all its branches and dates flourishing down here where men can pick refreshing fruit. Such is a Christian; he has his root up there, and any fruit he has is down here, and entirely depends on what he can draw down through that root up there, of heavenly refreshment and sustenance. And what is the record of this sort of Christian? "They shall still bring forth fruit in old age; they shall be fat and flourishing" (verse 14), for there is no decay if I live in heaven. If I live on earth as most Christians do, I live in **time** and I get old; not only in body and mind, but in my spirit; but if I live in heaven I do not live in time but I live in **eternity**, and I never grow old. I am going to tell you a story of a man whose spirit never grew old.

The other day there was a kind Christian carrier with his cart going along the road towards Exeter, and seeing a very tired man walking along the footpath, he said, "If you will get in my cart, I will give you a lift." The man gladly jumped in, and sat beside the carrier. The latter naturally wished to improve the occasion, and thought he would say a word in season; and so turning to the man he asked: "Are you on your way to heaven?" "Well," replied the man, "I live there." "No," said the carrier, "I do not mean Exeter—heaven." "Are you going to heaven?" "I live there," said the man. "Poor fellow," said the carrier, "he is stone deaf." And most people would think you stone deaf, if you said you lived in heaven; for what we are now considering is hardly known in the Christian world to-day: and to most is like a strange language.

(To be continued.)

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## The Atonement.

ARTICLE IV. (*Concluded*)

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### OBJECTIONS CONSIDERED.

1. It is asserted that if God had "transferred to Christ the punishment which belonged to sinners such a procedure would have been legally indefensible" (p. 108), and is further declared to be "a flagrant illegality" (p. 110). Technically this may be so, but actually it is not so. That is to say, there is nothing contrary to the inherent principle of eternal justice and right in the innocent suffering for the guilty. Human law is, after all, only an imperfect institution, and but partially reflects and expresses the eternal principles of moral government which emanate from God. The object of all law is to maintain the right, to act as a deterrent to evil doing, and to inflict a penalty where evil has been committed. And it may be confidently affirmed that these objects are all secured to a greater degree when an innocent person suffers than when the guilty party suffers, and that righteousness on the one side, and evil, on the other, are both more clearly manifested in the former case than in the latter. And for the following reasons:—

(a) For one who is innocent to step forward and submit to a just penalty shows a supreme reverence for law, a clear recognition of the offence committed, and an acknowledgment that the law is holy and just and good. This may not, of course, be always the motive for such action in human affairs: but it was undeniably so in the matter of the Atonement. Whereas, when the guilty party comes within the grip of the law and suffers the penalty of his misdoings, we all know that he is compelled to submit, *volens volens*, and not out of any respect for the law, and while the law is certainly vindicated, it is not magnified to the same extent, as in the case of one who voluntarily submits to bear the penalty.\* In this light it will be seen how much it meant when Christ voluntarily submitted to bear the punishment in the sinner's stead. Before heaven and earth, in the presence of angels and men, he testified to the righteous requirements of God's law, and to the just demands of His holiness. The universe has been a witness of what sin deserves and has received.

(b) Such action has a two-fold effect. It reveals goodness in its highest form, for by universal consent it is recognised that for one to die instead of another is the very highest expression of courage, unselfishness and love. Such an act also makes evil appear worse by contrast. It has brought suffering upon the innocent. To see an innocent person suffer must produce a greater impression than to see the actual offender suffer.

(c) It is a more effectual deterrent even than would be the case if justice were allowed to take its usual course. The bearing of a penalty, even where it is justly inflicted, often hardens the offender, but he would be hard indeed and irreclaimable, if the sight of another bearing what was his due did not deter him from a repetition of his offence.

Our thoughts of the Atonement cannot, and must not, be influenced by the technicalities and limitations of human jurisprudence. The widest issues are involved and the greatest principles are at stake. The character of God, and the revelation of Himself, along with the nature of sin are all concerned. And a method of procedure which gives the fullest display of His goodness, and which at the same time makes sin more heinous and detestable cannot, in the very nature of things, be wrong. Well may the great apostle of the Gentiles, looking at the matter from

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\*Of course it is not a question of an innocent party suffering for another against his will. Nothing could ever make **that** righteous.

a purely legal standpoint, exclaim: "Do we then make void the law through faith? God forbid: yea, **we establish the law**" (Romans iii. 31).

2. And yet it is stated by one that "he holds it is unjust for the sinless to be punished, or make satisfaction, or die instead of the sinful." There would be injustice in a sinless person being **compelled** to suffer in the stead of another. But there can be nothing inherently wrong, from a moral point of view, in one voluntarily accepting the punishment due to another, especially when the condition is that that other repents and turns from his wickedness. For the innocent to suffer for the guilty in order to free the latter for further depredations and contraventions of the law would, it goes without saying, be unrighteous. But such an idea is wholly foreign to the gospel of substitution. As we have already seen, that which serves to maintain law and at the same time becomes the highest exhibition of goodness cannot, in the very nature of things, be wrong. Though it be unrecognised by human law, it is not contrary to all law. **As if God could be bound by laws which men impose upon one another!** While He may sanction such laws where they are in harmony with His own will, they do not, and cannot, express finality as regards His ways, or place restrictions upon the manifestation of His goodness. Must we not remember that Atonement, and the Cross which is the essence of it, are first of all matters which relate to Him. Further, let us not forget that primarily it is an affair between God and Christ. And lastly, we have to consider that the Sin Bearer in the transaction is more than man.

3. Are we justified in using such terms as "punishment," "making satisfaction," "paying our debt," and such like forms of expression in respect of the sacrifice of the Cross? While it may be possible to import into such terms a meaning which hardly applies as between God and Christ, yet, on the other hand, they may equally express the truth. Mere quibbling is of little help here, and an excess of refinement is out of place. Certain great ideas have caught hold of people's minds, and they are expressed in a phraseology of long accepted usage. And though the actual words themselves may not be found in the New Testament they represent pretty faithfully what is there. Amongst these are the terms already mentioned. The sinner knows that sin deserves punishment. To say that Christ did not suffer it would weaken, and not strengthen, the average man's conception of what his

Saviour did for him. And for ourselves we go further, and say, that when such words as "tormented," "bruised," "stripes" are used, and it is affirmed that Christ was forsaken on the Cross, the word punishment is none too strong. And inasmuch as sin is constantly in the Scriptures viewed as a "debt," to speak of payment or satisfaction is not out of place.

In conclusion, some quotations from Prof. Orr's articles on Atonement and Propitiation in Dr Hasting's Dictionary of the Bible may not be unwelcome to our readers.

"There remains the view that the victim is regarded as expiating the guilt of the offerer by itself dying in his room—yielding up its life in his stead in acknowledgment of the judgment of God on his sin. This, which is the older view, is probably still the truer."

"Several things stand out clearly in the apostolic doctrine of the Atonement, each of them in harmony with what we have learned from our study of the subject in the Old Testament. The presuppositions are the same—the holiness, righteousness, and grace of God, and the sin and guilt of man, entailing on the individual and the race a Divine condemnation **and exposure to wrath**" (emphasis ours). . . . "Himself holy, the well-beloved Son, He knows with unerring clearness what sin is, and what the mind of God is about sin. He does not shrink from anything His identification with a sinful race entails upon Him, but freely accepts its position and responsibilities as His own. He 'is made under the law,' a law not merely preceptive, but broken and violated, and entailing 'curse.' . . . We would dismiss as infra-scriptural all theories which affirm that atonement—reparation to the violated law of righteousness—is not necessary. . . . Does Scripture not recognise also the submission of Christ to the actual **penal** evil of sin—specially to death—as that rests in the judgment of God upon our race? All that has preceded necessitates the answer that it does. The other—the legal or forensic view—accordingly puts the essence of Atonement in this **penal endurance**; in the substitutionary submission of Christ to the penalty due to us for sin. But this also is one-sided and unethical, if divorced from the other, and from the recognition of the fact that not simply **endurance** of evil, but the spirit in which the evil is endured, and the response made to the Divine mind in it, is the one acceptable thing to God."

(This we have repeatedly pointed out in our articles: viz., there was that which Christ offered to God—His love, His submission to His will—in fact, all that His personal and moral perfection include; and also that which He endured at the hand of God in judgment.)

"It is here, therefore, that we must seek the inmost secret of Atonement. **The innocent suffering with and for the guilty is a law from which Jesus did not withdraw Himself.**" (Emphasis ours.)

Once more :

“Can it be supposed that God, who Himself sends the Son, needs to be appeased, conciliated, or in any way made more gracious than He is, by His Son’s death? Yet . . . there is a necessary reaction of the holiness of God against sin, manifesting itself in displeasure, withdrawal, judgment, wrath, which hinders the outflow of His friendship and favour to the world as He would desire it to flow forth . . . Christ’s work in our nature was one which entered into the deepest need of God’s own being, as well as into the imperatives of His just government of the world. In the Person of His own well-beloved Son, a reconciliation was truly effected . . . which extends to all who receive the Son as Saviour and Lord.”

In no better words, than in these of Prof. Orr, could we sum up all that we have tried to set forth in these articles on the Atonement. And they bring us face to face with those words of Scripture, which are at once a statement and an explanation of the great subject on which we have been dwelling: “**It is the blood that maketh an atonement for the soul**” (Lev. xvii. 11). And the reason is given: “For 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.” We learn from this that the Atonement consists not in any sorrow felt by the Father, but in the sacrifice offered by the Son. The blood is His. And it stands for the life given up in death. That is, in a sacrifice for sin, for it is given to us **upon the altar**. Thus again and again we are brought to the same point. For the blood has all the value of the life it represents—a life offered to God. But it also speaks of death, for it could not be given apart from death, and consequently here is included that other aspect, viz., what Christ endured at the hands of God—the full penalty of sin.

Everything, therefore, centres in the **Blood**—God has given it to us upon the altar. That which He has given to meet our need, must meet, first of all, His own requirements, as the righteous Governor of the universe. That it has done so is declared by the fact of its having been sprinkled upon His throne in the holiest, and seven times before it. And it is with all plainness declared in His own Word, “The blood of Jesus Christ His Son cleanseth us from all sin,” and, “Without shedding of blood there is no remission.”

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God’s will is revealed in His word. His particular will for my life He will reveal to me if I will listen, and if I will obey. Obedience is the organ of knowledge in the soul—“He that willeth to do His will shall know.”—*Gordon*.



# The Faith and The Flock

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## The Gospel in the Book of Ruth.

### ARTICLE IV.—RUTH'S RECEPTION.

#### *Chapter II., 8-12.*

We now come to consider the gracious action of Boaz, and how he conferred blessing after blessing upon this stranger from Moab. May the Lord help us to see how richly a sinner who comes to Christ is blessed.

Notice the words of Boaz in v., 8. How kindly and graciously he speaks, "Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." First, the greeting; "My daughter." She was a daughter of Moab, of a despised, hated, and alien race. She belonged, naturally, to the enemies of Israel, yet she is addressed as "daughter." Are we not reminded that our Lord addressed those who came to Him in a similar way? To the woman who found healing as she touched the hem of His garment, He said, "Daughter, be of good comfort, thy faith hath made thee whole, go in peace" (Luke viii. 48). All who come in faith to Him are welcomed. If the words of Boaz are gracious, how much more the words of Christ. When He put the question, "Who touched Me?" she came trembling. But He reassures her with that one word, "Daughter." Oh, what encouragement He gives to seeking sinners! Do not the words He uses tell us that it gives Him joy to bless, and that He is made glad by our appropriation of His grace? "Thy faith hath made thee whole." He wants our faith; He invites it; He expects it. You, dear reader, were perhaps afraid to go at one time, or, at least, reluctant. Blessed be His name, if only our sin and sense of need bring us to Him we need nothing to recommend us. How sweet that thought—we need nothing to recommend us! What comfort and encouragement is here afforded. Our faith is our only claim upon Him, and this He always honours. Who need hesitate? Who need go unblest? All this we see portrayed in the history of Ruth. She resolved, as she said, to "glean after him in whose sight I shall find grace." And her expectation was more than realised. Nor did he send her elsewhere for blessing. "Go not to glean in another field." And it is the same with the Saviour of sinners. His rich provision is for us. He Himself is ours. He is

enough for all requirements. We never need go to another field. And when we come to Him our life ceases to be a solitary one. Boaz said, "Abide here fast by my maidens." Now this, clearly, was to recognise her, and cause others to do so. When we come to Him He gives us a position amongst His own. We are "no more strangers and foreigners, but fellow citizens with the Saints and of the household of God" (Eph. ii.). Even the young men are charged concerning her. All this gives her a standing she could not otherwise have had.

But this is by no means all. There is something far more personal, and far more distinct. "**When thou art athirst, go unto the vessels, and drink of that which the young men have drawn.**" How sweetly those words must have fallen upon the ears of Ruth. In an eastern land, and during the heat of day, the one outstanding need, and the one that overshadowed all others, must have been thirst. Does not the story again point onward to a later time when One sat weary by the well, not so many miles due north of where Ruth was at that moment, and one like her came out to draw water? The two women were very different in some respects, but alike in this, that, both knew what thirst meant; and they were to become alike in another respect, that both were to learn what true satisfaction means. To that thirsty soul the Saviour says, "Give me to drink;" as though it was His need that must be met. But that was only because of the peculiar circumstances, and to gain her attention and her confidence. Then He offers her the living water, of which if any drink they shall not thirst for ever. And she makes a double discovery. She discovers Him, and she discovers herself. All her sin is seen, and yet all His grace. She finds Him, and in finding Him finds all her soul can ever need. If an unsatisfied, thirsty soul meets with these lines may such an one learn that there is a free invitation from Christ to come and drink. "He that cometh to Me," He says, "shall never hunger, and he that believeth on Me shall never thirst." "Whosoever will let him take of the water of life freely." "Ho everyone that thirsteth, **come** ye to the waters, and he that hath no money, **come** ye, buy and eat, yea **come**, buy wine and milk without money and without price" (Isa. lv. 1). Three times over in that one verse occurs the word "come."

"Drink of that which the young men have drawn." All was of grace—all was provided—Ruth had simply to benefit by the labour of others. "Not by works of righteousness which we have done, but according to His mercy, He saved us." "**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."** So Christ was smitten in order that the living water might flow out to us (Ex. xvii.). It is through His toil we are blessed. Through His sufferings He opened to us the wells of salvation.

In v. 11, we read further words of Boaz. "It hath been fully showed me all that thou hast done." May we not take this in two ways? In the text it referred to what was good and what commended Ruth, but is it not also true in another sense? Are we not fully known to Christ before ever we come to Him, and has not all our past life "been fully showed" to Him? Blessed be God, it is so. As far as His knowledge of us is concerned it is impossible for us to come to Him under any false pretence. He knows beforehand all about us, just as He knew the past history of the woman at the well, and just as he knew Nicodemus, although he came in the dark. They were very different characters, these two, in the eyes of men, but they were both alike in one respect, they were guilty and defiled sinners. He knew both, and He knows all. Of Him it is written, He "needed not that any should testify of man for He knew what was in man" (John ii. 25). But, oh! wonder of wonders, He does not turn either away. Knowing all, He yet receives both, though making manifest how well and perfectly He was acquainted with their true state. The upright, respected, and honoured religious leader must be told the necessity of the new birth, and be directed to the Cross—the Son of Man lifted up. Only then can we understand how our guilt and sinful condition have been met, and only then can we see the full extent to which Divine love can go. Those words drop upon the ear, "**God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.**" Nor is it otherwise with the woman of Samaria. She must learn that if the One she is speaking to offers her the supreme gift of "living water," which promises perfect and entire satisfaction, He does so knowing well who she is, and what her past life has been. But He, the Giver, was to take all that sin upon Himself when He was "lifted up," and although He has to probe to the depth of her iniquity, He does not send her away, but says, "Go, call thy husband, and come hither." She sees herself, and learns herself in that presence, but she also discovers Him—God revealed, not in judgment, but in grace. A just God and yet a Saviour.

"It hath fully been showed me all that thou hast done." What relief the knowledge of this gives to the heart. He knows

us through and through, and yet does not refuse us, because He who knows all has settled the whole account. The Pharisee thought Christ was ignorant of "who and what manner of woman this is that toucheth Him," but the words, "Her sins which are many," remind us that there is no such ignorance on His part; and those other words, "are forgiven," complete the sentence. It is the very fact that He knows all, and suffered for all, which enables Him to **forgive** all.

His full knowledge is a comfort in another way, for He knows all our desires and efforts. Our repentance may be poor, our faith may be feeble, our apprehension of Him may be inadequate, but all our inward intentions, hopes, and longings have been fully showed to Him. It is beautiful to see how Boaz encourages Ruth by his words, and says the best he can of her. "It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thy husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." "**Since the death of thy husband.**" Christ knows all from the beginning. He marks the first buddings of the new life, the first heavenly impulses, the first awakening of the soul to God. We do not know all that took place at that death, or how far it was a means through Divine grace of the quickening of her soul. Did Ruth hear from the lips of her dying husband words that she had never heard before? or did Naomi, as she stood in the death chamber, manifest faith in God in some more vivid way than was her wont? We are not told, nor are we informed, as to any details of the burial. We can scarcely think, however, that any heathenish rites were permitted, but that the dead was laid to rest "as the manner of the Jews is to bury;" with some recognition of the true God, and of a hope beyond death.

We are told here what we have not been told before, that Ruth had a father and mother living, and that she had left them in order to accompany her mother-in-law to a strange land. She had forsaken her parents and her native land that she might identify herself with the people of God. This was a fine display of faith, and although we are not all called to do this literally, or by a physical separation, as Ruth was, we are all called to the same moral separation. The fact is, if we thoroughly identify ourselves with the children of God, casting in our lot with them, and putting God's claims first, the separation is bound to come.\*

(To be continued.)

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\*When the *necessity* for such action exists.

## Studies in Isaiah.

### *Chapter IX (Continued)*

By F. C. J.

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Now I do believe that this is not without its value to us. That millennial kingdom forms a picture on earth of **our** eternal inheritance; and if there is no limitation of the one, there surely cannot be of the other—if the lesser sphere is said ever to enlarge, what shall limit the increase of the larger?

As has been often noted, everything our Lord touches (as in the epistle to the Hebrews) becomes **eternal**: He is the author of **eternal** salvation; has obtained **eternal** redemption, gives us an eternal inheritance, in virtue of the blood of the **eternal** covenant. So the eternity of time (to use an anomalous form of words) into which we shall soon be introduced, involves a sphere to which there is no bound nor limit. We, redeemed as we are, renewed as we shall be, with bodies whose powers will be far beyond our present ken, will still **be** creatures, and as such limited, nor ever able (and what a blessed lack of ability that will be) to compass, or exhaust, the ever fresh unfoldings of divine attractions and glories that forbid all such weariness as is due to those ceaseless revolutions "under the sun," that caused the wisest of men to groan again and again, "Vanity." That groan has at least told us that there is **one** creature whose heart can never be filled or satisfied by the creation in which he has been placed. But there is another, and that the "creation of God," in which there is no limit, and in which Messiah's kingdom shall expand "without end."\*

For do we not remember, too, the word of Gabriel, confirming that of the Lord through our prophet: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end;" that surely means that there shall be no limit to His reign, either in its duration or in its extent. Yet, on the other hand, is not Scripture equally explicit that His reign **does** end? Is it not written, "Then cometh the end, **when he shall have delivered up the**

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\*Is it too bold a deduction from this that the possibility of constant expansion predicates constant growth, even of ourselves, by a constant absorption of these limitless glories in that sphere? We shall indeed be "made perfect" at first, yet we may still grow in that perfection.

kingdom to God, even the Father " (1 Cor. xv. 24). How can He " deliver " it up, if it never ends? How can it never end if it be delivered up? Does not **that** end it?

Now this is esteemed a satisfactory proof by some, who would have us believe that a more profound knowledge of the original languages than that possessed by any of our translators, or indeed of any Christian scholar, would have shown us that the word rendered " forever and ever " does not carry the unqualified force that we have connected with it; for, as Messiah's kingdom is " forever and ever " and yet is " delivered up " (and so it is assumed ended), so those conditions of the finally impenitent which are also said to be " forever and ever " will also come to an end: that is, Scripture does not teach the eternity of retribution; but that even Judas will be finally saved, and Satan fully restored.

Far too solemn are such themes to be the subjects of mere fleshly controversy, but they call the more insistently for examination as unbiased as is possible. Yet, weighty as the question is, I must be very brief, and it will be enough to point out that there is a vast difference in Scripture between a kingdom coming to " an end " and being " given up " to the one from whom it had been received. In this latter case there is still " no end," for it is still continued under or in Him to whom it has thus been given. Let me explain. Would any reasonable person say that there was no difference between the forcible termination, on the one hand, of all the kingdoms and empires of earth, because of their evidencing only wickedness—only violence and corruption—and on the other, the replacing in God the Father's hands, in perfect order, with every evil eliminated, of the kingdom received from Him?

" Yes, most certainly," I hear the answer, " there is a difference in their **condition** when they come to an end, but can you deny that they do equally **end**?"

Yes, even this can justly be denied, unless He to Whom the kingdom is delivered up, Himself dethrone His perfect King. Does God the Father dethrone Jesus, as the human wielders of earth's government have been overthrown one after another? Or even after He **has** delivered up that perfect kingdom, does the King, who has ruled in righteousness for a thousand years, still reign forever and ever, in, and as one with God, who is all in all?

" This is ' the day of man ' (1 Cor. iv. 3 Mar.)—government is in his hands; it is soon to come to its end, and be fol-

lowed by 'the day of the Lord'." Will then **man's** rule have ceased entirely in that day in which the Lord alone is to be exalted? (Isaiah ii. 17), or do we see in that alone-exalted Lord a **Man**, and the One in whom **man** is still reigning, and **man's** rule has **not** come to an end; as it is written, "For unto the angels hath he not put in subjection the age (i.e., the millennial) to come, whereof we speak, but one in a certain place testified, 'What is **man** that thou art mindful of him—thou hast put all things in subjection under his feet'," and this is directly applied to Jesus. So that while the rule of man in one sense ends, in another and equally true sense it continues in the Son of **Man**, Christ Jesus, who is both **Man** and the Lord, who is "alone exalted in that day."

But that "day of the Lord" is in its turn followed by that eternal day, called "the day of God" (2 Peter iii. 12). Does then that Lord of glory cease to reign—in every sense, or **continue** to reign, in God (as man continued to reign in Him), forever and ever? There can be but one answer.

The kingdom of the Son of man—of Jesus, seen as the perfect representative **Man**, is surely limited in time. This kingdom He shares with His saints—"they live and reign with Him a thousand years," and, interpret that as you will, literally or figuratively, it can hardly mean anything else than a certain limited time.

But He is not only Son of **man**, but He is Son of **God**, and of His kingdom, in that specific relationship there is "no end," in the most literal and simple force of the words: "Thy throne, O God, is forever and ever."

But it is neither as Son of man, or Son of God that we see that blessed Son in our verse, but rather as Son of David. Thus, we may say he has three thrones—three spheres of rule—first, over Israel as Son of **David**; then, over the whole earth as Son of **Man**; finally, over heaven and earth—all things visible and invisible as Son of **God**.

Now, it will be noted that each of these is an enlargement on its predecessor; as the earth includes Israel's land, so does the universe include the earth; but in no case does the assumption of the wider sphere, on the Lord's part, do away with, or eliminate, or end His rule over the lesser. He first came as David's heir, and as such is rejected by His own, as speaks the second Psalm; but it is **because** of this rejection that God has given Him the far wider sphere of Psalm viii. But not by the Jew only, but

by men as a whole has He been rejected, and **because** of this He is Head over all in heaven as well as on earth—and not only in this age, but in the coming one. The point of all this is that He does not lose His throne as David's Heir, because He is given as Adam's Heir a wider sphere of government; nor as Adam's Heir because, as Son of God, His kingdom is enlarged. In this way His kingdom does not end, even though He gives it up to God the Father, that God (Father, Son, and Holy Ghost) may be **All in All**; He lives and reigns in God, and the Scripture that is directly applied to Him is fulfilled—"Thy throne, O God, is forever and ever." If the words rendered "forever and ever" do not involve endless perpetuity, some other proof of it must be found than the kingdom being delivered up.

### Waiting.

"Thine eyes shall see the KING in His beauty"—"As chastened, but: not killed."

Through a wilderness of briars,  
Piercing thorn, and burning sand;  
Marah's waves to quench my fires,  
Amalek on either hand.

Wearied, bleeding, blind with tears,  
Shrouded close in gloomy fears—  
Still I hear a voice that cries,  
And my panting soul replies.

"Come," it cries, "though flesh is bleeding"—  
Lord, I come, for I am Thine.

"Come, the burning sand unheeding"—  
Lord, I come, for Thou art mine;

Strengthen hand and foot to find  
Thee when all is left behind;  
Show the tree whose wounds caress  
Marah's waves to blessedness.

"Marah's waters are behind thee,

Follow Me to Elim fair;

Thorns and briars no longer bind thee,

Palms and fountains wait thee there.

Rest awhile beneath the shade

That my pierced hands have made;

Rest and sing, and then arise,

Come with Me to Paradise."

Eyes are healed, and heart is strengthened,

Hands and feet are bathed and whole;

Night is shortened, day is lengthened,

Comfort fills my waiting soul.

Lord, when Elim has fulfilled

All Thy gracious purpose willed,

Let me hear Thy call, "Arise!

Come with Me to Paradise!"

E. STACY WATSON.



## Illustrations of the Day.

By WILLIAM LUFF, Author of "MESSAGES OF PEACE."

### FAITH.

From whom? The gift of God, like every good and perfect gift.  
About whom? God's witness concerning His beloved Son.

In whom? Faith is not only believing about a Person, it is believing in a Person.

Testing whom? Faith is weakness, testing Almighty grace, love, and power.

Honouring whom? Nothing honours God like faith.

**Responsibility.**—The Germans had electric motor-boats, steered according to aeroplane wireless information and electric control. Directly they strike a vessel they explode, being charged with high explosives. No captain was responsible for their doings, as no captain was on board: hence those who controlled took the whole responsibility. Man is not so moved. Captain Will is in command, and though God is over all, every individual is responsible for his individual doings. Peter, speaking of Christ's death, said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

**Shew Me Thy Face.**—A baby boy was fretting on the hearth-rug. Mother leaned over him and said, "What's the matter with my little boy?" His sister, aged four, explained, "I expect he wants a little of mamma's face." Auntie said, "How like us! We wonder what is the matter with us, and then a glimpse of our Lord's face removes all the troubles, and we are comforted." "The Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace" (Numbers vi. 25). "**There be** many that say, Who will show us **any** good? Lord, lift thou up the light of thy countenance upon us" (Ps. iv. 6). "For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance," "Turn us again, O God, and cause thy face to shine; and we shall be saved" (Ps. xxi. 6; lxxx. 3).

"If now with eyes defiled and dim,  
We see the signs but see not Him,  
Oh may His love the scales displace,  
And bid us see Him face to face!"

**Aid From Above.**—Describing a battle, a correspondent wrote: "The blue was thickly flecked with aeroplanes, sometimes sil-

houetted black against the sun, sometimes shimmering in silver as they wheeled and swooped with their machine-guns purring above the drone of their engines." While the saints are fighting against sin, faith sees the air full of angel helpers. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). Daniel x. 12 and 13, suggests the same truth.

**Faith's Vision.**—Aeroplanes give flying men a far-reaching vision: but faith sees further. "We see Jesus, who was made a little lower than the angels, . . . crowned with glory and honour" (Heb. ii. 9). Dr Horatius Bonar has written: "The Christian is a man who can see afar off; he is a far-sighted man, he is the only far-sighted man the world contains. Hence the Master speaks—if we may paraphrase another figure employed by Him—'He that hath eyes to see, let him look.' Look, look, look! I look above, and what do I see? I see Christ Himself sitting on the right hand of God the Father interceding for me; for 'He ever liveth to make intercession.' I see Him preparing for the coming day. I see Him watching over His Church; and whenever that Church is, as it were, in weakness and despondency He cheers her with the word from the throne of God, 'Behold, I come quickly'."

### HIMSELF.

- "Christ pleased not Himself"—Rom. xv. 3.
- "Christ glorified not Himself"—Heb. v. 5.
- "He humbled Himself"—Phil. ii. 8.
- "Made Himself of no reputation"—Phil. ii. 7.
- "Who offered Himself without spot to God"—Heb. ix. 14.
- "Who gave Himself for our sins"—Gal. i. 4.
- "Christ gave Himself for the Church"—Eph. v. 25.
- "Who gave Himself a ransom for all"—1 Tim. ii. 6.
- "Who loved me, and gave Himself for me"—Gal. ii. 20.

**Difficulties Surmounted.**—We read that, "The Huns' barbed wire in the Argonne was in solid masses, in some places 100 yards deep, and practically impassable. A famous United States engineer-colonel, however, got rolls of wire netting, reinforced it with iron bars, and formed bridges over which the Americans walked." There is always a way out for the Christian. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. x. 13).

**After the Great War.\****Extract.*

“ On all hands to-day there is a demand for a League of Nations, as the surest way of rendering war in the future impossible. As far back as 1895 the author of ‘ Unpopular Politics ’ (G. E. Tarner) proposed in definite terms the revival of the Roman Empire as the only satisfactory solution of the many problems which were even then distracting the leaders of men. His argument was to the effect that sooner or later circumstances would render this absolutely necessary. God’s Word has more to say about these matters than many suppose. Four groups of Powers are clearly discernible in Holy Scripture, with their various ambitions and animosities toward each other at the time of the end. There is, first, the Latin group, in which those who are to-day clamouring for a League of Nations will be specially interested. In Dan. vii. 7 the fourth and last of the great Beasts which represent Gentile power is shown as having ten horns, which the Prophet was told stood for ten kings. Amongst them arose another boastful little horn, who is clearly the capable (but grossly evil) ruler who will sway the whole mass. The fourth Beast of Dan. vii. is unquestionably Rome. The prophecy points, therefore, to a revival of the Roman Empire as a league of ten nations. John in the Revelation sees this monster coming up out of the sea in chapter xiii. 1, and out of the bottomless pit in chapter xvii. 8. The sea represents the revolutionary masses, and the bottomless pit the power of Satan. The Empire will thus be bred of revolution engineered by the great adversary. The rulers, finding their people wholly unmanageable, will welcome this curtailment of their authority (Rev. xvii. 13).

“ The second group of Powers is indicated in Psalm lxxxiii., and consists of the states contiguous to Palestine. Their policy is hatred of the Jews, whom the Latin nations patronise and protect. The leader of this mid-eastern group is called the King of the North, whose formidable attack upon the Jews and their king (the Antichrist) is so graphically described in Dan. xi. 36-45.

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\*By W. W. Fereday, Steeple Grange, Wirksworth. Price, 2d. Contents:—Is Armageddon Past? Palestine for the Jews. The League of Nations, &c., &c.

“The third group of Powers will be found in Ezek. xxxvii.-xxxix. Of these, Russia is the leader. Their policy is identical with that of the King of the North and his confederates. They will also hate the Jews, and will invade the land after the King of the North has been overthrown. Russia, at present torn and distracted, is thus destined to play an important (but evil) part in the world’s last great tragedy.

“The fourth group of Powers is shown to us in Rev. ix. 13-16, and xvi. 12. Mighty Eastern Powers, apparently four in number, stirred up by malignant angels, who are divinely restrained until the appointed hour, are seen pouring their vast hordes over the Euphrates in order to dispute with the West the mastery of the world. It is the clashing of these mighty confederations of kingdoms which constitutes the real Armageddon. ‘Confederacy’ will undoubtedly be the great resource of men from this time forward (Isa. viii. 9-13). One writer in the press has affirmed that ‘the day of the absolutely independent Sovereign State is over.’”

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## The Glory of God.

It was at creation that God caused the light to shine out of darkness. Only God could do this. He “**commanded!**” He had but to speak the word, and light, obedient to its Maker sprang forth. This was wonderful. But, oh, far more wonderful is it for God to shine into the dark heart of man. For the glory of redemption excels that of creation. The light of creation only partially reveals God—material things are inadequate for such a revelation; He can only be fully known “in the face of Jesus Christ.” Just think—you have only to look into the face of Christ and you will see God in all the glory of His being—His righteousness, holiness, mercy, and love—and all displayed in our salvation; for it is in the face of the Saviour that all is seen. And here, to command would not suffice. It is in the One who **died** for us that we learn to know God, and when we look into that face the knowledge of all that God is takes possession of our hearts. We can be at home in the presence of the glory of God because Christ has so completely put away our sins. And as we gaze upon that glory we are changed into the same image.

**Seven Sacred Places.**

Blest **Bethlehem!** Thou "House of bread"—  
 The living One, Who once was dead,  
 The Word made flesh, came down to thee,  
 Whose days were from eternity.

—Micah v. 2; Matt. ii. 4, 5.

Dear **Nazareth!** despised and mean,  
 Exalted by the Nazarene;  
 Himself despised—enthroned now,  
 Before Whose face the angels bow.

Matt. ii. 23; John i. 46.

O **Galilee!** around thy shore,  
 What hallowed scenes we linger o'er!  
 Upon thy rolling waves, once trod  
 The mighty, glorious Son of God.

John vi. 1-21.

Bright **Bethany!** abode of love;  
 The Stranger from the home above,  
 Brought joy and peace to every breast,  
 'Neath Martha's roof, where He found rest.

John xi. 1-5; Luke x. 38.

**Gethsemane!** Gethsemane!  
 Dark "Olive-press" of mystery!  
 That blood-like sweat, that agony—  
 Be still my soul, it was for thee.

Mark xiv. 32; Luke xxii. 44.

Dread **Calvary,** of woes unknown,  
 Where Jesus did for sin atone;  
 There, as the spotless Lamb He died,  
 For sinners He was crucified.

Luke xxiii. 33.

Fair **Olivet!** thou spot most sweet;  
 The last trod by those sacred feet;  
 Upon thy brow, they'll stand again,  
 When He, as King, shall come to reign.

Acts i. 12; Zech. xiv. 4.

T. R.

Kirkby in Furness.

## “The Spirits in Prison.”

*I. Peter, iii. 19.*

A question reaches us as to the above. Such a passage cannot be understood apart from its context, nor if it is separated from the line of thought which gave occasion for such a reference. Taken by itself it is unintelligible, or at best, liable to become distorted; and such indeed has been the case. Whereas looked at in conjunction with other statements in the epistle the meaning becomes comparatively simple and clear.

We must begin by remembering the position of affairs at the time the apostle wrote. As someone has said:—

“The Jews expected a Messiah corporeally present, who should deliver the nation, and exalt the Jews to the summit of earthly glory. But He was not present we know, in that manner, and the believing Jews had to endure the scoffs and the hatred of the unbelieving, on account of their trust in a Messiah Who was not present, and Who had wrought no deliverance for the people.”

This was the difficulty the Apostle Peter had to meet. How did he do it? He shows that this position of affairs—an absent Christ, but nevertheless present by His Spirit—was nothing new, and that this was the case in Christianity. In fact, the gospel was a living force on this account, and derived all its authority and power—all its truth and reality—from this very fact.

Nor was it otherwise, he affirms, in Old Testament times. It was **the Spirit of Christ** in the prophets which “testified beforehand the sufferings of Christ, and the glory that should follow.” And the same thing, he asserts, is happening over again in this gospel era, for he goes on to speak of “them that have preached the gospel unto you with the Holy Ghost sent down from heaven” (1 Peter i. 10-12).

Further, in the verse preceding those under consideration we have a similar reference; for we are told that Christ was “put to death in the flesh, but quickened by the Spirit.”

Now after all these references to the Spirit, is there anything surprising in being told that by His Spirit Christ went and preached to the spirits in prison? Could He not as easily do that through Noah as testify through the prophets?

The question arises, Who are the spirits, and **when** did the preaching take place? Evidently those who were disobedient in the days of Noah, “**while the ark was a preparing,**” are the spirits here referred to (v. 20). And consequently we are here engaged

with a particular class. It is important to remember this fact, because there are those who assert that Christ went in spirit after His death, and before His resurrection, to preach to the dead in Hades. But why preach to only a few and not to all? Why single out one special class? Manifestly, this cannot be the correct interpretation.

Such an exposition will be seen to be less tenable as we seek an answer to the other part of the question, When did the preaching take place? We are told that those spirits were sometime disobedient. Disobedient to what? It cannot mean disobedient to any preaching **after** they were in prison because they are there **on account of** their disobedience. But we are told definitely when they were disobedient. "When once the long-suffering of God waited in the days of Noah, **while the ark was a preparing.**" Now if the disobedience was then, the preaching must have been then.

If any corroboration of this is needed, it is found, first of all, in the fact that both **obedience and disobedience** occur frequently in Scripture in relation to preaching (see Rom. i. 5; 2 Thess. i. 8; and 1 Pet. ii. 7; iv. 17); and secondly, Noah is distinctly called "a preacher of righteousness," and that by this very same apostle who writes about the preaching to these spirits in prison.

In view of these facts—that it was the Spirit of Christ in the prophets, and later in the apostles, and that the preaching took place while the ark was a preparing, is it difficult to believe that the simple meaning of the passage before us is, that Christ by His Spirit in Noah preached to these ante-deluvians, warning them of coming judgment and that they should forsake their wicked ways?

If we turn back to Genesis vi. we shall find this view confirmed. There we hear God saying, "**My Spirit** shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This period refers not to the natural term of man's life, but to the length of God's forbearance. And it is to this the apostle Peter refers when he speaks of the **long-suffering** of God waiting in the days of Noah, while the ark was a preparing. During all this time Noah was preaching; and what made it so solemn is that it was God's Spirit—the Spirit of Christ in Noah—that pleaded with men. And this is really what preaching always is, in whatever dispensation it takes place. There is no difficulty in its being the Spirit of God in Gen. vi., and the Spirit of Christ in 1 Pet. iii. Compare Rom. viii. 9.

This is true to-day, as we have already seen—the gospel is preached with the Holy Ghost sent down from heaven—but there is another New Testament reference which adds force and clearness to this fact. St Paul writing to the Ephesians thus refers to Christ, “And came and preached peace to you which were afar off, and to them that were nigh.” Now, it is certain Christ never did this personally. During His lifetime there was no preaching to them that were afar off—that is the Gentiles, in contrast with the Jews (cf. Matt. x. 5; and xv. 24). Yet the apostle does not hesitate to affirm—“came and preached peace to **you**”—you Ephesians amongst others. How did Christ do this? He did it by His Spirit in the apostle. And He who preached to all men through an apostle, equally preached to men before the flood through Noah.

The spirits of these disobedient ones “were now in prison, because they did not obey Christ present among them by His Spirit in Noah. The long-suffering of God waited then, as now, with the Jewish nation; the result would be the same. It has been so.”

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WHAT AN INDIAN DID.—“Not a few think men only follow Jesus Christ for what they get. They get much; but often lose much.” Replying to an attack on foreign missions in a Manchester newspaper, Rev. William Goudie tells the story of a converted Dom (the criminal and scavenger tribe in India) who became an evangelist amongst his own people. When a party of Doms were sent with the Indian troops to France to act as scavengers, he voluntarily gave up his status as an evangelist and became a scavenger again, that he might watch over his fellow-Christians in the party. This man was truly following Him of whom Paul wrote, “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. viii. 9).

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**BOGNOR.**—Meetings formerly held at Queen’s Hall now held in room over Co-Operative Stores, Canada Grove.



# The Faith and The Flock

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## Living Christians.

ARTICLE II. (Concluded).

THEIR POSITION.

By Dr. A. T. SCHOFIELD.

Let us look at another scripture, for "out of the mouth of two or three witnesses is every word established."

Psalm xci. 1, "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty."

Where is "the most High?" In heaven. He that lives in heaven then, shall abide under the shadow of the Almighty. Where are the shadows? On earth; and he who lives in "the secret place" shall abide under God's care, which will protect him from the heat and drought, so that he is never sick nor sorry nor weary, but evergreen, winter and summer alike: the man who lives in heaven shall thus abide under the shadow of the Almighty on earth.

Very few hymns teach this glorious truth of the Christians position. The nearest I know, and one which you have probably often heard, turns it upside down; it begins:—

"Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath His shadow; this shall then be your reward."

That is, if I hide under God's shadow on earth, my reward will be to dwell with Him in heaven. But the verse says I get His shadow on earth **because** I dwell with Him in heaven: the dwelling in heaven comes first as a cause, and not afterwards as a reward.

Now turn to another confirmation in Isaiah xl. 28-31; "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding" (verse 28). This is a dissertation on **fainting** and **weariness**, and it first asks: "Do you know that God is never tired and that God never faints?"

Then verse 29 tells us: "He giveth power to the faint; and

to them that have no might he increaseth strength." These are not only old people, for verse 30 goes on to say: "Even the youths shall faint and be weary, and the young men shall utterly fall." In other words they want succour; they want help; they want putting on their feet, and they want strengthening; and God is there to do all this for them. If the disciples are in a storm on the sea of Galilee, and say "Master save us or we perish," Christ is there ready to succour because they are afraid, and He rebukes the winds and waves and says, "Peace be still." There is always succour for every fainting pilgrim and for every tired Christian. But let all fainting Christians and tired Christians remember that their condition is that of people who live on earth and do not yet fully understand the wonderful truth of the 91st or of the 92nd Psalm.

Now there are two things that God does for us. He can either succour us, and pick us up, and set us on our feet whenever we are in trouble, or he can deliver us out of it altogether, so that we are never in trouble again.

In the three verses we have read in Isaiah xl., we first notice that God is never tired and never faint though everyone else is; next, that God graciously gives power and strength to the faint, so that the feeblest one, who has ever touched the hem of His garment, has at his side a good Father and a blessed Master who will always pick him up and put him on his feet. If that were all, it would be unspeakably blessed, but there is more than that in the riches of God's grace. Let us go on and explore the wonders of the 31st verse. If Isaiah xl. closed with verse 30 we should only have reached the fact that God succours those that are faint; but when we reach verse 31 we are brought into another atmosphere altogether. Why? Because it begins with the word "But" and not the word "And." "And" is a conjunction which carries us along on the same line of rails; "But" is a disjunctive conjunction or a junction where we have to change trains, and get on to a fresh line of thought, for it separates what has gone before from what follows after; so that we are prepared for something fresh.

In the 31st verse therefore we read: "**But they that wait upon the Lord shall change their strength.**" It is not "renew their strength," that is to say, get some more of the same sort, but it is re-newed in the sense of getting a new kind of strength, in other words, it is changed. The result is "they shall mount up with wings as eagles." Before this they could run and walk and faint

and fall down, and that is all they could do; but now they can do something so absolutely new, that it was long thought impossible; they can fly. The 40th chapter of Isaiah is the secret of aviation. We need flying men. A flying man is one who can rise from the earth to heaven, for you cannot get to heaven without flying. How is my spirit to leave this room, and enter the presence of my Father? Only by flight. "They shall mount up with wings as eagles." When the Bible speaks of "eagle's wings," it is never that we may glide about in the air to show how superior we are to other Christians; but to bring us to God, who bares us on eagle's wings and brings us to Himself. When once you have eagle's wings, you will never pray David's prayer again, "Oh! that I had the wings of a dove that I might fly away." You **have wings**, and they are better than dove's wings, which will never bear you more than a little distance; for the eagle alone can fly in the face of the sun, and on eagle's wings our spirits can fly straight to heaven. At one moment I may be absorbed in my life at home, perhaps there is something going wrong or some other trouble, and then in the next I am freed from it all, because I am borne in the spirit on eagle's wings straight to heaven. Think of the joy and happiness of this! My heavenly Father knows all my little troubles, but in a moment I get the power to rise, and the joy comes into my soul for which I have been longing all the morning. It is ours in a moment. Why? Because we have the secret of flight. The verse continues: "They shall run and not be weary; they shall walk and not faint." In other words they become like God. You cannot "wait" on God without getting like Him. God is never tired, and God never faints, therefore, if we wait on Him, and if we fly to His presence with wings like eagles, we become in our little measure like God.

Do not misunderstand me; it is not the body or the mind that does not get weary; I do get tired physically, and weary, and worn with mental work; but the part I am speaking of is myself—the immortal spirit; and when once the immortal spirit learns to live at home in heaven instead of living in lodgings on earth, it never faints and is never weary. One can tell by one's own experience how true this is, and thus corroborate the word of God that asserts it.

You may say to me: "You go to the Old Testament for these wonderful truths, but why do you not go to the New Testament; one can make anything of the Old Testament." I will, therefore, go to the New Testament.

"We all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory." (2 Cor. iii. 18). "Therefore seeing we have this ministry, as we have received mercy, **we faint not**" (2 Cor. iv. 1).

Here St Paul asserts (in harmony with Isaiah xl. 31) that they who gaze on the Lord in heaven, do not faint on earth. Let us look at one man who never even fainted on a journey that killed all his companions, Joshua excepted. We have not time to go all through the Bible, so will consider one case only. It is that of a poor man called Caleb, who was not even a Jew but a Gentile; whose very name means "the son of a dog," and whose spirit had all the faithfulness of a dog's heart. When the twelve spies were returned to Kadesh Barnea, they came back with a bad report, and amongst three millions of people there was but one man of faith (for Joshua was not with Caleb at first), who could stand absolutely alone for God and say, "Let us go up at once and possess it; for we are well able to overcome it." "Though there may be giants in the land and though we may be as grasshoppers in their sight, yet God is with us and God is mightier than any giant."

The next day Joshua stood by the side of Caleb, but they were in a minority of two, and the people would not go up. God's purpose was to call them out of Egypt into Canaan, and on their refusal they were made to wander the rest of their lives in the wilderness forty years. Caleb was the only man who did not walk in the wilderness though he had to accompany them, for he walked in the path of faith. In Hebrews xi., we read of the Israelites being brought out of Egypt by faith and being brought in to Canaan, but there is no word of 40 years wandering, because this was the result of unbelief, when they sinned at Kadesh Barnea. But Caleb did not die; and there was not one man who came out of Egypt who stood on the banks of the Jordan to go into the land of Canaan save Caleb the son of Jephunneh and Joshua the son of Nun.

How was it Caleb did not die in the wilderness? Because he did not live there; he was living in Canaan by faith all the time. Those who live in this world are ever an unsatisfied people; and are always grumbling and complaining and longing to get out of this scene, and their friends often say when they see and hear them: "Save me from becoming a Christian!"

Hear what God said about Caleb. "Those men . . . shall not see the land which I swore unto their fathers, neither

shall any of them that provoked me see it ; but my servant Caleb, because he had another spirit with him and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it " (Numbers xiv. 22, 23).

Forty-five years after this he stood before Joshua and said these words : " Behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses while the children of Israel wandered in the wilderness ; and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me ; as my strength was then, even so is my strength now, for war, both to go out and to come in " (Joshua xiv. 10, 11).

He never grew any older from the time he began to live in Canaan (heaven) ; he entered and possessed Canaan by faith when he was forty years old, and he dwelt there in spirit forty years, and although, owing to the unbelief of the people, his body had to follow them about in the wilderness, he dwelt in his heart in that " Holy Land " where there is no failure, no fatigue, and he never grew a day older once he learned to live with God.

It may be the same with us ; we can never grow older, if we are living in eternity. What is more, our spirits never get dried up by the sand of the desert, the scorching of the sun, or the blast of the sirocco, because the secret presence of the Lord keeps us always fresh and young and strong.

When the disciples were in the first storm, Christ comforted them when they were faint, and restored their courage. But then they were soon in a storm again. This is so often the Christian experience ; " tossed about, with many a conflict many a doubt, fightings within, and fears without." But in the second storm they learned the great secret of Isaiah xl. ; how to mount up with wings as eagles—and thus to get to Christ. Peter did not fly it is true ; but he did what is quite as wonderful, he walked on the water ; he did what no man can do without divine power ; and he did not sink when he looked at the waves until he had walked far enough to Jesus for Him to catch hold of Peter's hand ; and Christ was a long way from the boat, because they did not recognise Him, but thought He was a spirit. Having learnt how to reach the Lord by a new power, Christ came with Peter into the boat, and immediately they were at the land whither they went ; they crossed four miles of water in an instant ; for once Christ is reached where He is, there is no more sea, because there is no sea in eternity. The disciples were thus **never in a storm again** ; this was their last

tossing. Why? Because there are no storms on land, and for them, in this sense, there was no more sea.

Mark this! Christ was never in a storm. In the first storm He was asleep on a pillow, and when a man is asleep on a pillow you do not know where he is, but he certainly is not in the storm; when He awoke there was no storm, for He said "Peace be still." In the second storm Christ was not in it, for He was walking on it, above it.

If our Master was never in a storm, we have no right to be in one, for "as He is, so are we in this world."

What a thought for a time like this! To be able to mount up with wings like eagles; not that we might be callous and aloof from the sufferings of our fellow men; not that we might be out of touch and sympathy with every sorrowing heart; but so set free in our spirit from ourselves, and endued with power from on high that we can succour and help every soul in need.

This is a wonderful story, and the whole thing comes to this; shall we die before we dwell in heaven, or shall we dwell in heaven before we die? Which is it to be? With most of them God was not well pleased, and they died in the wilderness before they dwelt in heaven; but with Caleb, God was pleased, because he dwelt in heaven before he died; he possessed it by faith; he learnt to mount up with wings like eagles; at whatever part of the desert his body was at the time, his spirit was ever in Canaan.

May it be so, in God's grace, with us also.

(Next Article:—Living Christians: Their Power.)

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## Abide in Me.

*"If ye abide in Me and My words abide in you ye shall ask what ye will."*

He had entered the race, and he could not turn back,  
 Though oft-times he faltered and swerved from the track,  
 The Saviour who loved him was close by his side,  
 Saying, "All will be well, if in Me ye abide."  
 Then he prayed to be taught this more excellent way,  
 To abide in the Saviour each hour of the day;  
 And soon he was graciously lovingly shown,  
 'Twas by **seeking God's will** and **refusing his own**.  
 Like the needle which points to the north night and day,  
 Though storms make him tremble he keeps on his way;  
 The Saviour's his magnet, the Scriptures his guide,  
 Oh! how blessed it is in the Lord to abide.

M. G. R.

## Two Views of Prophetic Teaching.

**How and when does the Lord come for His Church? The Morning Star and the Sun of Righteousness? The development of evil, and who is the "hinderer."**

By R. E.

Those who hold the opposing views we are about to consider agree in this—both believe and teach the pre-millennial and personal return of Christ. So far, this is a great gain. Nevertheless, the importance of the difference of view need not be minimised.

Let us state at once what these views are. Sincere and earnest advocates of the pre-millennial return of our Lord assert that the Church is left on earth until the moment that Christ appears to the world and comes in judgment, and that the Church will, therefore, necessarily pass through the Great Tribulation.\* In other words, the Second Coming is one act, and affects the Church and the world at one and the same moment. The ablest exponent of this view, perhaps, is the late Dr Tregelles, a very learned and pious man, and a contemporary of B. W., Newton, and J. N. Darby at Plymouth, early in the second quarter of last century. We shall have occasion to refer to his book, "The Hope of Christ's Second Coming."

The other view takes account of the Second Coming as being in two parts. First, Christ comes for His own, and then, after an interval, He appears with His saints to reign. That part of the coming which refers solely to believers is called the Rapture; for it is said we shall be "caught up," or "rapt away." Between the Rapture and the Appearing many things are said to occur: the apostasy takes place, the Man of Sin is revealed, and the two Beasts of Rev. xiii. (the Man of Sin being one of these) appear on the scene and fulfil their mission.

Dr Tregelles opposes all his knowledge of Scripture, his learning, his logic, and even his invective, against this view. It may seem strange, at first, that equally learned men, and, in many respects, equally good men, should find in the same Scriptures two such widely different interpretations. But the fact is, and it applies to every sphere, if a man starts on an enquiry, having adopted a wrong hypothesis, and contents himself with only part of the evidence, the more learned and devout he is, the further he will travel from the truth, and the more bitterly will he be opposed to it.

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\*See this question discussed in April issue.

It is not doing Dr Tregelles any injustice to say he is bitterly opposed to what is termed the secret rapture. Now nobody need be concerned to defend the word "secret." It is a word not found in Scripture in the connection named. But what we do undertake to show is that the general consensus of Scripture is in favour of the second of these views stated and not the first.

We need not be surprised that eminent men differ. A remarkable instance of this has lately occurred on the wider stage of the world. The first Commander in Chief of the British forces in France has recently published his account of certain transactions in connection with the visit of Lord Kitchener to the front during a great crisis in the early stages of the war. No sooner does this account see the light than another public man, no less a person than the then Prime Minister, delivers a speech in which he severely takes to task the writer of the book declaring that when all the records of that eventful time are published they will prove that his account is a misleading one.

Now when these records see the light, any one of average intelligence will be able to form an opinion as to who is correct, the Prime Minister or the Commander-in-Chief.

In the matter here under discussion, the records—the only ones that can give any guidance whatever—are available. Let us then discuss the matter with both the opposing views and the records in front of us.

First, let it be stated that we are not prepared to bolster up all the expressions which Dr Tregelles attacks. People may hold and maintain what is substantially the truth, and yet express themselves in a defective manner. The different views, already stated, leave a broad basis for discussion, and to this broad basis we propose to keep.

I.—The fundamental error of Dr Tregelles' argument is that he bases a **complete** view of our Lord's Second Coming upon the discourse which took place on the Mount of Olives (Matt. xxiv.) and seems to assume that our Lord Himself told us **every detail** connected with His return, and therefore any view which His words do not seem to suggest or cover must be false. Consequently, the only event we are to look for is the appearing of Christ to the **world**. He says, "Are we looking on to this appearing of the Lord in visible glory, after iniquity and oppression have reached their height, and immediately after the unequalled tribulation, or have we formed some other hope in our minds?" (pp. 13-14). While on



p. 17, he virtually classes 1 Thess. iv. 13-17 with Matt. xxiv., as though they were parallel in every respect, and the one had nothing more to tell us than the other. Where is there anything said about our being "**caught up**" in Matt. xxiv.? The communication in 1 Thess. iv. is a fresh revelation entirely. Did not our Lord Himself prepare us to expect this? Are these not His own words, spoken just before He left the world, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth?" What do these words imply, but that our Lord did not tell us everything, and it would be just as erroneous to think that we have in the gospels the whole truth as to the Church, as to think that we have in them the whole truth of the Second Advent.

We do not deny that the Christian is to look for Christ to appear to establish His kingdom, but he looks to be with His Lord first, and to live together with Him in the Father's house (1 Thess. iv. 17; v. 10; John xiv. 1-3). And the two are not inconsistent. Supposing the King is to visit a certain town; an influential inhabitant might affirm, I am waiting for the King to come to this place, but I am also coming with him. How is that? someone asks. "Oh," is the reply, "on the morning of the visit I am riding out with a number of others to meet him, we shall spend some time in his company at a beautiful country house, and then return all together." Again and again Scripture affirms that the saints will come with Christ. "Them also which sleep in Jesus will God bring with Him." "When Christ who is our life shall appear, then shall ye also appear with Him in glory." But if the resurrection does not take place until the Son of Man appears in glory (according to Dr Tregelles) then He must come unattended, except by angels. While it is quite right to affirm that the Christian should be looking for the kingdom, and praying for it, it is quite wrong for him to limit his view to this. Our hope is to meet the Lord in the air.

Thus in Rev. xix., when heaven is opened and Christ is seen appearing, the saints appear with Him.

II.—Another fundamental misconception of Dr Tregelles is concerning the true nature of the Church. Indeed this defect is always more or less observable with those who contend for the view he takes. It never seems to occur to them that this Church period is in the nature of a parenthesis in the ways of God. In what a hopeless muddle we find ourselves, if Dr. T. is right. He asserts: "Thus it is a plain fact of revelation, that **at the time** of

Israel's restored blessing, and not at a period (perhaps considerably) previous, shall the resurrection take place of "those who are Christ's at His coming" (p. 46). He quotes several Old Testament Scriptures to prove this, but totally ignores the additional revelation of 1 Thess. iv. Moreover, this interpretation necessitates the fulfilment of the 70th week of Daniel during this Church period. But on what hypothesis it can be shown, if time counts now, (i.e., prophetically considered) that this 70th week has been all this time held in suspense, we are at a loss to imagine. Nor can we understand how it can possibly form part of this Church period. While the historical view, that it has already been fulfilled, involves us in a not less inextricable dilemma.

As Church truth is not found in the Old Testament, it can furnish no proof that Israel must be restored to blessing before the Church is translated. If such were the case then God would have an earthly people and a heavenly occupying the place of testimony at the same time, and two dispensations of an entirely opposite character would be running their course together. From more than one statement in Dr Tregelles' book it would seem as if he drew very little distinction between the Church and Israel. Those referred to in Matt. xxiv. he declares to be "a part of the Church of the first born" (p. 39), and he thinks Christians are referred to in that chapter in connection with the Great Tribulation, and that our Lord's warnings are addressed to such. This thought is further amplified in a note by the editor in an appendix, where he affirms that the people warned to flee will be Christians living in Jerusalem at the time of the Antichrist. If this is so, then where do the Jews come in?

On p. 53 he objects to the thought that the Church began only at Pentecost and ends at the Rapture; and on p. 55 he seeks to prove that the Church must remain on earth until the appearing because in Matt. xiii., Christ speaks of the wheat and tares growing together until the harvest. But the idea of wheat and tares is not confined to the Church. There always have been, and always will be, wheat and tares until sin is banished from the scene altogether. Thus Dr Tregelles does not make any proper distinction between the various dispensations, and consequently he seems altogether at sea as to who composes the Church.

III.—The view we are criticising is entirely out of harmony with the metaphors Scripture is pleased to use with regard to the Second Coming. In the last chapter of the Old Testament, where the appearing is in view and the coming to earth is the subject,

we read of the Sun of Righteousness. In the last chapter of the New Testament where Christ is presented to His Church, He is spoken of as the Morning Star. Now of what use are these metaphors, and of what meaning, if the Second Coming is covered by one event? Do the Morning Star and the Sun appear at precisely the same moment in the heavens? Yet Dr Tregelles wants us to believe that Christ comes at once both as the Morning Star and as the Sun. Does not this deprive the double allusion of the inspired writers of all its force? Indeed would it not be a distinct challenge, not only to their literary qualification as ordinary writers, but to their inspiration, to suppose that they meant the Morning Star and the Sun to refer to the same thing? The morning star, we know, appears in the heavens sometime before the sun is seen. If these metaphors have any sort of meaning whatever, or are intended to have any force, they must imply that there is a coming of Christ which takes place before He actually appears. Here then we have divinely given metaphors which none can mistake, to safeguard the blessed truth of the Rapture. And this view harmonises 1 Thess. iv. where those who are Christ's are said to be "caught up," with Revelation where under the figure of 24 elders the same company is seen already in heaven, before the Great Tribulation, and before the manifestation of the Antichrist on earth. Had Dr Tregelles remembered this distinction between the morning star and the sun he could not have written as he has on p. 73, or affirmed that, "at the coming of the Lord Jesus the day begins." In spite of all he says in attempting to prove that there is no distinction between the "coming of the Lord," and the "day of the Lord," the foregoing metaphors show there is a distinction, and that Christ's coming as the one cannot be His coming as the other. Moreover some of Dr Tregelles' quotations are beside the point: the day of Jesus Christ, Phil. i. 6, 10, is not the same thought as the "day of the Lord." And so the dawn will precede the sun-rising (see p. 74, line 11).

IV.—But there is yet another proof that the theory of Dr Tregelles introduces discord into Scripture. In Rev. xix., the marriage of the Lamb actually takes place before Christ comes out of heaven. The Bride here cannot be Israel, Dr T. himself being witness, for he agrees with others that Israel cannot be blessed until Christ returns to earth. Indeed the bride here cannot represent anyone unless the resurrection of believers has already taken place. Consequently this resurrection of 1 Thess. iv. must occur before Christ appears to the world, and not at the

same time, as Dr Tregelles asserts. And so the Church is seen in heaven with Christ before He returns. How beautifully the whole of Scripture harmonises when once we find the true key.

V.—There is however another argument of a different kind which seems to prove that the view we are considering is entirely in conflict with Scripture. In 2 Thess. ii., we read of the apostacy the development of evil, and the presence of Antichrist. But it also speaks of a “hinderer,” and of that “hinderer” being removed. Now, if the Church is to remain on earth until Christ actually appears to destroy Antichrist, how does the removal of the “hinderer” take place? The hinderer, whoever he is, or whatever, must be that which is good and of God. Surely Scripture does not intend to imply that one form of evil is removed in order to make way for another. Surely the **hinderer** cannot be of Satanic origin. But what room is there for any hinderer in Dr Tregelles system of prophetic interpretation? A hinderer implies that there is some power of God present at the moment to prevent the complete and final development of evil. This is to be removed. Must not this hinderer have some connection with the existing order of things, either with the Church, or the Holy Spirit, or divinely instituted government, or all three?

On this point we cannot do better than quote from the remarks of the late J. N. Darby in his synopsis of the Books of the Bible\*: “That which hinders it (the full development of evil), therefore, is the power of God acting in government here below as authorised by Him. . . . The Holy Ghost was here below; the assembly, be its condition what it might, was still on earth, and God maintained the barrier. . . . The evil is bridled; God is the source of authority on earth. There is one who hinders until he be taken out of the way. . . . With regard to the individual instruments who compose the barrier, they may change every moment, and it was not the object of the Holy Ghost to name them. He who was the one of them that existed when the epistle was written would not be so at the present time; to have named him then would have been of no use to us in the present day. . . . ‘That which hinders’ is in general only an instrument, a means, which prevents the manifestation of the man of sin—the wicked one. So long as the assembly is on earth, the pretension to be God in His temple cannot take place, or at least would have no influence. . . . It is God in the Person of the Holy Ghost, Who, during the time called ‘the things that are’ restrains the evil and guards divine authority in the world. As long as that subsists, the unrestrained exaltation of wickedness cannot take

\*2 Thess. ii., pp. 120-3, vol. v.

place. Consequently I do not doubt but that the Rapture of the Saints is the occasion of the hindrance being removed, and all restraint loosed."

The restraining influence thus has a three-fold form: (1) "the assembly, (2) the powers ordained by God upon the earth, and (3) the Holy Ghost present here as the Comforter in lieu of Christ."

On p. 70 of Dr Tregelles' book we are faced with this remarkable question:—"Is it not surprising that men with their Bibles in their hands, can be led to adopt a theory of doctrine which not only adds to Scripture, but contradicts it at all points?" Yes, it is strange. But which of the two theories we have been considering merits this condemnation?

1.—Dr Tregelles assumes that Matt. xxiv. covers all that can be said as to the time and manner of Christ's return, and he writes as though the further revelation of 1 Thess. iv. added nothing to the information contained in the gospels.

2.—He says that the resurrection described in this last passage does not occur until the Lord appears, whereas we find a company in heaven and the marriage of the Lamb taking place before He appears.

3.—He knows nothing of any coming until the Sun of Righteousness shall arise, whereas Christ speaks of Himself as the Morning Star, which must necessarily precede the Sun. Yet in so many words he assumes there will be no dawn before the sun-rising (p. 74).

4.—And lastly, Scripture speaks of a hinderer, and of that hinderer being removed in order to the full development of evil. All of which is in harmony with the thought of the Rapture, and out of harmony with the opposite conclusion.

And, finally, the Book of the Revelation comes in and confirms what is here advanced as the true theory, while the whole trend of its teaching is opposed to the theory of Dr Tregelles. In the first three chapters we are occupied exclusively with the Church on earth. In Chapter iv., our gaze is, on the other hand, directed to heaven, and we see a company there that we may safely assume is the Church; and for the following reasons: (1) Their place and description are in accord with this view; (2) the Church is seen in heaven in Chapter xix. before the Appearing; (3) Israel comes into prominence in Chapters vii.-xv.; and the Church can hardly be on earth when God begins again to deal directly with His earthly people; (4) the character of God's dealings in the middle part of the book are altogether changed from what they are in this Church period. Instead of the gospel of the grace of God

there is another gospel, and instead of longsuffering there is wrath—wrath to the utmost, and this directly inflicted, and not merely by providential agencies. Does not all this harmonise perfectly with the view we are supporting? Let the reader, then judge whether it contradicts Scripture at all points, as is asserted. Rather, has it not an abundant weight of Scripture evidence in its support?

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## Fellowship Among Christians.

To assist in our conflicts in the life of holiness to which we are called God has provided various means of grace. Among these is the fellowship of all true believers and of a local Church. The new birth gives us at once a relationship of children to God and of brotherhood with one another. The enjoyment of the first of these depends only on our state of soul; the enjoyment of the second is brought about by a mutual spiritual effort. It is a matter of partnership, in which each works for the benefit of others, and is also a receiver of that to which others contribute. In short, the essence of fellowship is giving and receiving, and the more a Christian advances in the faith the more will he see that the promoting of fellowship is a matter of duty as well as of privilege. Every believer must take care to be a contributor: "that which every joint supplieth, according to the effectual working, in the measure of every part."

Sometimes we hear a murmur that others are cold and unresponsive, and do not give a hearty greeting in the Lord. Who is it as a rule who thus complain? Is it not often those who are really describing their own conduct? The root of the matter is that they are walking among others expecting to receive without having a strong purpose to give. They fail to see that if each believer thus approached others there would not be any warmth to draw from a company, for none would be contributing.

Surely we cannot grow in grace unless we are seeking to promote fellowship with a high sense of **duty**, leading us to greet one another heartily and to serve one another in love. Those, rightly exercised, will attend regularly and punctually at various meetings, realising that their presence in communion with God must be a help to others. Thus all will receive help. To sum up, no believer can expect to benefit by Christian fellowship unless he is doing his part to produce the same.

## Priests, Levites, and Warriors.

W. W. FEREDAY.

In Moses' day the manhood of Israel was divided into three groups—Priests, Levites, and Warriors. Comparatively few were priests, this privilege being limited to a single family; the Levites were more in number, embracing all the men of a tribe; the bulk of the people were warriors. The priests ministered in the Sanctuary of God; the Levites served under them in connection with God's house; and the warriors fought the battles of Jehovah. These all find their spiritual answer in the Saints of this period. Every Christian is at once a priest, Levite, and a warrior.

Yes, every Christian is indeed a priest. Scripture affirms this most positively. To the whole body of born-again ones the Apostle says—"Ye are a holy priesthood . . . a royal priesthood" (1 Pet. ii. 5-9). What grace shines out in such words as these! A holy priesthood Godward, with liberty of access to the holiest for the presentation of our "spiritual sacrifices, acceptable to God by Jesus Christ;" and a royal priesthood manward, to show forth in our words and ways, for the blessing of our fellows, the excellencies of that God who has called us "out of darkness into His marvellous light." Satan is strongly opposed to our enjoying this wonderful priestly place, and the success which he has achieved with the mass of professing Christians, in robbing them of it by a spurious sacerdotalism, is only too sadly apparent. But souls who are established in the grace of God can say to-day what we shall say eternally, "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." (Rev. i. 5 6).

The Levites were servants. It is manifestly a greater thing to be a priest than a servant. Christians are both. The Levites were given originally to Jehovah in lieu of the first-born males of the nation (Num. viii. 16-18). Consequently they all had, as it were, the place of first-born ones before Him. In like manner the Church is called "the Church of the first-born ones which are written in heaven" (Heb. xii. 23). The Levites were servants from birth, though no labour was expected from them until they were 25 years old (Num. iii. 15; viii. 24). So now every soul born of the Spirit into the family of God is born to serve, the position and the capacity being assigned to each one by God. This leaves no room for self-will. Kohathites, Gershonites, and Merarites all had their work marked out divinely, and none dare intrude into the service of others. The Levites were given to the

High Priest for service, and under his direction all their work was performed (Num. iii. 6-9; viii. 19). Even so has every Christian been divinely given to Christ and is now under His command for all that it is the will of God he should do. No drones are contemplated in God's hive, and there is no retirement from the work. Like the Lord before us, we must work the works of Him that sent us, "while it is day: the night cometh when no man can work" (John ix. 4).

The service of the Levites was always viewed as connected with the house of God, even though their duties in some cases carried them considerable distances from it. In this day also the intelligent Christian understands that God has a house upon the earth (1 Tim. iii. 15), and that all his labours should have reference thereto, for its development and blessing. The realisation of this puts our service upon a higher plane than mere benefit to man.

After the priests and Levites, all the Israelites were warriors, and were at Jehovah's call to do battle for Him. Israel's proper conflicts were for the enjoyment of all that which Jehovah had given them in purpose in Canaan. Other conflicts, such as the fight with Amalek in Exod. xvii., were occasioned by their own unbelief; but they were not Jehovah's wars properly speaking, and nothing was gained by them. No enemy was too strong for them; in spite of their chariots of iron the hosts of Canaan melted away before the advancing people of Jehovah. His presence and power secured victory for them, and this in order that they might possess and enjoy all that He had promised Abraham, Isaac, and Jacob to give them.

True Christian conflict is described in Eph. vi. 10-17. In that wonderful epistle the Saints are viewed as sitting in heavenly places in Christ Jesus, blessed with every spiritual blessing there. This rich portion God would have us even now enjoy by faith. All the hosts of evil are combined against us to prevent this. By craft and subtlety "wicked spirits in heavenly places" endeavour to divert our minds from the blissful contemplation of Christ, and so to impoverish us practically. Constant vigilance is called for on our part in consequence, and a ceaseless warfare has to be maintained. But in the strength of the Lord, and clad in the entire panoply of God, we need have no fear. "They draw near that follow after mischief . . . (but) **Thou art near, O Lord**" (Ps. cxix. 150, 151).

How manifold are the relationships and privileges of the believer in Jesus! As priests of God we draw nigh to Him; as servants we serve Him; and as warriors we do battle to the discomfiture of His foes and ours.



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## Living Christians.

ARTICLE III.

THEIR POWER.

By Dr A. T. SCHOFIELD.

Last week our subject was the position of living Christians, and we found their position was in heaven with their Father in the secret place of the Most High, and that they fly there with wings as eagles, and rejoice in the personal knowledge of their God and Father.

To-day we have to speak on the power that flows from this position, and it must be clearly understood that the reason why "position is power" is simply because it produces likeness to Christ. In its final analysis, therefore, the amount of power in a Christian depends on the amount of his likeness to Christ. If you stay a week with some people whose character is stronger than yours, you begin to get like them, to talk as they talk and pick up their little ways, and as far as a week goes, so may you in some degree come to resemble those with whom you stay.

Herbert Spencer, the great philosopher, laid down a most profound truth when he said that a man is more like the company that he keeps than that from which he is descended. In short, there is only one power that is greater than heredity; and that is environment. We are all children of the first Adam; we were all born in sin, and we all bear the unpleasant likeness of our first parents in all their imperfections and wrong-doings; but if a "man is more like the company he keeps than that from which he is descended," then it is possible for every person to become more like Christ than like Adam.

These are wonderful words. I do not hesitate to say that in these papers, one is touching some of the deepest treasures of the storehouse of God, and they are not to be taken lightly. It is not a small thing that we should read these words, and all depends upon the use we make of what we read. I pause for a moment, almost afraid to bring out these wonderful truths lest

they should be caught up by some clever brain to be made a matter of intellect, or lest they should fall to the ground and produce no result.

I say again, if Herbert Spencer is right and a man is more like the company he keeps than that from which he is descended, then if we keep company with Christ we can become positively more like Him than like Adam. Personal knowledge is everything, and if it be said to us: "Hast thou not known me?" we have not as yet reached in our soul the personal knowledge of God; and if there is no personal living communion with our Saviour, then this power and this likeness cannot be ours; we must know our Father personally.

How are we to get this knowledge? The answer is in St Matthew xi. 27. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, **and** (here we come in) he to whomsoever the Son will reveal him." If it was only the Son who could know the Father, there would be no chance for us, but there is the word "and" where we may come in. Then it goes on to say: "Come unto me all ye that labour and are heavy laden and I will give you rest."

Christ was never weary and heavy laden in His spirit, because His burden was light; and the reason His burden was light was because it consisted in doing God's will, which was the joy of His heart; and the reason our burden is heavy is because we persist in doing our own wills; but the moment God's will is substituted for ours, not only does our burden become light, but we become like Christ.

If I may paraphrase the closing verses of St Matthew xi., they read like this:—"Come unto me all you that are unlike Me in order that you might become like Me." That is the whole passage; it is likeness to Christ. Then will be fulfilled that prayer which the Lord did not pray himself, but taught His disciples to pray—"Thy kingdom come, Thy will be done on earth as in heaven." Done on earth? Yes, but how? It is done first in my heart, before it is done on earth. He must reign in my heart over me, before He reigns over the earth. The moment God reigns over us, and is enshrined in our hearts as king, His will begins to become a pleasure, and we understand the "law of liberty."

Those who get to this extent have to dwell there; for "they came and saw where He dwelt, and they abode with Him." "He

that dwelleth." We dwell now in heaven as the settled home of our spirits; we do not wait until we die to dwell in heaven, but we dwell in heaven now, in spirit with our beloved Father and Saviour.

Is it possible that I, a poor creature living down here in these distressful times, in this vast city of London, may live (as the settled abode of my spirit) at home now with my Father? No wonder we have bright faces; no wonder we have happy hearts, when we live in such a home, and abide there, and as we live there every day get a little more like Christ; as "we are changed into His image from glory to glory."

Then comes a very startling result. We read last week that "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" but I have to read this week something infinitely more startling than that.

Listen to the change I am going to make in the 91st Psalm. "He that dwelleth in the secret place of the Most High shall" become the shadow of the Almighty.\* ("Abide under the shadow," is ever true, but so is the other.) I become God's shadow on earth if I live with Him in heaven. It is not only, that if I dwell above, I am secure from all ills in my spirit, but that if I live in heaven with God I become on earth the shadow of the Almighty. I will prove this.

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah" (Exodus xxxi. 1-2). Bezaleel means the shadow of the Almighty, Uri means light, and Hur means liberty. So Bezaleel was the child of liberty and light. It goes on to say: "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge and in all manner of workmanship" (verse 3).

Here is a man who is first of all a child of liberty and light, and that is the parentage of every Christian; for we are all children of liberty and light—sons of Uri and Hur. Another point about Bezaleel is that he ~~was~~ the great grandson of Caleb (the dog) who never could grow old, because he lived in heaven, and was only forty years of age when he was eighty-five; he said himself that he had not aged a year since he had lived in spirit at Hebron, just as no one does now who lives with God. This great grandson of Caleb, who was the child of liberty and light, was

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\*This is not to be taken as if the words of God were being changed, but only as an adaptation of the truth they contain.

called Bezaleel (the shadow of the Almighty), and that is what our name ought to be. We may not be remarkable for learning, or for riches, or remarkable for any distinction, but we may be remarkable for one thing; and that is that God has been pleased to lift us up from the mire and clay, and put us on the rock of ages, and from that point, which is only the beginning, we can go on to perfection, and by means of these glorious truths unfolded in the Word of God, each of us may become a Bezaleel; that is, not only a child of liberty and light, but so filled with the Spirit as to be a positive shadow of Almighty God, on this earth.

“A man shall become a hiding place from the wind.” “A man,” that is anyone of us, although it was first of all Christ. “And a covert from the tempest, as rivers of water in a dry place, as a shadow of a great rock in a weary land.” Christ was the great shadow of God on earth who gave rest to all beneath His shade, who said: “Come unto Me and I will give you rest.” You and I can be shadows in a lesser degree, and out of us may flow rivers of living water, as well, if we are in contact with Christ. So that, instead of Christ Himself being the water to refresh His people in the wilderness, as He is no longer here, we can be now sources of refreshment to others, if we are in contact with the almighty reservoir in Christ Himself.

There is another point about Bezaleel; he is the first man in the Bible said to be filled with the Holy Spirit, but not the last; for we are commanded (and there is no command in Scripture more neglected)—“Be filled with the Spirit.”

How may I be filled? By dwelling at home with Christ, and as I live with Him I am filled with the Spirit. We cannot live with Christ without being filled with the Spirit; a man can be filled with the Spirit by dwelling with God in heaven, and thus become a shadow of God on earth.

“But,” you say, “was any man ever like a shadow of God on earth?” Let me read a verse in the Acts. “Insomuch that they even carried out the sick into the streets and laid them on beds and couches, that as Peter came by at the least his shadow might overshadow someone of them” (Acts v. 15). Here Peter is as the shadow of God, healing the sick as he passed by, because he was no longer “Simon,” but “Peter,” or rock, having become, as “**Petros**,” similar in character to the “**Petra**,” the rock, which is Christ. This is a marvel! And you may heal the sick with your shadow, if you are a true Bezaleel, and have be-

come a "Peter," and use the power God has given you amongst sin-sick souls. I had a gunner with me last week just back from the trenches, who was as the shadow of God, for he cast His shadow on his mate and chum next him in the trench, and he was brought to God by the power of his influence falling upon him.

What then is a shadow? A shadow is a reflection cast by the sun. There is no shadow if there is no sun, and there is no shadow on cloudy days. There are such abnormal beings walking about on this earth as shadowless men. One of our great novelists wrote a story of such a man, and it is an appalling thing to think of a man who casts no shadow in the brightest sun. There are shadowless Christians who never do any good to anyone; they would do no harm if they did not take the name of "Christian;" but profession without power (leaves without fruit) is condemned by Christ; and for any of us to dare to call ourselves Christians, and to cast no shadow for good upon those under our influence, is to do harm to the cause of Christ. It is far better to be silent about ourselves if we are not prepared to cast shadows of blessing, for nothing is expected of us if we make no profession; but if we say we are Christians we are expected to have some power for good. Christian power shows itself in casting a shadow for blessing on all that pass by.

(To be continued.)

"An honest heart is one which realises how impossible it is to serve two masters, and makes Christ its choice. A **good** heart occupies itself only with what is good and refuses the evil."

\* \* \* \* \*

"When the glory of the Father is the goal of every prayer,  
When before the throne in heaven our High Priest presents them there,  
When the Spirit prompts the asking,  
When the pleading heart believes—  
Then we know of each petition,  
Every one who asks receives."

\* \* \* \* \*

A minister's diary records the following:—"In prayer in the wood for some time, having set apart three hours for devotion; felt drawn out much to pray for that peculiar fragrance which believers have about them who are very much in fellowship with God. Yesterday, got a day to myself for prayer. With me every time of prayer, or almost every time, begins with a conflict. It is my deepest regret that I pray so little. I see that unless I keep up short prayer every day throughout the whole day, at intervals, I lose the spirit of prayer."

## Glory! Glory!! Glory!!!

By WALTER SCOTT.

Said Trojan, the Emperor, to Rabbi Joshua, "you teach that your God is everywhere, I should like to see Him." The Rabbi replied, "But He cannot be seen, no mortal eye can behold His glory." The emperor insisted. "Well," said Joshua, "let us try first to look at one of His ambassadors." Trojan consented. The Rabbi led him into the open air at noon day, and bade him look at the sun, "I cannot," said the Emperor, "the light dazzles me." Joshua answered, "Thou art unable to endure the light of His creature; how can'st thou expect to behold the resplendent glory of the Creator? The sight would annihilate thee."

God in essential Being dwells in a light unapproachable, and in a glory too resplendent for mortal gaze. Within that circle no created being can stand. But in that "glorious blaze of living light" Jehovah's eternal Companion, the Son of God, dwelt and rejoiced (Pro. viii.). And, not from the bosom of the Father, but from that scene of ineffable purity and delight He came forth, veiling His splendours, not to mount the throne, but to mount the scaffold, not to reign, but to die. He came to die in imperishable love to sinners. God is love, was the note struck in the very centre of Golgotha's agonies. Christ died for our sins (1 Cor. xv. 3)

The essential glory of God abides undimmed, changeless, and measureless. But the cross has a glory of its own. In that lonely cross the God-forsaken, holy sufferer laid an everlasting basis of glory in which we can delight, in which we participate, and of which we sing.

Now risen from the dead, crowned with glory and honour, He leads the worship of His people. He sings in the midst of the redeemed (Heb. ii. 12). He bears on His glorified body the scars of human hatred. **All is done.** On the cross Divine love met human malice and triumphed over it. Now the Holy Spirit in the Word can speak freely of God, of His moral perfections, of His varied glories. Christ has come out of the glory to bring us into it by His death and love.

There is therefore (1) a glory which cannot be witnessed by mortal eye; (2) a glory which we shall behold (what bliss!), but cannot share, or have part in (John xvii. 5, 24); (3) a glory in which through grace we share with Christ (verse 22). What is glory to us? It is grace, and only grace, in rich, full, and wondrous display.

We would note a double effect of the glory on our spirits

now—its practical effect. First, “strengthened with all power according to the might of His glory unto all patience and long suffering with joy” (Col. i. 11, R.V.). We become strong as the glory acts upon our souls. We are nerved to endure, to hold on, to struggle on amidst life’s discouragements and not give up. Strength and joy! O, it is a bright sight! In no wise discouraged, but pressing on with this spring of inward joy. Second, “We rejoice in hope of the glory of God” (Rom. v. 2). This then is our future. What is it? Heaven? Paradise? Nay, better still. Christ and we in the glory of God. In this we triumph, in this rejoice, while we wait in eager hope for its realisation. Is not Rev. xxi. 11 the answer to Rom. v. 2?

The conflict thickens. Dangers increase. Weakness and indifference are the prevailing features of God’s people. The world’s allurements have cast a spell over the affections and interests of Christians in general. Rouse up ye weak and wearied, and ye too who are asleep amongst the dead (Eph. v. 14). Wake up, say we. Jehovah is the **strength** of our life (Ps. xxvii. 1), and we **with Him** cannot tire, but go on from strength to strength.

Do we address any who in a spirit of despondency have unstrung the harp and hung it on the willows? Ah! you tuneless, songless Christians rouse up. The gates of pearl are almost in sight. The jasper walls of glory invite thee onward, and the city and street of gold beckon thee forward, and are throwing their beams of light athwart thy lingering footsteps. Your journey will end in the hallelujahs and joys of heaven. Let the gladsome themes of the coming future thrill your souls. Let harp and voice unite in the grand celebration of a destiny so magnificent that tongue cannot tell its fulness of blessing, nor mind fathom its wealth of glory. Beyond and outside the shadows and conflicts of earth, far beyond the din and strife of contending hosts, lies outspread before us a scene of surpassing beauty and gladness. To it we are predestinated (Eph. i. 9-12), and in it conformed in likeness to God’s Son (Rom. viii. 29).

“Glorified together!” Christ and we in the **same** love and sharing in the **same** glory is our outlook, our hope. Not many more tears to shed. The sorrows of earth await the hush-voice and tender touch of Jesus. The morning of eternal glory is rising. Our prisoned spirits long to break their chains and step into that hallowed circle of divine delights. We shall **soon** join the native inhabitants of yonder land, the gleaming portals are in sight!

By the Spirit all pervading,  
Hosts unnumbered round the Lamb,  
Crown’d with light and joy unfading,

**Isaiah.**

## CHAPTER IX—Verses 8-17.

— — — — —  
 By F. C. JENNINGS.

Thus have we been brought by divine goodness to the end of one of the sections of our prophet of fire. He closes every section with some form of joyful song, as the ways of God with men shall ever close: "The end of the Lord" is ever "very pitiful and of tender mercy." But, speaking as from that day the prophet wrote this, now long past, many a storm must still break on this poor earth—many a human heart must groan; floods of human tears and human blood must still flow (for that awful river of blood and tears ever widens and deepens as it goes)—before that lovely scene here celebrated in Isaiah's song is actually realised.

We must then return for a time, and, as in the pages of our own prophet John, listen to "thunderings, voices, and lightnings," so often seen in Revelation, in threats of those judgments that must precede those days of joy. Yet may we remember, for our comfort, that **we** are 2,500 years beyond the time that Isaiah wrote, and our salvation is nearer—O how much nearer—than when we believed. Thus, after this burst of joy, caused by the revelation of Jesus as the true Messiah, we return to the line of the prophecy broken off from the fifth chapter. This is evidenced by the resumption of that sad cry in the twenty-fifth verse of that chapter: "For all this his anger is not turned away, but his hand is stretched out still," and making it a refrain that marks out for us the four strophes into which this part is divided. But if chapter five began in song and ended in sorrow, this part included in chapters ix. 8 to x. 4, reverses this order—begins in sorrow and ends in song.

In our introduction we saw that the number "3" has been impressed, evidently with divine intent, on the whole book; not only in its main divisions, but that it permeates the whole structure as a more detailed analysis shows. The first of the three main divisions—chapters 1 to 35 is thus divided:—

1. Chapters i. to vi.
2. Chapters vii. to xii.
3. Chapters xiii. to xxxv.

We are now in the second of these subdivisions, chapters 7 to



12, and again we may discern a threefold division, thus:—

1. Chapter vii. to ix. 7. Immanuel and the Assyrian.
2. Chapter ix. 8 to x. 4. The Assyrian as Jehovah's rod.
3. Chapter x. 5 to xii. Immanuel's exaltation, the Assyrian's doom.

Here, then, we come to the second part, ix. 8 to x. 4, in which the Assyrian is used as the rod of Jehovah, and this, in its turn, is clearly divided for us into four strophes, each ending with the doleful refrain to which we have already alluded. Let us briefly consider each of these strophes.

The first, verse 8 to the 4th of the next chapter, is directed against the pride that refuses to see the hand of Jehovah in national calamities, that hand is not heavy against the heathen; but against the people who, externally at least, are his own. It is sent to Jacob and it lights on Israel. What follows then would appear to affect the whole nation—the witness of God upon earth in that day. Ephraim has been devastated—how do they take it? Are they humbled and penitent? Do they search out, and confess that the cause for this infliction is in their own ways? Not at all—they are filled with that “superb courage” that is so highly esteemed among men. **They** are not depressed; **they** are not cast down, **they** are not pessimists, but as optimists, as men of spirit they cry, “What of it! Our cities are in ruins—never mind, we will build them again stronger than ever; they were but of brick, we will rebuild them with stone. Our woodlands are all destroyed it is true; never mind, we will plant the cedar in the place of the valueless sycamore, so shall the misfortune turn to an advantage in disguise.”

Ah, human nature, unchanged from that day to this! Nor are there ever lacking, in such times of national chastening, plenty of false prophets to silence the voice of conscience; and prophesy the smooth things that the ear of man loves to hear. God's hand is even to this day the very last thing that is seen in calamities, disasters, sufferings, sorrows, wars, defeats, desolations, famines—the very last. If He be referred to at all, it is but too often to throw on Him the arbitrary and causeless responsibility for the infliction, and to charge Him with being the unjust Cause of the suffering—our **sin** has nothing to do with it.

This very day Christendom—the present responsible witness for God—groans under the rod of the God and Father of our Lord Jesus Christ; but where—in what nation—is there a **national** and heartfelt recognition of this being really due to the dishonour we have done to His beloved Son? Where is there a national re-

cognition that this is due to the attacks on every fundamental truth as to the Person and Work of Christ in many a Protestant pulpit—to the spurious “charity” that ceases all protest against the destructive errors and filthy abominations of “Rome,” and would again court that harlot’s embraces—to the blasphemous boldness of the ultra-socialist masses of our big cities?

No, in this feature at least there can be no question but that the present corresponds all too closely with the time of the “vials” of wrath, in which the dwellers on earth “will not repent.” But that is not the spirit to bring about a cessation of the infliction; it is rather cause for further suffering; and, as upon Israel of old, so upon us, His “Hand is stretched out still.”

This brings us to the second strophe contained in verses 13 to 17, in which that outstretched Hand of Jehovah falls again heavily on the people, who, although stricken, turn not in genuine repentance to the Hand that has smitten, confessing that their sin necessitated, and that love has prompted the blow; but they again harden their hearts, and again, “despise the chastening of the Lord,” I render freely:—

- Verse 13. “For the people turn not to their Smiter  
Jehovah Tzebaoth they seek not.
14. Therefore He lops from Israel  
Head and tail; palm and rush, in a day.
15. The man filled with days and respect—  
He is the head.  
The prophet—the teacher of lies—  
He is the tail.
16. For the leaders of this people  
Do but lead them all astray;  
While their followers, deceived,  
Are themselves soon swallowed up.
17. Because of this Jehovah joys not—  
Takes no pleasure in their youth—  
Has no mercy on their orphans,  
No compassion on their widows.  
For all in heart are liars,  
And all in work are wicked,  
And all in mouth blasphemers.  
So his wrath turns not away;  
So his hand is outstretched still.”

Thus the blow falls again, and this time on the leaders—those who, on the one hand are most highly esteemed in **civil** life, and who have been accorded positions of honour on account of their age: and, on the other, on the **spiritual** leaders, called lying prophets: the two political divisions of mankind that will head up in

the last days in the "beast" and "false prophet." The former are likened to the majestic palm-branch, and to the "head" of an animal, in a dignity that Jehovah Himself recognises, in some sort, as really their due; but as to those who assume a position of spiritual superiority over the people—on these He throws utter contempt, they are but as the mire-rush, or as the "tail." For as a dog fawns on its master with wagging tail so do these pretended prophets seek only to please their hearers by prophesying the smooth things their itching ears demand. There would appear nothing so despicable in the eye of God as that same religious pretension of which our Lord has also said, "**which thing I hate.**" But the leaders in both spheres—civil and spiritual—are **misleaders**; the blind are leading the blind, and both come to the same end.

There is something peculiarly terrible and perplexing in the Father of mercies, denying Himself the property of mercy, even toward the innocent and helpless: looking on apparently unmoved while little children and helpless widows are involved in some universal calamity. There is no discrimination, all suffer alike; for all are component parts of the nation, and it is the **nation**, as such, not the individual that is in view, when God is thus dealing with the earth in government. Of course the nation is composed of individuals, but the individual suffering is, in such cases, no evidence of wrath or judgment upon that individual. God is not making personal selections in this way.

So, to-day, Christendom is but Israel "writ large," as we may say; and have we not heard on all sides the questions: "Why does not God stop this slaughter? If any mere man, having the slightest sentiment of humanity, had the power, would he not put a stop to the suffering of the innocent, and let the inflictions fall on those who deserved them? What have the little children of all the countries involved done, that **they** should be thus slain?" It is an old, old question due to the utter absence apparently of all moral discrimination in the providential government of the earth. The best of men, as Job, when in his bitter trial, wailed, "If the scourge slay suddenly"—that is, if some widespread calamity is sent on men, is there any discrimination? Nay. "He mocks at the trial of the innocent:" there is no sympathy, no pity: there is, apparently, when the soul is on the rack of suffering, only mocking laughter in the very shining of the sun, the rippling of the waters, the singing of the birds—these very sounds, that in other times, would soothe and cheer, seem but mockeries of the grief. Then Job adds, "The earth is given over into the hand of the

wicked." Could any infidel speak more bitterly? And yet how true it appears to be!

Not only the best, but the wisest of men too have confessed their inability to solve the problem of a God, both almighty and benevolent, governing, and yet that government so frequently not evidencing discriminative power and goodness, as Solomon sighs: "There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness." Ah, the providential government of this earth, is like those "wheels" that Ezekiel saw, and which indeed may picture it: "So high that" it is "dreadful" (Ezek. i. 18).

The light of the **whole** revelation that God, in His goodness, has given us, must be patiently and prayerfully pondered, for it solves the problem, in showing the relative positions of the Lord of Glory, the Son of God, Jesus, the Son of man, the true King of this earth, on the one hand: and of him who is, by creation, the highest of all created intelligencies, yet now a rebel, and as such an usurper of this earth's government, now called the Devil, on the other. All earth's discords, injustices, inequalities, and calamities are in perfect harmony with the true King rejected, and Satan's throne being still here: while to our unspeakable comfort, One who loves us **over**-rules all things, so that they work, notwithstanding all the confusion, together for our truest good in conforming us to the image of His Son.

(To be continued.)

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**Extract from a Magazine:**—"I have a firm belief in an over-abounding grace; in a grace that not only counteracts sin now, but by its very overplus of energy repairs the mischief sin has done in former days, in an energy of grace that makes up for the past and recovers it. You can see what I mean in what grace did for Paul; in what grace did with John Bunyan. It not only enabled them to resist sin; it raised them to such a pitch of zeal and enthusiasm as to make up for lost years and regain them. Men have raised barriers against the ocean, and so recovered submerged land from the dominion of the sea. And so grace has enabled men to recover ground from the submerged past. 'I will restore to you,' says the prophet Joel, 'the years that the locust hath eaten.' Sin devours the years and destroys them, but God in His mercy restores them, enables us to reclaim and recover them. 'Sin abounds, but grace doth much more abound'."

## Our Personal Relation to God.

By WALTER SCOTT.

Individual responsibility to God is a truth second to none. God is not only **the** great fact of the Universe, but He is the Omnipotent, controlling power. Every created being—man and angel—stands in personal relation to God. Human combinations whether in politics, industry, religion, or aught else tend to weaken this primary truth, i.e., the personal, immediate, and direct relation of the creature to God. The combinations of the day are to a large extent based on the false assumption that the individual counts for nothing. Individual life, responsibility, energy, must be crushed and people made to move in mass. One dull level is insisted upon. There is but little room for individuals to assert themselves. A man may be clever and skilful in his trade or profession, but he cannot sell his skill to his master. The Union controls his productive power, and forces that down to the level of the mass.

It is this very thing which is at once the curse and yet the strength of the papal system. In the Papacy the individual does not count. Official sanction to read the Bible is grudgingly allowed, but personal interpretation thereof is not for a moment tolerated. There is a dearth of eminent men in almost every sphere of life, and the main cause of this marked weakness is the drifting away from personal relation to God. Destroy or weaken that cardinal truth and at once the strength and vitality of life is gone. Industrial Unions whether of masters or men culminate in the most crushing tyranny the world has ever witnessed (Rev. xiii. 16, 17). Political parties, and confederacies of nations and kingdoms find their final issue in **One** united empire governed by Satan (Rev. xvii. 8). The re-union of Christendom is as sure as the sun shines in the heavens. Rev. xviii. 2, gives the awful and satanic consummation. May God keep us each in close and personal touch with Him to Whom we have been brought by the death of Christ; and our communion will never be interfered with by human combinations—religious or secular.

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“The only thing that makes life endurable at a time of real sorrow is God Himself. He comes unutterably near in trouble—there is no ‘getting over’ sorrow. I hate the idea. But there is ‘a getting into’ sorrow, and finding right in the heart of it the dearest Friend of all—the Man of Sorrows.”

## Reviews.

**Touching the Coming of the Lord.**—By C. F. Hogg and W. E. Vine, M.A. Oliphant Ltd., London and Edinburgh. Price, 3s 6d net. We gladly welcome this contribution to the literature on the above subject, and are particularly grateful at this time for the clear and outspoken testimony the book gives to the fact of the whole Church being caught up to meet the Lord in the air at His coming. "We may observe here" (to quote from the book itself) "that the Parousia is to be with 'all the saints;' no saint will be absent, none will have been left behind at the Rapture."

The writers also point out the difference which exists between such expressions as "the day of Christ;" "the day of Jesus Christ," etc., and "the day of the Lord" (p. 66). This is important, as Dr Tregelles, in his book which we reviewed in the July number, tries to prove that all these varied expressions refer to one and the same event.

We are not sure that the writer of chapter vi. is correct when he infers that there will be "crownless" saints (p. 85). It is quite true that Scripture does speak of **special** crowns, and not one of these is given on the ground of faith, but as rewards for devotedness or service, nevertheless there may be, and probably is, a crown for every saint, for we read of the four and twenty elders, that, they cast their crowns before the throne, and they are all seen crowned. We cannot imagine a **crownless** saint in heaven.

With regard to the Man of Sin of 2 Thess. ii. being identical with the first beast of Rev. xiii., we think this is a case of "not proven." There is still room for a careful and exhaustive study of this point. If the reader will put down on paper all the features recorded of the Antichrist in Dan. xi., 2 Thess. ii., and 1 John ii., and then compare the result with the two descriptions in Rev. xiii., we shall not be surprised if he reaches the conclusion that the second beast has more features in common with Antichrist than the first. But on such matters one should be careful not to **dogmatise** too much. With the main lines of the book we are in most hearty agreement and can thoroughly recommend it, as a well nigh exhaustive treatise on many points, packed full of ideas and facts relating to the subject of the Second Advent.

**The New Spiritism, etc.**—A sober examination of the New Revelation by Sir A. C. Doyle. By James Boyd. Pickering & Inglis, Glasgow. Price, Threepence. If any one wishes to know how empty and unreliable this so-called "New Revelation" is, he cannot do better than obtain a copy of this pamphlet. In his usual cogent style the writer disposes of Sir A. Conan Doyle's plea for spiritism. If a new edition of this valuable brochure is called for, which probably will be the case, it would not be less valuable for being a little more respectful. Sir A. C. Doyle is occasionally given his title, but at other times is referred to as Doyle, A. C. Doyle, and even Mr Doyle. Is this quite as it should be?

**At Hand: Things which must shortly come to pass.**—By Walter Scott. Pickering & Inglis, Glasgow. Price, 2s 10d post free. We are glad to see that this valuable book has now reached its fourth edition. Its title indicates the character of the contents. We have only to mention some of the subjects treated to show how wide is the scope of this book:—The

Christian Hope; The Jewish Hope; The First Resurrection; Earth's Coming Jubilee; An outline of the prophetic future; The Revelation—An Epitome; Armageddon; Prophetic queries and difficulties; The Great Tribulation, etc. etc. In fact the book seems to cover almost every aspect and feature the future presents. It is a book everyone should have in their possession.

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## Lovingkindness.

We have thought of Thy lovingkindness,  
 Oh God of infinite grace!  
 The marvellous lovingkindness  
 Which we in Thy dealings trace;  
 We have thought of Thy lovingkindness  
 And our hearts with joy o'erflow,  
 And in grateful praise, our voices we raise,  
 To Thee whose love we know.

We have thought of Thy lovingkindness,  
 Of all Thou hast done for us,  
 The unfailing lovingkindness  
 Which hast kept and guarded thus;  
 We have thought of Thy lovingkindness,  
 Who gavest Thy Son to die,  
 That from sin set free, we might dwell with Thee,  
 In Thy glorious home on high.

We have thought of Thy lovingkindness  
 In times of sore grief and woe,  
 The compassionate lovingkindness  
 Which dost all our weakness know;  
 We have thought of Thy lovingkindness,  
 And adoringly bless Thy name,  
 Though we are so frail, and oftentimes fail,  
 Forever Thou art the same.

E. L. W.

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“ Is it not a beautiful and beneficent arrangement that we are enabled to give to others what God gives to us? Is there anything greater than to be able to impart to another **joy and peace and rest and happiness**? Neither the world nor worldly things can give these blessings, they are beyond the reach of pounds, shillings, and pence, they cannot be purchased. They come from God—through Christ, and by the Holy Spirit, and can by His power be conveyed by one believer to another.”

## Fragments.

“ God accomplishes so many ends at the same time. He not only gives what we ask, but makes the gift a blessing, and teaches us many a lesson while he prepares for us all that we have desired Him to give. He prepares us at the same time as He prepares what He is about to bestow, and so all works together for good.”

\* \* \* \*

A leading Methodist minister has written lately as he looked back upon the years of his ministry :—“ I have not failed to study ; I have not failed to visit ; I have not failed to write and meditate ; but I have failed to pray. . . . Now, why have I not prayed? Sometimes because I did not like it, at other times because I hardly dared ; and yet at other times because I had something else to do.”

\* \* \* \*

“ If we would keep our souls alive we must pray. Every one knows there is a God, every one can know a great deal about God, for our lives on earth are given us to get to know God. Just as we pass a man in the street every day, for weeks, and then for years, we get to know him, we know his ways, his voice, his manner. We know him and we can read him like a book. So, if we are to know God, we must learn to know Him. How are we going to learn? The answer surely is by prayer, by talking to God. We may know there is a God and we may know a great deal about Him, but if we do not talk to God we can never really know Him, and prayer is talking to God. It is the way by which we can get to know God. You may say how can we get to know God through prayer because God does not speak back to us? Are you sure? Perhaps you can remember in your lives a time when you were really in great trouble and did not know what to do, or which way to turn, or to whom to look, and at last in your sheer despair you went and knelt and told your trouble to God. Somehow when you got up, without having heard any sound of words, though no voice had spoken in your ear, you felt that God had heard you, that He knew and cared, and somehow you felt that He would see you through your trouble. It is true you did not hear the voice of God. You will not hear it until the last day when God will speak from heaven, but in our hearts He makes His answer felt. Then let us all determine we will be men and women who pray because it is a necessity of the spiritual life, remembering that by talking to God we may make progress in the knowledge and love of God.”



# The Faith and The Flock

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## “Is it Peace?”

A Word for To-Day.

*Read II. Kings ix. 11-26.*

By R. E.

On all hands, as we write, preparations are in full swing for the peace celebrations. Before this article meets the eye of the reader they will be a thing of the past. While so many voices, more or less loudly, and with more or less emphasis—for various reasons and from different motives—are proclaiming peace, one voice, quieter, and unheard by most, yet unmistakable, has been insistently asking, day after day, the question which stands at the head of this paper: “Is it Peace?” And that voice is heard where it alone speaks with authority, and where once heard other voices make their appeal in vain.

That we are all most deeply thankful the world-war is over, and bloodshed has ceased, that the sword is sheathed, and the nations engaged in such terrible conflict, shattered and rent as they are, can once more turn to more peaceful avocations, goes without saying. Nevertheless the very cessation of hostilities only makes more imperative the question, “Is it peace?” Are there not, after all, deeper questions than those that relate to Germany? Were there no questions of far-reaching importance and of the most radical nature before the war? and if so, has the war done anything to settle them or even alter them? Such questions were not new, for they stretched back over the wide expanse of human history, and date from its very commencement, and the war has left them untouched, except to make them more serious and more pressing.

Again let us say that we rejoice that peace has come, and for all that it brings in its train—the homecoming of so many men, the reunion of so many families, the bringing together once more of husband and wife, fathers and sons, brothers and sisters. We are glad that occupations long laid aside can again be taken up, and the ordinary life of the nation resumed. But again we say, it is just **because** of this the question needs to be asked, “Is it **peace?**”

Are there not some who seem to think that having jeopardized their lives in the high places of the field, no more henceforth can be expected of them from either God or man? In their view this one supreme effort has cancelled all sins and shortcomings, past, present, and to come? Are there not others who take refuge in a sort of smug satisfaction that we have waged a **righteous war**, and their predominant and prevailing mood is one of self-gratulation? And others again who dwell upon the outrageous conduct of the enemy and thank God every day that they live, that they are not Germans? Will such believe that the question asked—"Is it Peace?"—can have any application to them? It was asked a long time ago, it is true, but it is worth while to enquire, What were the circumstances that gave rise to it?

It is necessary to turn to one of the darkest pages of Israel's history. Not long before the period upon which we are about to dwell Ahab had been king, of whom it was said, he "did evil in the sight of the Lord **above all that were before him.**" In all this he was ably seconded, if not outdone, by Jezebel his wife—a heathen princess. "**There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.**" God at length pronounced judgment upon them both. But Ahab humbled himself, and obtained a promise that the evil should not come in his days. Time passed on, and judgment lingered, but there had been no real change in Ahab's successors, and the time has at length arrived when the predicted punishment shall be inflicted. Jezebel is still alive continuing her wicked practices. Jehu, one of the king's captains, is selected to be the executioner, and he is on his way, with this commission: "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants, the prophets," etc., "for the whole house of Ahab shall perish." A watchman in the tower of Jezreel, where Joram, the king of Israel, lay wounded, descries the approaching company. "And Joram said, Take an horseman, and send to meet them and let him say, "Is it peace?" When the horseman arrives and delivers his message, the reply is, "What hast thou to do with peace? turn thee behind me." A second messenger is sent on the same errand, and with the same question. He meets with a similar response. Fear is at last aroused, and the king orders his chariot to be made ready, and goes out himself. And now the same question comes from his own lips, "Is it peace, Jehu?" And the stern answer he receives is, "**What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?**" The day of reckoning had come—a reckoning

which fulfilled to the letter all that had been predicted. The king is slain, as Ahab his grandfather had been slain before him, and even the king of Judah does not escape; showing the danger of being confederate with those who are displeasing to the Lord, while a more terrible fate is reserved for Jezebel. She is thrown from a window by her own attendants and devoured by dogs.

It may be asked, What has all this to do with us who live to-day? Are we idolaters? or are we so bad that we deserve only to be catalogued with Jezebel and Ahab? We answer these questions by asking others. Does the end of the great war mean that there is an end of sin? Do the peace celebrations imply that there is peace with God? Without being either a Jezebel or an Ahab the question still remains, Is it peace? The fact is, there is one great controversy between God and mankind, and it exists in as acute a stage as ever. And this controversy is not concerned merely with the fact that the world remains full of wrong doing. The record of each day's paper will convince us that sin is not dead, and the experience of each individual life confirms it. But this is not all. The chief cause of all the trouble is that the world has rejected, and still rejects, its Saviour. Mankind is at cross purposes with God. "The Father sent the Son to be the Saviour of the world." But what has the world done? When on earth it rejected Him and put Him to death. But God raised Him from the dead, and now, life and blessing, pardon and reconciliation are preached in His name, **and the world still refuses the offer.** The consequence is, the devil is dragging the world at his heels to share his doom in the lake of fire. The only One who can save it from its sin and sorrow is refused, and the world is vainly seeking peace in every way but the right one. No League of Nations, no schemes of men, no reconstruction programmes, no labour unions and confederacies, be they as far-reaching as to embrace the world, will ever bring it **peace.** Democracy can bring us no nearer this goal than any other form of government. As surely as there is a God, so surely can there be no peace for man so long as he chooses to slight and ignore the One who has been sent into the world for his salvation and blessing. To suppose otherwise would be to suppose two things utterly inconceivable. Either that it was unnecessary for God ever to have sent His Son: or, having sent Him, that He is indifferent to what has happened!

God is not indifferent! Nor is He defeated. He has a purpose to accomplish in Christ, and if men will not **let** Him do it in grace, He will do it in judgment. He **must** call the world to account for its sins some day, or He would not be a just God. And,

further, He has determined to set Christ upon the throne of the world. It is nearly nineteen hundred years since Christ gave Himself a sacrifice for sin, in order that whosoever believeth on Him should not perish but have everlasting life, and during all that time God has been offering salvation to men, willing to save, and waiting for all who will come. If men refuse His blessing they must know the power of His hand in judgment, for He will not put up with sin for ever. He will vindicate His own rights. He will vindicate Christ, whom He has placed at His own right hand until His foes are made His footstool.

The purpose of the ages will yet be fulfilled. That purpose is to gather together in one all things in Christ, the Man of His choice. Everything is to be brought into subjection to Him and put under His feet.

"Is it peace?" we ask again. And the answer is the same in substance as that given by Jehu long ago, though varying in form: What peace, so long as Christ, the world's only Saviour and the world's only rightful Ruler, is refused? Peace there can be none under such a condition of things. The world catastrophe just closed is a preliminary judgment warning the world of its impending doom. Just as surely as judgment fell upon Ahab's and Jezebel's posterity of old, so surely will God's judgment very speedily fall upon every Christ rejecter. There is no hope for anyone but in Him.

"Is it peace?" Yes, if God's offer of pardon and reconciliation through Christ's death is accepted. Yes, it is peace unalterable and sure, guaranteed by God Himself—a peace He will never disturb if you say with all your heart—"Christ for me." All turns upon our attitude towards Him.

Do not postpone your decision, for delay is dangerous. When Jehu was once on his way it was too late for the king of Israel to ask the question, "Is it peace?" He must have long known of the threat which hung over him. Yet he continued in his sinful course, and allowed Jezebel to pursue her abominations. When the avenger was at the door it was too late. The world at large is running the same risk. You may join in "peace celebrations" and sincerely rejoice in the victory of the allies, but God's judgment is as surely hanging over you as it was over Joram. Those who wanted peace in Jehu's day had to take sides. "Turn thee behind me" was the message to those who were sent to meet him. It is not otherwise to-day. "Turn ye, turn ye, for why will ye die?" is still the divine pleading. Are you on the world's side or Christ's side? You cannot be on both.

The king of Israel attempted to meet Jehu, but it was too late. Those who wait until they meet God will find it too late also. Judgment will overtake them as surely as it did Joram. In the day of judgment, when the dead, small and great, stand before God, the question will be again asked, "What hast thou to do with peace?"

Turn to God now and have peace with Him through our Lord Jesus Christ, and then wait for the Prince of Peace. "For He must reign until He hath put all enemies under His feet." And very soon it will be said: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

In view of the fact that the Lord Jesus is about to be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, is it not time to ask the question, Is it peace?

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## Living Christians.

ARTICLE III.—(*Concluded*).

### THEIR POWER.

By Dr A. T. SCHOFIELD.

Think again about this shadow. If you are walking along the pavement on a sunny day, does it make you very tired to cast a shadow that may fall on someone? Of course not, for a shadow requires no effort, and cannot make one tired even if it is cast all day long. And it cannot make us tired to walk in the presence of God, for it is the sun that makes the shadow and not ourselves at all. How easy then it is to help other people; we cannot avoid helping people if we are living with God. If we are in any measure like our Master we must bless everyone that we touch; by the unconscious influence of the power that we have when we know Christ.

Two things happened to the Queen of Sheba when she knew Solomon. First of all there was **no more spirit** left in her; for he reigned in her heart. When I know God, there is **no more spirit** left in me; and (as I showed in the opening chapter) when once my dog Jock knew me there was **no more spirit** in him to run away.

This is the first fact, therefore, that the Queen of Sheba had no more spirit left in her. The result was that there were **no such spices** as those the Queen of Sheba brought. There is no such fragrance as that which comes from a Christian who has no more spirit. Such was the sweet shadow cast by One who lived in the sunshine of the King's glory. There is no such shadow as that which falls from a Christian in whose heart God reigns. No more spirit, hence no such spices!

Now remember that though this shadow is cast by us unconsciously it has great power. "As a man is so is his strength." My strength does not lie in the words I say, nor in the cleverness of my head, but in the shadow that I cast.

Some time ago I was staying at the seat of the Berkeley family in Worcestershire, and in the grounds is the old chapel full of monuments of the family; and on Sunday evening I went with my friends to listen to an old clergyman who came once a fortnight to the chapel; each of us had a tallow candle in front of us, and during the sermon I sat in a corner of the pew and was almost asleep. You must not blame me, because the clergyman was very old and his sermon very dry; but, suddenly, he uttered a sentence, which galvanised me into life with a shock, and I never closed my eyes again. I have written numbers of books on the words, and they are my subject this afternoon:—"The mind casts a shadow just like the body, for good or for evil on everyone that passes by."

Those in a room can never be the same after you have entered it; they will be either better or worse; the unconscious influence of your character will have its effect on everybody in that room for good or for evil. Think what a power a shadow is, and of the unconscious influence we thus possess! It is like a substance in the body called *ptyalin*, which has the power of changing all starch into sugar without being changed itself. So some people can change all the starch in others into sugar without any effort on their own part, simply by their presence; they sweeten every room they enter, and are a blessing to everyone they meet. All comes from the fact that they are in contact with the living God. It is only "he that dwelleth in the secret place of the Most High" that on earth can be "the shadow of the Almighty." Bezaleel's shadow showed itself in being filled with wisdom; ours shows itself in being filled with love; so that in us, and through us, the sweetest blessing comes to this distracted world.

Once, years ago, there was a man passing through a small

village, and from the open window in one of the houses, came the most heavenly music. As he listened his whole soul was enraptured; he had never heard such music before; and he determined before going on, to have a look at the wonderful piano which gave forth such sweetness. So the next day he knocked at the door of the house and asked if he might see the beautiful instrument they possessed; but when they showed him a poor cottage piano, he touched the notes and said: "There is no music here, it cannot be this piano I heard yesterday." "Yes," was the reply, "it was that piano that you heard, but it was Mendelssohn who was playing on it." In the same way we may bring sweetest music. Our poor cottage pianos can give forth wonderful sounds, when the Master plays. It is only thus that the harmonies of heaven can dissipate the discords of earth, and that we may become a blessing wherever we go, if God's power flows through us. We may be like Moses "of a slow tongue," and of a reserved and retiring disposition. But, in spite of this, what sort of music may we not play if God be its source; what sort of blessing may we not be to others, if out of us flow rivers of living water (John vii. 38)?

God made a great organ at the creation, and every stop sang His praises—the frost, the snow, the trees, and rivers, and everything that had breath—and they all praised Him. But presently one stop would not work for it was broken by sin soon after it was made—one we call on the organ the *Vox Humana*, the stop of the human voice; and the only thing on earth that did not praise God was fallen man; that stop was silent. But now in redemption it has been repaired by grace, and we can now praise God in all the sweetness of voice and heart, and sing a song that is higher and nobler than any that angels can sing in heaven, "Unto Him that loveth us and washed us from our sins in His own blood, unto Him be glory for ever and ever" "And they sang a new song." We ought to be practising it now, for we have all to sing it when we get to heaven.

Divine melodies can then come out of our poor selves, which bless us in our own souls and bless all that hear them. The midnight song heals the sick and looses the prisoner, and in singing it we bear the Master's image, for He "sung an hymn" before He went to His betrayal! The wonderful thing is that we are the last to see any likeness of Christ in ourselves, and this is well. I think that is why His name is placed in our foreheads. We never see our foreheads, but everybody else does; and when Christ's name and character are placed there, I cannot see it myself, but it is the first thing that strikes everybody else. "They took know-

ledge of them that they had been with Jesus," because they saw His name on their foreheads.

Now you see why I call these addresses "Living Christians;" for they are indeed living Christians, who have Christ's name on their foreheads.

I alluded to singing songs at midnight, and I take it, it is not now far off midnight in the history of this world; and it was at midnight that Paul sang those songs that loosed the prisoners' chains. There are now hundreds of poor sinners in Satan's chains who are waiting to hear us sing at midnight, and when they do their chains will drop off; because they will see there is something in Christianity which they have not got. That is a way to be a help to England now. We can bless our country at home by singing songs at midnight.

"By faith Enoch was translated that he should not see death and he was not found because God had translated him; for before his translation he had the witness borne to him that he was well pleasing unto God."

I believe, dear friends, that if we live with God like this, and there is in us His divine likeness, and we seek to sing those songs at midnight, we shall have a sense and knowledge that it is well pleasing to God, and such indeed is our aspiration, and our aim whether at home or abroad, to be "well pleasing unto Him."

In the Victoria University in Manchester, on the walls of the great staircase in the central hall, all may see on a marble tablet on the wall, inscribed in Greek letters, these words: "Wherefore we labour that whether present or absent we may be acceptable to Him." That tablet was erected to the memory of my brother who died a missionary in Inland China.

Let us in our poor measure have the same aspiration in our souls, in this midnight hour, that "whether present or absent, we may be acceptable to Him."

(Next Article: Living Christians—Their Joy.)

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"When a Christian begins to amass wealth it is always a question whether God is going to gain a fortune or lose a man."

\* \* \* \*

"The old African said, 'I'se fall flat on de promises, and if de promises break, it is de promises' fault, but I'se flat on dem'."



## The Christian in Relation to the World.

By THEO. R.

It is common to read in obituary notices that the deceased was "in the best sense a man of the world." This has sometimes been written of preachers of the gospel.

Nothing would more clearly show how much the line of demarcation traced by the Spirit of God in Scripture between the Christian Church and the world has been obliterated in the religion of to-day than such a description of a servant of Christ.

James, in one of the earliest Christian writings, says distinctly, "Know ye not that the friendship of the world is enmity with God" (iv. 4)?

Paul in his latest epistle grieves over one who had loved this present world (2 Tim. iv. 10). Nay, more, John, in the last written book in the New Testament, records our Lord as saying that his disciples were not of the world (John xv. 19).

It is quite true that since these words were recorded a very considerable portion of the world has accepted Christianity as its religion instead of idolatry, but the most cursory examination of the case will show that there is no real heart change. It is said that Great Britain honoured her bond in going to the help of Belgium in 1914, but did not Japan, an avowedly heathen nation, likewise honour her pact with this country, when our enemies certainly thought her interests would lead her the other way?

Nor is it other with the vast majority of the individuals that go to make up the so-called Christian nations. The present industrial unrest and threatened strikes show how little either employers or employed are influenced by the teaching of Christ or are prepared to act on the altruistic principles practised by the early Christian Church as described in the Acts of the Apostles and the Epistles of Paul.

It is true that our Lord Jesus Christ is honoured in this country in an outward way, in that, great buildings are dedicated to His name, and even the year is calculated from the assumed date of His birth, but He has really no greater place in the hearts of the people than He had in Judea of old. Let anyone who doubts this bring up His name in the general company met with in a railway carriage or at a dinner party, and he will soon see how far our Lord Jesus Christ is from being popular to-day. If instead of this, the name of one of our famous soldiers or sailors had been mentioned, how different would have been its reception!

Nothing shows the lack of true interest in Christ that prevails in the great religious bodies of this country more than the fact that ministers of the Gospel are from time to time announced to speak on great men of history or even on living popular leaders rather than on the far more interesting life of their Lord and Master.

When in the House of Commons lately a noble Lord, who is not ashamed of his faith, put in a plea for Christianity in a debate on the conscientious objectors to military service, it was stated in a leading newspaper that no one but he could have done it, which was as great an honour to him as a dishonour to the rest of the members. And we must remember that these are the chosen leaders of this Christian nation.

The Lord Jesus was hated by the world, and He foretold that His first disciples would be likewise hated. His prayer was that those who should believe on Him through their word might "all be one" with them and with Him in this and all else (John xvii. 20-21). If this is not the case to-day, it must be because the Christian Church as a whole has compromised with the world, even as our Lord foresaw it would. This appears from the short parable of the king with 10,000 men who sought conditions of peace from his adversary who was coming against him with 20,000. As soon as God's people looked away from their Lord in heaven to seek for earthly support, they were compelled by the greater force at the world's disposal to make terms of accommodation with the world, as happened when the Roman Emperor, Constantine the Great, took Christianity under his patronage. The successors of the Apostles became great men in the palace and empire.

Great and manifold as were the blessings that were gained from the Reformation in the sixteenth century, deliverance from the patronage and power of the world was not among them; for the Reformers looked to the princes for protection against the persecutions of Popery, and afterwards to champion their particular creed against their fellow Protestants. There were surely bright exceptions to this, but as a whole the Christian Church remained in close alliance with the world-powers of the day. Consequently she failed to regain her true character as the chaste bride of Christ.

But some ninety years ago God was pleased to revive the hope of Christ's personal return as the immediate expectation of His people, as is foretold in the parable of the Ten Virgins, "at midnight there was a cry made, behold the Bridegroom." With this came into notice the claims of Christ upon His Church. Read in

connection with John the Baptist's testimony, "He that hath the bride is the bridegroom" (John iii. 29), we can see how this presentation of Christ in His personal coming and His personal claims led to definite separation from the world on the part of thousands, so that the remainder of the midnight cry, "Come ye forth to meet Him" (Matt. xxv. 6, Revised Version), also received its answer in the lives and testimony of God's people, as Robert Chapman wrote 80 years ago:—

"The cords that bound my heart to earth  
Are broken by His hand;  
Before His cross I found myself  
A stranger in the land.

"That visage marr'd, those sorrows deep,  
The vinegar and gall,  
These were His golden chains of love  
His captive to enthrall."

But just as the early Christians slipped back into worldly associations, and the midnight cry was needed ninety years ago, so those who have heard it and responded in any degree to it are in equal, or greater, danger of following the example of the early church and succumbing to the terrible snare of worldliness.

The only effective and lasting security against this is the cultivation and maintenance of personal affection for our blessed Lord and Master.

As the poet puts it,

"But, ah, the Master is so fair,  
His smile so sweet to banished men,  
That he who meets Him unaware  
Can never rest on earth again."

In other words, He must be recognised as the Bridegroom of His Church and as the One who is coming for His people.

All this needs a basis of sound doctrine, and we shall find it in considering how the death of Christ has altered the whole character of the Christian's relation to the world.

Outwardly the cross expressed the conclusion come to by the world about Christ, but actually it condemned the world as destitute of any appreciation of God or divine goodness; "Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory" (1 Cor. ii. 8).

Paul could therefore write, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world hath been crucified unto me, and I unto the world" (Gal. vi. 14, R.V.). That is to say, the shameful aspect of Christ's death lay

between him and the world; so that when he viewed the world he saw the cross on it, and when the world looked at him the world identified him with that cross. Can we say:—

“Thy cross a mighty barrier stands  
Between the world and me,  
Not yielding with reluctant hands  
But glorying to be free.”

The British Army of Occupation in Germany at the present time will serve to illustrate the Christian's relation to the world. The victory has been won and we have no uncertainty in attributing it solely to our Great Commander. As the English soldiers can now display their flags and are specially directed not to fraternise with the enemy on account of his past treatment of their comrades, so we Christians in holding our ground for Christ are to display our colours and seek no friendship with this present evil world. Just as our fellow countrymen in Germany turn with longing to the homeland whither they expect sooner or later to go, so the believer knows that his home is not here but on high with Christ.

This does not mean that a man's conversion takes him out of those relationships of life in which he was when God saved him, though it gives him a new spirit in which to fulfil them. This new motive power may lead him to break some of the strongest links (1) either for righteousness' sake, if they come between God and his conscience, or (2) for the gospel's sake, if they hinder his service to his Master. A man remains after his conversion a husband, a son, and also a British subject, and he has to fulfil all the duties of these positions,\* not for the reasons that formerly moved him, whether good or indifferent, but for the Lord's sake, as we read in 1 Peter ii. 13, “Submit to all human institutions for the Lord's sake” (Twentieth Century N.T.).

A Christian is not really dependent on his country's arms for protection any more than he is shut up to natural relationships for affection (see Mark x. 29-30).

In His providence God might use a Roman captain to rescue Paul from those Jews who were about to slay him, or allow certain chief officers at Ephesus to send him a friendly warning, but Paul recognised only the hand of God in each intervention (See Romans xv. 31; 2 Cor. i. 8-10).

Paul does not tell the Philippians that they had a heavenly citizenship in addition to their earthly one, but he writes “our citizenship is in heaven.” In the days of the second French republic (in 1848) the versatile and ambitious Lord Brougham, having a villa on the Riviera, applied for French citizenship which

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\*As to the last, only so long as he is not called upon to act contrary to any principle in the word of God (Ed.).

had been made free to all. But the Minister pointed out to him that his assumption of French citizenship would involve his abandonment of his privileges as a British peer, adding "France does not admit a divided allegiance." I am assured that Christ takes no lower ground with His people than this French Minister, and, therefore, if I seek to answer to my responsibilities as an Englishman, I do it as a matter of service to Him, as was written to slaves, "Ye serve the Lord Christ" (Col. iii. 24).

It is important to see that the patriarchs in Heb. xi., are held up to us as examples of our stranger character as regards an earthly country. It was just because they were strangers and pilgrims seeking after a country of their own (Revised Version) that God was not ashamed to be called the God of Abraham, Isaac, and Jacob. The fact that they were rich men only enhanced their pilgrim character as Milton beautifully puts it with regard to Abraham:—

"Not wandering poor, but trusting all his wealth  
With God, who called him, in a land unknown."

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## Reviews.

**The Coming Prince, by the late Sir R. Anderson, Price 2/6 net. Messrs Pickering & Inglis, Glasgow, and 14 Paternoster Row, London, E.C.**

We are glad to welcome a new and cheaper edition of this valuable book which every student of prophecy should possess. While not purporting to be a detailed exposition of the Book of Daniel, it incidentally throws great light upon that section of Scripture and especially upon the 70 weeks.

**Rodger Luke, by W. H. M'Laughlin, Price 2d net. Pickering & Inglis, Glasgow, and 14 Paternoster Row, London, E.C.**

This is a brief account of the Conversion of a remarkable character during the '59 revival, and contains interesting reminiscences of that wonderful time of awakening.

**Does Death End All? by F. E. Marsh, Price 2d net. Pickering & Inglis, Glasgow.**

Deals in a striking way with the future life and with the various questions relating to future punishment.

**Peace Messages, by Wm. Luff, Price 9d per 100. Drummond's Tract Depot, Stirling, Scotland.**

A series of gospel messages by this well-known writer. About eight different kinds in which the great subject of peace, which has been so much before men's minds, is used to illustrate and enforce the gospel message.

## The Unattractiveness of Christianity.

By E. ADAMS.

There are aspects of the Gospel of Christ which have a certain attraction for the unsaved—its social results, for instance. Muller's orphanage and Barnardo's homes have called forth the respect and even admiration of men of the world. Darwin was so struck with the social results of Christianity as preached by the missionaries in New Zealand, that he wrote in his diary, "The story of the missionary is the wand of an enchanter."

And all generous minds pay tribute to the moral excellencies of our Lord. "We should all kneel," replied Charles Lamb to the question, "What would we do if Jesus Christ entered the room?"

The above remarks may be needful to give what follows its proper setting and balance.

Our Lord said, "If any man shall be ashamed of Me and My words, of him shall the Son of Man be ashamed." He recognised that His Gospel was not popular, or He would never have uttered this warning. And He cannot be separated from His teaching. Christianity is Christ. He did not merely declare the truth; He was, and is, the truth.

Why are Christ and His Gospel unpopular? He came to His own, and His own received Him not. Thus His countrymen fulfilled the words written hundreds of years before, "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men, and we hid as it were our faces from Him."

The reason for this unpopularity is this. The perfect strength and purity of His matchless life show up by vivid contrast man's weakness and sinfulness; and the teachings of His Gospel condemn the world's false standards and unholy ambitions, and demand repentance.

**Christianity is unpopular because of its way of salvation.** The great apostle declares, "If I pleased men I should not be the servant of Christ." He glories in the Cross—that is, God's way of salvation, in contrast to man's. The scores of man-made religions in the world have all one essential feature in common: they all make salvation (whatever may be understood by that) to be "of works." Man's way is by human effort, by "doing the best we can." God's religion makes salvation of grace through faith. This one test will expose the falseness of all human systems, for the Gospel of the grace of God is foreign to the human heart, and can have no origin but the divine.

The Gospel of grace leaves no room for boasting, and so proud man rebels at "heaven's easy, artless, unencumbered plan." Like

Jacob when about to meet the brother whom he had wronged, the sinner says, "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." It is the old story of man making himself fit for God: "something in my hand I bring." To preach the Gospel of the grace of God to undeserving sinners aroused the hatred and hostility of the Jews in Paul's day, and still excites the enmity of the unregenerate heart. Hence the Gospel cannot, in this sense, be popular.

**Christianity is not popular because it teaches submission to God and dependence upon Him.** "Man of God" is the highest title that can belong to any human being, and the aim of Christianity is to make "men of God:" men who fear the Lord and make His will the supreme object and joy of their lives. "Lord, what wouldst Thou have me to do?" was the cry of the stricken persecutor, and became the keynote to Paul's career of utter devotion to his Master. "Without Me ye can do nothing," is a truth to which every saved soul subscribes, not only as an article of faith, but as a humbling though blessed experience. And in the affairs of every day life our pride is abased by a remembrance of the ever-abiding proviso, "If the Lord will." We are to humble ourselves under the mighty hand of God. Humility is one of the great lessons that is constantly being forced home upon us throughout our pilgrim journey.

All this is offensive to the world. Ever since sin entered man has been a rebel, with his back towards God. He has lost his true centre, God, and has become self-centred. Sin is lawlessness. Man will often gladly submit to other authorities outside himself, when it is in his own interest to do so, but submission to the all-wise and all-holy and all-gracious God he deeply resents. Here we have another reason for the unattractiveness of the Gospel of Christ.

**Christianity inculcates non-resistance to evil**, that is, non-resistance with carnal weapons. "Resist not evil" is as binding now as when uttered the first time. We are not to fight the world in the world's way. We are not to attack sin sinfully. We are not to do evil that good may come. Our weapons are not violence, fraud and hate, but faith, prayer, and truth. "By their weapons ye shall know them" is a truth that runs through the whole of the New Testament.

The believer's spiritual warfare is deemed folly by the world. The world says, "Stand up for your rights. Get your own back. Hit out. Seek your own interests." And it looks with pitying scorn on those who do not make it the concern of their lives to pursue their own worldly interests. The message of the Cross must be enforced by the method of the Cross, and the method of the Cross is repudiated by the unregenerate.

**The religion of the Cross bids us set our affection on things above.** We are to live as strangers and pilgrims. We are to lay the great emphasis on things spiritual, invisible, eternal. The "other worldliness" of the early Christians made the people call them "unsocial," and they were accused of being "haters of human kind." The world lives for this life only. The sphere of its knowledge and interest is bounded by the grave. "Make hay while the sun shines" is interpreted by the man of the world to mean, Get as much satisfaction out of this life as you can; don't spoil yourself by troubling about "the things of God." Acquire the wisdom and power of this world, get on, make money, enjoy yourself. This is the spoken or unspoken creed of the mass of people even in this land of Bibles and Gospel light.

From the Cross—and the Cross is the supreme test of all things—flow very different principles: humility, dependence on God, longsuffering, "other worldliness." Paul had these principles in mind, as well as the way of salvation, when he wrote, "God forbid that I should glory save in the Cross of the Lord Jesus Christ, by which the world is crucified to me and I to the world." The world and the apostle were to each other, as it were, objects of mutual abhorrence. No wonder that he was called mad; and we shall be considered eccentric if we try to follow the principles of Calvary, for we shall be ex-centric, we shall have a different centre from others.

May we arm ourselves with the same mind as that of our Lord. Then we shall, in some little measure, shape our lives by those principles of which He was the perfect exponent, and although we and our doctrines will remain unpopular with the world, they will be pleasing to Him before Whose great Tribunal we must shortly appear.

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### Go Forward.

"Be of good cheer!" Gird thee with courage.

What can man do?  
Slay thee? or worse,  
Slander thee, curse,

Common things all; no worse can he do.

"Be of good cheer!" Follow thy Captain,

He overcame,  
Even so thou,  
Over thy brow

Gleams the bright helmet no weapon can shame.

"Be of good cheer!" Nothing shall harm thee,

Death nor disgrace.  
Faint not, nor flee,  
Earth's agony

Closes in bliss, and thy Captain's embrace!

E. STACY WATSON.



# The Faith and The Flock

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## TO OUR READERS.

**W**E wish to notify our readers that with the New Year we propose, God willing, to increase the number of pages of this magazine to 32. This will mean only a small increase in price and afford double the amount of space. The present arrangement is unsatisfactory in every way. Sixteen pages are far too little for the amount of matter available for publication, and precludes any attempt at variety. At the same time Twopence may seem a high price to pay for so few sheets. Yet in the existing state of the paper market, and owing to the present high cost of printing, it is impossible to charge less. On the other hand, the larger the number of pages, the cheaper the cost of production in comparison. When the magazine is enlarged, we hope to introduce some new features, and to make it more generally useful than ever it has been. We propose to devote both time and energy to this end in increased measure, as God enables us, and our constant and strenuous aim will be to produce a really helpful periodical. Simultaneously with this enlargement the magazine will be in its twelfth year of publication. We thank God for all the encouragement afforded and help given, and for the continued fellowship of so many readers. May the Editor and his co-workers count upon your continued prayers and support? A forthcoming circular will give further particulars.

## Living Christians.

ADDRESS IV.

THEIR JOY.

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By Dr A. T. SCHOFIELD.

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“O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish the work of our hands upon us; yea the work of our hands establish thou it.”—Psalm xc. 14-17.

“O satisfy us early with thy mercy; that we may rejoice and be glad all our days.”

The word “satisfy” here is a chemical word that means “saturate;” a saturated solution is a bottle of water with as much of the solid ingredients that can be dissolved in it; saturated means “absolutely full,” and that will not hold another particle.

Saturated (satisfied) Christians are few and rare; most of us are a sort of weak solution that does nobody any good to take; but a saturation is the Christian’s standard, and only God can saturate us; no doctrine, no knowledge, no truth, God alone can satisfy the heart that He has made.

As I speak, you divide yourselves into two classes, according to your inner consciousness—into satisfied men and women, and unsatisfied men and women—those who have all their heart’s desire, and those who have not.

If we have a Father and Saviour in the promised land, and if we know them both, I might say even better than we often know our earthly parents, we have all that heart can desire; we have more than heart can hold; we have more than tongue can tell. “O satisfy us early;” of course that really means in our youth, but it has a second meaning which is, at once, to-day; and if there is any unsatisfied heart here, that heart may be satisfied **here** and **now** by the revelation of the love of God to his longing soul.

“With thy mercy.” God’s mercy follows us all the way; “goodness and mercy shall follow me all the days of my life,” and that is why I am a satisfied man. His mercy is all that God has done, can do, and will do for us now and for ever.

The reason why we pray to be satisfied is simply that we may

“rejoice and be glad all our days.” What is it to rejoice? The public testimony of my heart to the goodness of God. What is it to be glad? The private enjoyment in my heart of the goodness of God; the one is external and the other internal; if there is rejoicing, everybody knows it; but all do not know the gladness in my heart, no one but God hears the melody I make there (Eph. v. 19).

Bernard of Cluny sings, “The love of Jesus what it is, none but His loved ones know.” And none of His loved ones can tell anybody else all the gladness of their hearts. Jesus was the man of sorrows and acquainted with grief; but He was the man of the most intense joy that the human heart has ever known, for He spent whole nights in communion with His Father in a joy unspeakable—a Son and a Father who had but one will between them.

“Rejoicing” then is our public testimony to God’s grace, and “gladness” is the secret joy of our hearts.

“All our days,” means all our lifetime, at every age, because “he that drinketh of this water shall never thirst again.” It is not only that I am satisfied this afternoon, but I am always satisfied; I want for nothing because I have a universal Provider who not only provides all I want, but makes my cup run over.

I wish some Christians’ faces shone like the face of Moses, for we have a great deal more to make our faces shine to-day than Moses had in his day, because we have not come down into this world as Moses did from Mount Sinai, but we have come from our Father’s house and presence; for just as “the only begotten son who is in the bosom of the Father, he hath declared Him,” so it is in the proportion that we are at home where Christ lived, that we shall declare God on earth.

There is no question about it, that our own enjoyment of Christianity is the best sermon that we can preach in its favour; one satisfied man has the power of fifty unsatisfied servants of God. I quote again, “As a man is, so is his strength.” An unsatisfied man is an advertisement for the devil; such an one is a notice board warning others to stay away from Christianity, for it has not satisfied him, and it will not therefore satisfy you.

There was, alas! a time when Christianity was looked upon as a scheme for making us miserable now that we might be happy hereafter, and it was considered the right thing for a Christian to be more miserable than other people now, because he was going to be happier than other people hereafter. But the revelation of the

Word of God in these last times has taken quite an inch off the Christian's face. If you look at their portraits in old engravings you will find the faces much longer and more serious than they are now, because the joy of God's grace has taken the place of the gloom of the Mosaic law. The law of liberty is the law of love, and the law of Christian love is not the ten commandments.

"As a man is so is his strength," for though what a man **says** is much, what a man **does** is more, and what a man **is** is most of all. It is what you **are** that tells; if you show me that you are satisfied then I wish to become a Christian too; because if Christ has done so much for you, He may do as much for me.

I remember that near where we lived as boys there was a lake about three miles round, and my brother and I used to skate on it when it was frozen; for though it was very deep, we knew the dangerous places; but no one else did, and so did not dare to go on. Once when we were skating there were scores of people on the shore watching us but afraid to trust the ice; and there they would have stayed and eventually gone away, had they not seen us enjoying ourselves so much. They looked till they could stand it no longer, and down they went and buckled on their skates, and very soon were on the ice enjoying themselves too. I did not have to go to the edge of the ice and give an address on the pleasures of skating, and tell them they ought to come and skate, and not stand shivering on the edge of the lake. If you want to lead other people to Christ, just enjoy your Christianity, and you will soon find others who want to enjoy it too.

This then is the first point—satisfaction. The next is found in Psalm xcii. 1-3: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

"It is a good thing" **for you**; it does you good; have you ever tried it? It drives away discontent, it drives away sorrow and it glorifies God, therefore it must do good.

But this song is to be sounded on an instrument of ten strings; the "ten strings" are all my powers; I am not only to sing with my heart, with my soul, but with all my strength and with all my talents. My time has to sing to God, my lips have to make music, my health has to be used for God, my powers all have to sing to God to-day and every day. And what sort of music? "Upon

the harp with a solemn sound." Do not forget that deep undertone, that great minor chord that runs through all your joy—the cross of Calvary.

"See from His head, His hands, His feet,  
Sorrow and love flow mingled down."

All the joy we possess, every happiness we shall know, now and in eternity, flows from the cross. Therefore it is not a light song that we sing although it is a joyful one; it carries with it a solemn sound, because of what it cost Christ to put this new song into our lips.

Then in the second verse there is a description of the Christian's day; in the morning he shows forth God's lovingkindness, and his faithfulness every night. In the morning you are to "show forth;" you are not to talk about it or describe it, but just to show it. You are never to leave your room in the morning unless you are prepared to carry out the second verse of this Psalm 92. We are not to grumble in the morning as we so often are apt to do, but to show forth the lovingkindness of God, which is a different matter from talking about it. Everyone here could talk about a diamond ring and say what sort of thing it is and describe it, but not everyone here could show me one; we cannot show what we don't possess; and I cannot show God's lovingkindness unless I have it. Therefore do not leave your bedroom in the morning until you have got God's lovingkindness in your heart.

I am a physician, and I find my nerve patients get a great deal of help from one of my rules, and that is to breakfast in bed. I tell them not to go out of their rooms in the morning until they are physically satisfied; and I say to you, do not go out of your bedroom in the morning until you are spiritually satisfied; until your heart is full of the lovingkindness of the Lord; and then you will show it forth at the breakfast table where you often show something very different; all the effect of the sermon you preached the night before is often undone at the breakfast table the next morning for want of carrying out the second verse of the 92nd Psalm.

Show God's kindness all day, and then at night, His faithfulness. The best time to think of this is every night when you put your head on your pillow, and then you go to sleep thinking of God's mercies and faithfulness. What a happy day the Christian spends! No wonder he never grows old.

The last point is in Psalm 103. "Bless the Lord O my soul

and forget not all his benefits. . . . Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

First of all, I am satisfied in my heart in the 90th Psalm; then I show forth God's lovingkindness in the 92nd Psalm, and then I bless the Lord in the 103rd Psalm.

I forget not all His benefits, for He redeems my life from destruction, He satisfies my mouth with good things, and renews my youth like the eagle's so that I can fly into God's presence and live there.

But my joy is never selfish; it enriches all as I am blessed of God. Christ could say, "I was daily His delight, I rejoiced always before Him, and my delight was with the sons of men." Each one of us ought every day to be rejoicing before Him, and if we want to know where to find Him, we must look for Him in the midst of the greatest sorrow, the greatest suffering, and the greatest need. My delight in God's service should always be found where the greatest need is amongst men, so that through this poor channel blessing may flow to all. Such is the life we lead; rejoicing always before God and our delight with the sons of men.

I am perfectly tired of a form of Christian humility with which we are only too familiar, that for instance which consists of concealing all joys under a discontented face, that which consists of never speaking of what is nearest and dearest to our hearts. Oh, for Christians who know how to boast in the Lord!

"As the truth of Christ is in me," says Paul, coming very near to asseveration, "no man shall stop me of this boasting." That is the sort of spirit we want; we want Christians who can boast of their Master, who can boast of all they possess in Christ; for too often we are ashamed of our Christianity. The people were afraid to skate for fear the ice would let them in, but when they saw it did not let me in and that I enjoyed it, then they came on it, for they saw that I was boasting in the strength of the ice. Oh, to boast in the Lord.

In New York on the 1st of April they have a silly custom of leaving empty purses on the road or pavement, and if anyone picks them up they are called April fools; so no one dare pick up a purse because they know it is empty and worthless. But I heard of a rich banker who was coming home one first of April, and in jumping out of the car he dropped his purse, and not until he reached

his house did he discover his loss. So back he went at once to where he jumped from the car, and there he saw a crowd of people all looking at a purse on the ground, and not one of them daring to pick it up. He pushed his way through the crowd and picked up the purse which was his, and immediately came the shout "April fool!" But who was the fool when he opened his purse, and showed them all that it was full of bank notes?

I venture to say more than one called you fool when you first confessed Christ; but if you will only show them that the purse is full of notes, that you have something to rejoice and boast in, then they will begin to see that they are the fools, and will want to know the rich source whence comes your satisfaction and joy.

Of all the incarnate images of pride I ever saw, none ever beat Maria Vincent. She was an old widow of 74 that lived in the second floor back of a London slum. She told me she had one friend in heaven—God, for as she told me (before her riches reached her), "He had kept her alive seventy-four winters, and **perhaps He could manage one more.**" But I wanted also an earthly friend to help her, and found she had but one left alive, but to whom she had not spoken for over fifty years, and Maria was sure she had forgotten her.

The friend was Queen Victoria, to whom she had rendered a service in her young days.

I wrote to the Queen who remembered all about it, and sent her a postal order for many pounds.

I took this to her, and the sunshine of her smile struggled to shine through the rain of her tears when she found she was still remembered—a pathetic sight.

However, that afternoon when I had left, off she went to the shops in her old rags with incomparable dignity—the Queen's friend.

Later on, as she sat in her rocking chair, a lovely toque (I believe) of blush roses on her head, a gorgeous shawl on her old shoulders, new boots (well exposed) on her feet, a gay Austrian blanket of many colours on her bed, a bright fire burning, a new hearth rug, and the table laden with stores and parcels, it is no wonder the whole street was convulsed. The staircase was impassable.

At last one bold spirit ventured to knock at the door, coming ostensibly to inquire after Maria's cough. "Oh, my! what a lovely bunch, and them shoes." "Yes," replied Maria, bursting

with pride, "them things do cost money!" "Ah," said the visitor, "that kind gentleman what comes?" (Meaning me.) "No," said Maria, with ineffable scorn, "taint him."

"And who might your friend be?"

"Oh (with indifference) its the Queen."

"Ho, my! Queen Victoriar!"

"Ho, yes," replied Maria almost choked with pride, "me and she's been friends these many years!"

And there she sat dressed in all the beauty the Queen provided, and boasting in her glorious friend with surpassing pride.

Later on, she recalled one more friend—the Empress Eugénie, to whom I also wrote, and the Queen and the Empress kept Maria in joy and rejoicing with their goodness and their mercy all the days of her life, and now she has gone home to her greatest Friend, to dwell in the house of the Lord for ever.

Do you see the picture this afternoon? Oh! to be so arrayed in the beauty of Christ, so proud of our great Friend, that to speak His praises is our greatest joy.

Oh! to boast in the Lord, instead of, too often, hiding the little Christian light we may possess, carefully under a bushel.

I love to think of Maria in the Queen's bonnet, boots, and shawl, lost in the pride of her great and good friend, and able to do nothing the rest of her life but praise and magnify her name.

Maria had a Queen and an Empress for friends, and wanted for nothing; but we have a Father and a Saviour, and shall we want for ought?

May God fill our hearts now and henceforth with the joy unspeakable of true Christianity, that our lives may be full of glory to the praise of his Name.

When Paul speaks of being ordained a preacher, he means by the Lord Jesus Christ—See 1 Tim. i. 12, and Acts xxvi. 16. Nor did ever the apostle ordain **preachers**, or **ministers**, in the sense of ministering the **Word**. He ordained **elders**, but as overseers or bishops, and this was an office which had to do with the oversight of assemblies, and had nothing to do with preaching, though one who was an elder might, of course, also be a preacher, but his preaching was quite independent of his eldership. Read Acts xi. 19-21, and you will see at once how different everything was in apostolic times. These were not ordained men, yet the hand of the Lord was with them. He blessed their word.



## The Gospel in the Book of Ruth.

CHAPTER II.—Verse 14.

*“At meal-time come thou hither.”*

By R. E.

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There is yet another thought arises out of the reply of Boaz to Ruth. Not only is our past all known to God, but our present also. We are known to Him as His saints. We are His sons and daughters, and He knows us as such. “After that ye have known God, or rather are known of God,” says the Apostle Paul. Meaning that God knows us as His sons. It cost Ruth something to leave her father and mother and the land of her nativity, but what a rich reward awaited her. Blessings were to become hers which must have forever remained unknown in Moab. “The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust,” was amply fulfilled. What a beautiful thought is contained in those words “under whose wings thou art come to trust.” What protection, what warmth and shelter these wings provide! How near we are to God if we are under His wings! Must we not be the objects of His care and His love? It is well to remind ourselves that this is not the only place where this expression occurs; and also that it was on wings we were brought to Him first of all. “I bore you on eagle’s wings and brought you to myself.” The Psalms are full of this idea. Such expressions as “Hide me under the shadow of Thy wings;” “I will trust under the shadow of Thy wing;” “In the shadow of Thy wings will I rejoice;” occur again and again. In Ps. xxxvi. 7, we read, “How excellent is Thy loving kindness, O God! therefore the children of men **put their trust under the shadow of Thy wings.**” Drawn by His lovingkindness, we are not afraid to shelter there. Oh, that men and women would make Him their refuge! They would if they only knew what a loving heart beats beneath. It is the place of love. Alas! that so many are away in the distance, out in the cold. Again, the expression, “under His wings,” occurs in Ps. xci. 4. “He shall cover thee with His feathers, and under His wings shalt thou trust. . . . **Thou shalt not be afraid.**” Here it is the place of perfect peace. Again in Ps. lxxiii. 7, the Psalmist declares, “Because Thou hast been my help, there-

fore, in the shadow of Thy wings will I **rejoice.**" It is the place where help is obtained, and also the place of rejoicing. And the Lord Jesus takes up the same figure of speech in His lamentation over Jerusalem; "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Thank God, there is room there for all who will come, as well as an invitation to come. Nor did Ruth ever regret that she had found a refuge under those same wings.

"Thou hast comforted me." How much these words tell us. The realisation of what we are brings us anything but comfort. We are disturbed by the thought of our sin and its consequences, and how it brings God's judgment upon us, but when we come to see Christ's work and to accept it, and know that that enables God to righteously forgive us, we are comforted. But while people are unconvicted of sin they do not feel their need of comfort. There is such a thing as a false peace. Hezekiah was in this state once, but when he came to die this was broken in upon, and then he confesses, "For peace I had **great bitterness.**" But this leads to the true comfort, and he is able to say, "Thou hast in love to my soul delivered it from the pit of corruption," and instead of sighing he commences singing. The words "spoken friendly to thine handmaid," are really, "spoken to the heart." It is when God's words touch the heart that they change the life.

Ruth is invited to enter upon one blessing after another. Boaz says, "**At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar.**" He had already said, "When thou art athirst go to the vessels and drink of that which the young men have drawn," but now we have the mention of the mealtime. And what adds such sweetness are the words, "Come thou hither." It is truly grace upon grace. She is to dine with him. Joseph's brethren were astonished when invited home to dine with him. They had been his enemies, but he fed them. Christ said to the woman, "Go call thy husband, and **come hither.**" "At meal-time come thou **hither.**" There is always plenty where he is.

"God now brings thee to His dwelling,  
Spreads for thee His feast divine,  
Bids thee welcome, ever telling,  
What a portion there is thine."

Do we know what it cost Him to spread this feast? The "bread" and the "vinegar" of this verse tell us. "Eat of the bread and dip thy morsel in the vinegar." They speak of the sufferings and death of Christ. Christ could say of the bread,

“ This is My body ;” and of the wine, “ This is My blood.” We come to learn at last what He had to endure to obtain our pardon.

“ Ours is a pardon bought with blood,  
 Amazing truth! the blood of One  
 Who without usurpation could  
 Lay claim to heaven’s eternal throne.”

It is our own need that brings us to Christ, first of all—“ When thou art athirst.” But He leads us on to learn what He did for us, and to know that He suffered in our stead.

How beautifully these words of Ruth to Boaz, “ Thou hast spoken friendly unto thine handmaid,” represent what was so true of the Lord Jesus Christ when here. Was He not called “ a friend of publicans and sinners ” (Luke vii. 34). And again, “ This man receiveth sinners and eateth with them ” (Luke xv. 2)

“ One there is above all others  
 Well deserves the Name of Friend ;  
 His is love beyond a brothers,  
 Costly, free, and knows no end,  
 They who once His kindness prove,  
 Find it everlasting love.

When He lived on earth abasèd,  
 ‘ Friend of Sinners,’ was His name,  
 Now above all glory raisèd,  
 He rejoices in the same,  
 For He calls us ‘ brethren,’ ‘ friends,’  
 And to all our wants attends.”

How comforting it is to see all this so aptly illustrated in the conduct of Boaz. Ruth having proved His kindness once, found it was not taken from her, but continued. His favours multiplied, and grew in richness and distinction. His first kindness was but the beginning not the end. How much more true is it, “ They who once **His** kindness prove find it **everlasting** love.” If man can speak to the heart, how much more can Christ. Must not that woman have felt so, when, placed in His presence, guilty and defiled and vehemently accused, instead of condemnation she heard those gracious words, “ neither do I condemn thee, go and sin no more?” Add the love of all human hearts together and the sum of all would be but the reflection of His. The interview between Boaz and Ruth but represents what **may** take place between the sinner and Christ.

And how conscious Ruth is of the absolute favour bestowed upon her, is told in the words, “ Though I be not like unto one of thine handmaidens.” Yet nothing in her or about her hindered the outflow of that kindness which Boaz delighted to show. How slow we are to learn the meaning of God’s free grace, and that

He blesses because of what He is, and not because of what we are. The kindness already shown is, as we have said, but the beginning and not the end. The invitation, "At **meal-time** come thou hither," far surpassed Ruth's expectation when she set out to "glean ears of corn." She had anticipated something of the grace she would meet with, but not all that the grace of Boaz would be willing to bestow. When once, however, we are on the ground of grace there is no limit, for grace is God acting from His own goodness and His own unbounded resources. But there is an order in all this—"Mealtime" belongs to one already blessed in some measure and accepted. The sinner has no "meal-time" in the spiritual sense until he has first of all met with Christ, and had dealings with Him. However things may be confused in people's minds, there is no confusion in Scripture about these matters. Becoming religious, instead of discovering my sinfulness; attendance on ordinances, instead of accepting salvation as a free gift, may be man's way, but it is not God's. The history we are dwelling upon makes all this perfectly plain. Ruth had taken the lowest place, and counted only upon grace. She had had personal dealings with Boaz. His words, "Go not to another field . . . abide here," told that she was accepted and not cast out. Her need had been met. "When thou art athirst, go unto the vessels and drink." She was also **conscious** of the grace shown her. All this was a preliminary to the mealtime, but it was a necessary preliminary. And if people only had more definite dealings with Christ, coming to Him in their true character, instead of one they have assumed, or that they have received from man—a Christian outwardly and nothing more—a professor, and not a possessor—they would be on the way to find true satisfaction, and to know the meaning of these further gracious words, "At mealtime come thou hither."

And how the words, "Come thou hither," add to, and enforce the meaning of what this meal-time signifies. To begin with, there is no meal apart from Christ. We must be near to Him, or He cannot feed us. It is only when He is revealed to us that our souls are satisfied. And next, there must be a continual coming. Let us ever associate the two ideas in the closest possible way, the "mealtime" with the "come thou hither." "**And she sat beside the reapers.**" So to speak, she is elevated to a position above a gleaner, though not yet to the full elevation that is to come. She is not sitting beside Boaz yet. Of the believer it says, "And hath made us sit together in heavenly places in Christ." Still it was a great privilege to sit beside the

reapers. They were in the direct service of Boaz and nearer to him than the gleaners.

“**And he reached her parched corn.**” That was a further favour. Something given her with his own hand. Previously it had been, “When thou art athirst go to the vessels,” and, “at meal-time come thou hither and eat,” but “He reached her parched corn” is beyond all this. To receive the “parched corn” from his own hand was better than all. And, oh, how it reveals the perfection of Scripture, for this action and the **parched corn** exactly correspond with New Testament truth. For what is parched corn? It is the corn of a former harvest which has been dried by the fire and thus preserved. The new corn had not yet been gathered. It was still barley harvest. In Joshua v. 11, we read of the “old corn of the land,” and it is called “parched corn,” and we read “the manna ceased.” Manna was the food for the wilderness, the “old corn” was the fruit of the land. The one speaks of Christ humbled on earth, the other of Christ exalted and glorified in heaven. But it is also termed “parched corn” and that is what Boaz gave to Ruth. It refers to a particular aspect of Christ’s death. Not dying for our sins, in our stead, so much, as bearing our judgment—all that is due to the flesh—and our death **with Him**. It is the eating the flesh of the Son of Man and drinking His blood, which we read of in John vi. It is referred to in Romans viii. 3, “God sending His own Son in the likeness of sinful flesh, and for sin “condemned sin in the flesh.” There is great significance in the words, “**He reached** her parched corn,” for in the passage already quoted in John’s gospel, occur the words, “Which the Son of Man shall give unto you.” He would lead us to accept His death in this aspect of it, and see in it the end of ourselves, for in this way only can true liberty be found and deliverance from the world be realised. Ruth had been invited to come to the vessels to drink, and also to “eat of the bread, and dip her morsel in the vinegar.” All this speaks of Christ’s suffering on our behalf, “bearing our sins in His own body on the tree,” but to see ourselves identified with Him—nailed there with Him—ourselves judged and ended in His death delivers us from all self occupation and expectations from the flesh, and this is of a higher character altogether. One with Him in His death, we are necessarily one with Him in His life.

There seems a depth of meaning in the words, “He reached her parched corn.” It was something directly from him, and it brought them nearer together. If a soul is ever to grow, or ever

to be satisfied, there must be personal dealings with Christ. This "parched corn" was not shared with Ruth by a fellow gleaner, it was not given her by one of the reapers even, but by Boaz himself. It is not one of the least of those significant hints given in the Book of Ruth, which may be interpreted in the light of the New Testament, and a deeper meaning conveyed to us thereby. Whatever blessing the servants of Christ may be made to us, yet it is personal and direct intercourse with the Master, receiving from Him the "parched corn," which crowns and completes all. For the great truth we need to apprehend is our oneness with Christ in death, and consequently, our oneness with Him in life. No wonder we are told, Ruth was **sufficed**. Why should it tell us that? Why such particularity? except to convey to us what it means to sit at His table, and be brought into His banqueting house, where we sit at His feet and hear His words, "**He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst.**" She was **sufficed**. This is said only in connection with the parched corn received from Boaz. Christ Himself given to us in death (for only thus does He come within our reach so that He can be appropriated), alone can satisfy us. It was in death He gave Himself not only **for** us, but **to** us, and as we feed upon Him we live by Him.

*(To be continued.)*

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"Is it not a happy thought that God takes away our sins. We have committed them, **but we could never take them away**. Have you ever thought of this? Man can commit sins, he cannot remove one of them. What a solemn thought isn't it? That it is within man's power to do wrong, but he cannot alter it in the least, as before God, i.e., as between himself and God. He may go on piling up sins, adding sin to sin. This is all he can do. How hopeless he is. God alone can take them away. Man cannot do that. How humbling! Yet what a blessed view it gives us of God, that He is able and willing to take them all away. It gives us assurance of two things. First, that God would rather save us than punish us. Second, that if God takes away our sins they are gone forever. It is clear proof that He never intends to bring them up against us again if **He** has taken them away. Oh, what a blessed view of God this gives us. What a moment, when we begin to perceive that God has done the greatest thing He ever could do for us—taken away our sins; and in addition gives us the sense that there is nothing now between us and Him, and we are free to enjoy His love, and He is free to bestow it without stint."

## The Daughter of the Little Man.

(The Apple of the Eye.)

The presence of a speck of dust in the eye is sufficient to at once set in motion all the wonderful "machinery" of this delicate organ with a view to immediately getting rid of that which so disturbs rest and comfort. In a sense, the natural is a lovely simile of the spiritual, showing how that which is born of God, the divine nature, is keenly sensitive to any intrusion of the old nature. Should even "the tiniest bit of the world" manifest itself, all the energies of the new creation begin to assert themselves towards relieving the soul of the foreign element. There is no effort involved, it is simply a natural law of sequence, in the life where an ungrieved and unquenched Spirit has perfect liberty of action.

Everyday experience has educated us to this fact, that the eye is the most carefully and perfectly guarded part of the whole body, consequently when we think of "the apple of the eye" this suggestion is uppermost. I believe, however, there is a greater depth of meaning in the Hebrew idiom used, "Keep me as the daughter of the little man." At first this may seem somewhat obscure, but the underlying thoughts are very instructive, showing that while the idea of preservation is included, it goes further. As I understand it, the speaker beholds his own image clearly reflected in the eye of the one whom he is addressing, a perfect replica, but in miniature. Hence, he sees himself in God's eye as he is, "the little man," very small indeed, but this very fact only magnifies the grace whereby he occupies the most carefully guarded position of the body "the eye," and furthermore the most privileged position and place of honour "the head."

The first reference is in Deut. 32, in the Song of Moses, the central facts of which record the Lord's dealing in grace with Jacob. He bought, sought, found, led, instructed, and kept Him as the apple of the eye." It is of special significance that fifteen centuries before "The Rock" full of grace and truth actually came, here in this old song, as with the new, it is linked with the grace of God.

We find it again in Psalm 17, where David, conscious of his great weakness and need of help in travelling the path of righteousness, prays, "O thou that savest by thy right hand them which put their trust in thee, from them which rise up against them, keep

me as the apple of the eye." It is also a cause for wonderment when we remember he was speaking by the Spirit of the Perfect Man who traversed the same road in absolute dependence. When we think of such a prayer from such lips is it not enough to cause our hearts to bow and worship in the presence of such humility. In His keeping, what need for anxiety, even though conscious of greatest weakness, when faith can thus lay hold of God, whose right hand means strength, the power of God?

A threefold cord is not easily broken. The song and the prayer both reveal precious truth, and it only requires the third cord to complete the divine testimony as to this remarkable expression. We have it, wonderful to relate, in connection with His people under discipline and out of the land of their inheritance. Jehovah had to deal with them because of their sin and disobedience, but spite of this He loves them still, and from His own lips we get the glorious fact stated. Zech. ii. 8, "Thus saith the Lord, he that toucheth you toucheth the apple of His eye." If one member suffer, all the members suffer likewise (not excepting the Head). Saul learnt this (Acts ix.). If Moses can extol the grace of God, and David the power of God, who like the Lord can so fully and tenderly reveal to us the love of God.

In order, however, to avail myself constantly of all the blessedness contained in this lovely idiom, there is just one other thought suggested, and that is, I must get **very close** to see myself in the eye of another, and therefore, best of all, it implies nearness to God. What a vista of experimental truth opens out from this three-fold revelation—the grace of God, the power of God, and the love of God! It means salvation, security and satisfaction. What can we render unto the Lord for all His benefits? If you care to know, just look at your side as given in Proverbs vii. 2.

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"The prerogative of our Christian faith, the secret of its strength is this—that all that it has, and all which it offers, is laid up in a Person . . . And, oh, how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart, between accepting a system, and cleaving to a person! Our blessedness is this—that our treasures are treasured in a Person, Who is not, for one generation, a present Teacher and a living Lord, and then for all succeeding generations a past and a dead One, but Who is present and living for all."



# The Faith and The Flock

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**T**HIS MAGAZINE will be increased to 32 pp. with the January issue, and the price will be Threepence. The additional 16 pp. will cost the reader only one penny instead of two pence—a saving of half. January number bids fair to be one of the best ever issued. Please order early and make the Magazine known as widely as possible. Your attention is invited to circular herein and to its special offer.

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## The Ministry of Women.

By R. E.

That great changes have taken place in the world with regard to the views formerly held as to woman's calling and position is known to all; and even more radical changes seem impending. This tends to raise the question as to her place in the Church; which is a far more serious matter than the other. The Church is a Divine institution, where, amidst all the **disorder** of the world God at the beginning established Divine **order**. Not only was this intended to contribute to the happiness and wellbeing of the members, but there is one outstanding fact which lends it the utmost importance, viz., that the principalities and powers in heavenly places were to learn through the Church the all-various wisdom of God (Eph. iii. 10). And the writer to whom it was given to make to us this revelation also wrote to the Corinthians in the same strain, and with regard to what might appear to some a very simple, and perhaps almost trivial, matter, he says, "For this cause ought the woman to have power on her head (that is,

a covering in sign of subjection to her husband) **because of the angels."**

All this lifts the question we are about to consider above all petty and personal considerations and places it on the highest level possible.

At present we wish to consider only one aspect of the matter : " What has Scripture to teach us with regard to the part, if any, that women may take in the prayer meeting? Some earnest Christians think she is on an equality with men and is at liberty to take an equal part; and they turn to 1 Cor. xi. in support of their contention. " Look," they say, " is it not stated ' Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head,' and does not this clearly imply that so long as she is covered she may pray and prophesy."

But let it be said at once that this is an entirely unjustifiable deduction. And that for two reasons. First, because the real subject here is not whether women may, or may not, pray or prophesy, but whether they are to be **covered** or **uncovered**. And it is of immense importance to see the main drift of the apostle's thoughts in order to a due appreciation of his meaning. He has just stated in v. 3 that " the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Now, here he establishes the greatest distinction between the relative positions of man and woman. In a few pregnant words he presents to us a picture of the divine order. Praying and prophesying come in only by the way in relation to the question of being covered or uncovered, and he is not determining at all **in this place** whether a woman is to speak or not.

But, second, it is entirely illogical to conclude that because the apostle says " every woman that prayeth or prophesieth with her head uncovered," **therefore**, he means that, **if covered**, she has permission to pray or prophesy.

Take a simple illustration. One morning a mother sees her little girl about to run out of the house with neither hat nor jacket on. She immediately calls out, " Lucy, you are not to go out of doors this cold weather without any covering." Is the little girl to conclude from this that provided she dons her outer garments she may go? Not necessarily, at all. As a matter of fact it would be an entirely wrong conclusion. The mother proceeds to say : " You are not to go out at all to-day. You know you are just

recovering from a severe cold, and beside, I have something else for you to do."

Now just as the little girl would have come to a wrong conclusion to have supposed she might go out so long as she was suitably covered, so it is equally wrong to conclude from the apostle's statement that so long as a woman is covered she is at liberty to pray or prophesy.

Because a person declares his dislike of seeing a woman on the stage in tights it would be both illogical and most unjustifiable to conclude either that Mr So-and-so does not mind seeing a woman on the stage becomingly dressed, or that he is in favour of the theatre. His remark has to be taken by itself, as it stands. Precisely so with regard to the statement of 1 Cor. xi. 5. All that is said is that for a woman to pray or prophesy with her head **uncovered** dishonoureth her head. Whether she is to pray or prophesy under any circumstances in the assembly, is a distinct question altogether, and we must look elsewhere for its settlement.

We have said that this last question is not the subject of chapter xi. And the proof of this surely is found later, when we come to chapter xiv. Here the apostle is distinctly dealing with the subject of prophesying, and in this connection he absolutely forbids women to speak. Now, how could he give them permission to speak in chapter xi., and deny them that right in chapter xiv? And observe, he refers in both cases to one and the same thing, viz., prophesying.

Nor can we separate here between praying and prophesying. The apostle links them together in Chapter xi. 5, and we are not at liberty to suppose that the woman may do the one but not do the other.

What has the apostle to say in 1 Cor. xiv. on the subject of prophesying? Notice it is the masculine gender that is used all through the chapter. In verse following verse it is "he" or "him," but never "she." And when we come to v. 27, it is very distinctly, "If any **man** speak etc.": v. 29, "Let the **prophets** speak." No mention of prophetesses; and not only this (for we are not left with mere negative testimony), but there follows the definite injunction, "**Let your women keep silence in the churches**, for it is not permitted unto them to speak; but they are **commanded** to be under obedience, as also saith the law."

Could anything be more explicit? And again we ask, Could the apostle say just the contrary to this in chapter xi.? How,

then, can he teach in that Chapter, as some affirm he does, that women, if only they are covered, may pray and prophesy?

There lies before us a little paper entitled **Women and Ministry**, in which it is sought to prove that the prayer meeting is not an assembly meeting, that the only assembly meeting is that for the breaking of bread, and that, therefore, the apostle's injunction for women to keep silence does not apply to a prayer meeting. In the first place, let it be said, that the prayer meeting in connection with the assembly is as much an assembly meeting as any other. So much is this the case that the very charter, so to speak, of the Assembly, found in the words which perhaps are more often upon our lips than any other—"For where two or three are gathered together in My Name, there am I in the midst of them"—is connected more definitely with prayer than with anything else. Moreover the context shows that prayer here is prayer of the Church (Matt. xviii. 15-20). And, further, it is said of the early Church: "They continued stedfastly in the apostle's doctrine and fellowship, and in the breaking of bread, **and in prayers.**" The last two are inseparably linked together.

But in the next place, it is to be observed, the apostle is writing about **praying** and **prophesying**. No doubt all this may be done at recognised seasons and pre-arranged meetings, nevertheless the first is his topic and not the last.

That a prayer meeting may be called together by a few at any place and time, while such could not be done in the case of the Lord's Supper, is true. But this does not alter the fact that there is the assembly prayer meeting, nor invalidate in the least the place the Lord gives the prayer meeting, or the way in which He connects it with the Church in Matt. xviii. And we do not—or should not—invite unbelievers to this (as the above tract suggests we do), any more than we invite them to the Lord's Supper. Though, of course, none who came would be forcibly turned away. But an unbeliever cannot pray to God as the saints can.

Two other facts need to be borne in mind. First: Whenever gifts are referred to **in connection with the Church**, women never seem to be contemplated. We say advisedly, **in connection with the Church**, because we do not forget that in a future dispensation the Spirit is to be poured out not only upon God's servants, but upon His "handmaidens" (Joel ii. 28-9). But Church order is an entirely different matter. So in 1 Cor. xii. 7, it says, "The manifestation of the spirit is given to **every man** to profit withal."

Again, v. 11, "dividing to every **man**." So in connection with the gifts enumerated in Eph. iv., He "gave gifts unto **men**."

The record contained in the Acts bears this out. We have no mention of women exercising gifts. There were no women apostles, or prophets, or teachers, or evangelists. The only apparent exception to this is the mention of Philip's daughters. But here it is simply the bare fact mentioned, and this in itself is not a little suggestive. There is no record of their activities. Moreover, there immediately follows the record of a very significant incident. A **prophet**, Agabus, comes down to the very place where these four daughters lived and predicts the treatment that Paul would receive at the hands of the Jews if he ventured to go up to Jerusalem. Why did not the Holy Spirit use one of these four daughters—or all of them, for that matter—to make this prediction? Why must a man come all the way from Judea to do it? The answer seems to be that in such matters God never employs a woman when a man is available. And, further, that the employment of a woman always reflects discredit upon men.

The case of Barak and Deborah illustrates this fact. Deborah calls upon Barak in the Name of the Lord to go out and fight with Sisera. Barak refuses to go unless Deborah accompanies him. What is her reply? "I will surely go with thee; notwithstanding the journey which thou takest shall **not be for thine honour**; for the Lord shall sell Sisera into the hand of a **woman**." How well this divinely gifted woman knew the place that man should occupy, and how to keep her own. This is the second point that we wished to emphasise.

And surely there is a lesson for us in another prophetess of the Old Testament. We read in Exodus xv. of Miriam, who sought to celebrate in her own way the glorious victory God had granted. But how did she do it? Did she seek to lead the men? No. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the **women** went out after her with timbrels and with dances. And Miriam answered **them** (the women), "Sing ye to the Lord, etc."

May God grant us many such women to-day, who, recognising the Divine order, and with due regard to the limitations God Himself has imposed, shall seek within their own sphere, and in the appointed way, to serve as God enables and directs. All else, however plausible may be the arguments which appear to support it, will prove only a source of ultimate weakness and further departure and decay in the Church of God.

## "In the Shadow of the Wings."

By W. ROBINSON.

The testimony of David in that book of the heart, the Psalms, is that the place of security and satisfaction is to be found only "under His wings." Many a storm-tossed saint has been quieted in spirit as he has chanted to himself and understood, in some measure, the meaning of the opening verses of Psalm 91—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with His feathers, and **under His wings** shalt thou trust."

The Almighty or El Shaddai, means the nourisher or satisfier. "As a fretful, unsatisfied babe is not only strengthened and nourished from the mother's breast, but also is quieted, rested, satisfied, so El Shaddai is that name of God which sets Him forth as strength-giver and satisfier of His people" (Dr C. I. Schofield).

What gives such confidence to the singer of this Psalm, that he can venture, not only to approach but remain in the Presence of that Holy One? Surely it is only, as we shall see, because of the mercy of which he had been a recipient.

Let us listen to what he says in Psalm 36—"How excellent is thy lovingkindness, O God, therefore the children of men put their trust **under the shadow of thy wings.**" Lovingkindness is the same as mercy—it is the same word in Hebrew, and excellent means precious or valuable. Then he goes on in verse 8, "they shall be abundantly satisfied with the fatness of thy house and thou shalt make them drink of the river of thy pleasures." Here then is security and full satisfaction of heart—all on account of the mercy of God. Truly how precious is His mercy!

He had a very real experience of the security to be found "in the shadow of the wings," when he was hiding in the cave from his pursuing enemy. His only plea for sheltering beneath those wings was the mercy of God. He records it in Psalm 57. "Be merciful unto me O God, be merciful unto me, for my soul trusteth in thee, yea **in the shadow of thy wings** will I make my refuge until these calamities be overpast."

Many years after, when he was again in flight, this time from his rebellious son, he remembered those past experiences and in quiet confidence he could say, as he did in Psalm 63, "Because thou hast been my help, therefore **in the shadow of thy wings** will I rejoice." His matured experience enables him, in this Psalm, to go even beyond what he says in Psalm 36, for he says in verse 3

of the sixty-third Psalm, "Because thy lovingkindness (mercy) is better than life, my lips shall praise thee."

Here surely is the secret of the life of that man, whom God called "the man after mine own heart," and what child of God would not covet such a commendation?

We may well then consider the Scriptures concerning the mercy of God, seeing what rest and satisfaction is the portion of the one who is abiding under the shadow of the wings, when everything around is in tumult and the unrest of men is becoming more and more like the "waves of the sea roaring."

It is certainly not the sentimental quality which is often in the minds of unsaved people when they speak of their belief in the mercy of God, in response perhaps to an enquiry made as to their spiritual welfare. Their thought is that God is so merciful that he will overlook their sin and not consign them to the outside place where there is weeping and gnashing of teeth, although His Word is so clear and plain on this point.

The mercy of God is always, in His Word, connected with, and can only flow from, the death of Christ, and a careful study of Scripture will show that David appears to have apprehended by faith the association of mercy with sacrifice.

Israel was taught this great fundamental truth by means of types, and none of these is more striking than the Tabernacle in the Wilderness and its furniture. David was a diligent student of God's Word, and he must have deeply pondered over everything connected with His dwelling place on earth.

The first piece of furniture that Moses was instructed to make was the Ark of the Covenant, and all the rest of the Tabernacle and its furniture was constructed and arranged in relation to it. The lid of this Ark was made of pure gold and in Exodus xxv. 18-22, we read the following:—

"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end, even of the mercy-seat shall ye make the cherubims on the two ends thereof.

"And the cherubims shall stretch forth their wings on high, **covering the mercy-seat with their wings**, and their faces shall look one to another, toward the mercy-seat shall the faces of the cherubims be.

"And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

And **there** I will meet with thee, and I will commune with thee from above the mercy-seat, **from between the two cherubims** which are upon the ark of the testimony."

The mercy seat was the place of communion between God, the Holy One, and His sinful people, and this was overshadowed by the wings of the cherubims. The writer of the epistle to the Hebrews after enumerating the contents of the Ark says in chapter ix. verse 5, "And over it the cherubims of glory shadowing the mercy-seat."

Those who are at all acquainted with the types of Scripture know that the mercy seat represents the Lord Jesus Christ, the Greek word translated mercy-seat being "hilasterion," and that translated propitiation "hilasmos." "He is the propitiation for our sins" (1 John ii. 2).

In virtue of the precious blood of that pure and spotless One the throne in heaven is now a throne of Grace, and we have liberty to come to it. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews iv. 16).

The one who realises his own innate depravity and worthlessness, and therefore the need of mercy in his approach to God, will assuredly obtain that mercy, but there is one only place where it is dispensed—that place is where Christ is now, for "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31).

"His precious blood is sprinkled there  
 Before and on the throne,  
 And His own wounds in heaven declare  
 His work on earth is done.  
 "Within the holiest of all,  
 Cleansed by His precious blood,  
 Before Thy throne Thy children fall  
 And worship Thee, our God."

It is clear then that to be abiding under the shadow of the wings of the Almighty, safe and satisfied, means to rest in the finished work of Christ, to ever plead the value of His precious blood and to be abiding in Him.

To be "in Christ," the propitiation or mercy-seat, is to be in the "shadow of the wings," and

'Tis only there in safety  
 And peace we can abide.



But it should ever be remembered that the throne is established upon the holiness of God, and holiness is the glory of God. The Spirit of God, through the apostle, speaks of the **cherubims of glory**, and all through Scripture these cherubims are seen associated with the glory and the throne of God.

They were of one substance with the mercy-seat of gold, and in the sprinkled blood upon that mercy-seat they beheld the maintenance of God's holiness as expressed in the unbroken tables of the law beneath the seat.

When God could no longer dwell among His people on account of their idolatry, He reluctantly caused the cloud of glory (symbol of His presence) to be slowly removed, and this action is seen in vision by Ezekiel the priest. In the opening chapters of his prophecy he describes it in detail. Let us look, for instance, at chapter x. verses 1 to 4:—

“ Then I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

“ And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court.

“ **Then the glory of the Lord went up from the cherub**, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.”

In Revelation, chapter four, before Christ comes to establish His throne again upon the earth, the living creatures or cherubims are seen in the midst and round about the throne, “ and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.”

Again, they are mentioned in Psalm 99, as connected with the throne, for in verse one we read:—

“ The Lord reigneth, let the people tremble, he sitteth (or is enthroned) between the cherubims, let the earth be moved.

“ Exalt ye the Lord our God, and worship at his footstool, for he is holy (v. 4).”

It would appear then, that the Holy Spirit in bringing this truth before our minds, would impress us with the fact that when we approach the throne upon which is sprinkled the blood of the

Son of God, we are to acknowledge the holiness of the occupant of that throne. But because He is holy and we are vile and sinful we are not to stand afar off, but we have liberty to enter into the holiest. The sacrificial death of the Son of God has fully satisfied the righteous claims of God upon the sinner. His holiness is perfectly maintained in all its purity and majesty, whilst at the same time He can righteously forgive sin and dispense His mercy to him who comes as a suppliant, trusting not in any supposed merit of his own, but only in the blood of Christ.

May the prayer of the reader, if unsaved, be "hide me under the shadow of thy wings," whilst to the believer the word is "let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews x. 22).



### Extracts.

"It is only as we know our sinfulness that we find out our weakness." That is so true. Because when we know God has forgiven the sinfulness we begin to try to please Him and then it is we discover how weak we are. It is what we are not able to do which manifests our weakness. But, thank God, we have Christ for our weakness as much as for our sinfulness. It is by abiding in Him that we receive strength.

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"He spake a parable unto them, that men ought always to pray." In this precept to pray always (with which we may compare Ep. vi. 18, 1 Thess. v. 17) there is nothing of exaggeration, nothing commanded which may not be fulfilled, when we understand prayer to be the continual desire of the soul after God, having indeed its seasons of an intense concentration of the spiritual life, but not being confined to these times; since the whole life of the faithful should be, in Origen's beautiful words, "one great connected prayer"—or as St Basil expresses it, "prayer being the salt which should salt everything else." "That soul," says Donne, "that is accustomed to direct itself to God upon every occasion, that as a flower at sunrising conceives a sense of God in every beam of His and spreads and dilates itself towards Him, in a thankfulness, in every small blessing that He sheds upon her. That soul who, whatever string be stricken in her, bass or treble, her high or low estate, is ever turned towards God, that soul prays sometimes when it does not know it prays."

## Isaiah.

Chapters IX. and X.

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By F. C. JENNINGS.

The next strophe—verses 18 to 21—take us another step in that path of sorrow that Israel is, at this time, treading. She is left alone—given up! It is as if a fire were left to work as it would in a mass of inflammable matter, without any to hinder.

18. "For wickedness burns as a fire,  
It feeds on briars and thorns;  
It kindles the forests thickets,  
Then mounts in a column of smoke.
19. By the wrath of Jehovah Tzebaoth  
The land is utterly charred.  
The people themselves are the fuel  
For none spareth his brother.
20. They hew on the right and are hungry;  
They devour on the left—unsated.
21. Manasseh feeds on Ephraim,  
Ephraim devours Manasseh:  
United, they fall on Judah.  
But yet His wrath turns not away!  
But yet His hand is outstretched still!"

The word rendered "wickedness" has in it the idea of a wilful turning away from known truth; it is not applied to mere ignorant wrong-doing. Where truth is thus wilfully rejected, there, sooner or later, the rejectors are given up and left to themselves. Then unchecked and unhindered, that fire of the perverse human will will burn, and, as it burns, provides its own fuel; in the pictorial language of prophecy, the "thorns and briars," that express so graphically man's fallen state, keep the fire ever burning.

This suggests to us a solution of another awful problem in the drama of the ages: the eternity of punishment. As long as ungodliness is in the lake of fire, so long shall that fire continue to burn. Eternity of character necessitates eternity of penalty; this is not due to a few short years of life, as people sometimes allege, **this** life indeed determines the **seriousness** of the infliction—the many or the few stripes, and, in this respect there are as many divergencies in heaven or hell as there are individuals; but the continuance of dwelling depends on the continuance of character in accord with that dwelling.

But Jehovah leaves His people to themselves: alas, thus given:

up, the conflagration rages. The tie with Him being broken, none other is respected; brother spares not brother—civil war prevails, man's sword is turned against his own kin, and the poor earth, answering to the miserable condition of the man upon it, becomes like a charred cinder. No real victory is ever attained by fratricidal strife: there is nothing but poverty and loss in both defeat and victory. Famine follows, as the handmaid of such war. If brethren do unite, it is not against a common enemy, but against a third brother, here Judah.

O how sadly true is our old proverb, "history repeats itself." Indeed it does, and some of us have bewailed the repetition of this shameful history of Israel in the modern dissensions of those who once refused every discriminative name and permitted only the family inclusive one of "brethren." But in what is called Christendom, the two spheres, political and spiritual are no longer severed altogether, any more than in the Jewish theocracy—the State is called a "**Christian**" State, and is united with the Church, at least in a common profession of faith in the one God and Father of our Lord Jesus. Again then we see the history of Israel repeated, in this mutually destructive conflict. Christians are slaying Christians in the political sphere—brethren are cutting off brethren in the spiritual, and there is, as a consequence, almost a famine of literal bread in the one—almost a famine of true spiritual bread in the other—and again we all must mourn: "For all this His anger is not turned away, but His hand is stretched out still:" for there is little true penitence, and therefore no restoration. And for this poor earth there is still worse to come, when the divine Hinderer is gone; strong delusion takes place of the sweet Gospel that is still proclaimed. The physical horrors of the present day shall be exceeded by the spiritual horrors of that (2 Thess. ii).

### Chapter X.

This chapter x. should surely not be altogether severed from the foregoing, for this sad section cannot be altogether ended as long as that doleful refrain is heard of His wrath not turned away, of His hand still outstretched in smiting, and again we must hear it, but for the last time in verse 4:—

1. "Woe to decreers of evil decrees:  
To scribes inscribing perverseness.\*
2. Who turn from judgment the needy  
And rob my poor of their right.  
For widows are ever their prey,  
Nor shrink they from plundering orphans.

3. O what will ye do when I visit :  
     In the storm that comes from afar ?  
     To whom will ye flee then for help ?  
     With whom deposit your glory ?
4. (Nothing then left ye) save to bow down  
     Amid the mass of the captives ;  
     Or to be numbered with slain ones.  
     For all this his anger is not turned away  
     But his hand is ever outstretched."

This final strophe touches the most fundamental evil of all. Here the very foundations are destroyed, for when the lawmakers make unrighteous laws, the very fabric of society is torn to shreds ; the foundation of the social edifice itself is destroyed. Where can the afflicted and the oppressed now turn for relief ? To the Courts of Justice ? Nay, widows and orphans in their helplessness offer the most likely opportunities for the Judges' rapacity. It is not Jehovah then who inflicts penalty on these innocent sufferers, but the wickedness of man himself.

The whole strophe reminds one forcibly of the Lord's condemnation of the governing classes in Israel in His day—Scribes, Pharisees, Lawyers—who too, when they could, "devoured widows' houses." Nor are more modern instances lacking of spiritual guides : "priests," as they falsely call themselves, fattening on the superstitions they foster, and reaping a revenue from such deceptions as the sale of "masses" for the delivery of the souls of the dead from purgatory ! Is it loyalty, true liberality, or true love, to be in friendship, or even neutral, towards such a **system**—such teaching of lies ? We may well grieve that the leaders in Christendom are not merely letting alone "that woman Jezebel," but are again turning to her embraces.

But our prophecy goes on : What must be the consequence ? Can such a condition of things be permitted to be permanent ? Surely He who is higher than the highest regardeth. "What will ye do then, when the inevitable storm bursts on you from afar ? Where will ye find refuge from it ? Where can ye deposit all your accumulations of wealth, so as to call for them again when that storm has passed ? Nothing shall be left you then, but, if your

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\*Heb. *amal*, from which comes the name "Amalek," means that wearying, profitless toil from which our Lord invites us when He cries : "Come unto Me all ye who labour, and are heavy laden." Is it not well for us that He "will have war with Amalek from generation to generation" (Ex. xvii. 16).

life be spared, to bend your back with the other prisoners; or, if not, to lie amid the heaps of slain."

This is not a picture in Israel of that judgment that overhangs the earth to-day, but there is still another blow to fall from the "outstretched hand" on that devoted nation, the agent of which is to be the Assyrian, whom we shall have to consider in the final subdivision.

*(To be continued.)*

## **"As for God, His Way is Perfect."**

II. SAM. xxii. 31.

"Not till the loom is silent,  
 And the shuttles cease to fly,  
 Shall GOD unroll the canvas  
 And explain the reason why  
 The dark threads are as needful  
 In the Weaver's skilful hand  
 As the threads of gold and silver  
 In the pattern He has planned."

Wait till the Morning breaketh,  
 And the night-shades flee away,  
 Then things "the dark" obscureth  
 Will shine forth clear as day.  
 Repose in love unchanging  
 Till the LORD dispels the gloom;  
 Rest in Him Who braved the darkness,  
 Bringing light from out the tomb.

For Him: the bitter chalice  
 Which He drained at yonder tree;  
 Salvation's Cup He giveth  
 Unto thee, O friend, and me.  
 We may drink this "Cup of Blessing,"  
 And His grace and succour share  
 Till we meet Him in the Sunshine,  
 Freed for aye from fear and care.

D. R.

## Illustrations of the Day.

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By WILLIAM LUFF, Author of "Peace Messages."

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**We Must Attack.**—Field Marshal Sir Douglas Haig in his story of, "How the war was won," says, "The idea that a war can be won by standing on the defensive and waiting for the enemy to attack is a dangerous fallacy, which owes its inception to the desire to evade the price of victory. It is an axiom that decisive success in battle can be gained only by a vigorous offensive." Hence our Commander ordered an attack, saying, "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15).

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**He Was Deaf.**—He was an American soldier, and when we met him at Miss Perks' Soldiers' Home we thought he had come through uninjured; but on speaking to him, he told us both the drums of his ears had been burst by shell-fire. The word of God speaks of "The deaf that have ears" (Isa. xliii. 8). Outwardly unhurt by sin; but deaf to the voice of God. For that soldier we could hold out no remedy; but for the spiritually deaf we read, "The ears of the deaf shall be unstopped" (Isa. xxxi. 5). "He maketh both the deaf to hear and the dumb to speak" (Mk. vii. 37).

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**Evil is Long Lived.**—The papers recorded that a Mons man recently demobilised, who had served through the whole of the war without a scratch, picked up a brass detonator with a German button attached. He was showing it to a friend when an explosion occurred, blowing off his left thumb and two fingers and injuring his wife in the chest and arm. Local opinion is that the detonator was dropped two years ago from a Zeppelin. Evil that is done is long-lived; indeed who knows when a wrong deed ends? There is always an aftermath. Let us not forget Esau, who for one morsel of meat sold his birthright. "For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. (Heb. xii. 16, 17.)"

**Tongues Loosed.**—One who was a prisoner in Germany told us he was not permitted to speak to his fellow prisoners: but as soon as the armistice was signed, the speech began, and they talked and talked, and talked. Christian, heaven's armistice is signed. "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works" (Ps. cv. 1, 2). "Only let your conversation be as it becometh the gospel of Christ." (Phil. i. 27.)

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**The Best Shield.**—A Christian young man wrote of a companion, who bought a body-shield: but after wearing it a few days, threw it away as too cumbersome: he added, "My shield is not like his: the longer I wear it the better I like it." He referred to "the shield of faith" (Eph. vi. 16). "Cast not away, therefore, your confidence, which hath great recompence of reward." (Heb. x. 35.)

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**A Saviour Able To Save.**—A man from a wrecked motor launch was washed into a cove, where escape seemed impossible. A brave helper was lowered from above, who fastened a rope around the poor fellow; but, alas, it broke. A second attempt met with a similar mishap. A third time the rope was fixed, and again broke, and this time the waves carried their victim out to sea and he was drowned. His saviour was not able to save. Blessed be God, of our Saviour it is recorded that "He is able also to save them to the uttermost who come unto God by Him" (Heb. vii. 25).

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**Memorising Scripture.**—At the annual meeting of the Berean Band, Mr Hensman, the founder, read a letter from an airman, who was in an observation balloon which burst at a height of 5000 feet. He had just time to trust to his parachute, and as he sailed downward, he repeated the 91st Psalm, which he had learned by heart. Nearing the earth, he saw he was likely to land among rocks, when a saving breath altered his course, so that he alighted safely in a meadow, proving, after escaping shot and shell, verses 11 and 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." They who memorise God's Word have it ready in all times of need. "I remembered thy judgments of old, O Lord, and have comforted myself" (Ps. cxix. 52).



# The Faith and The Flock

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## The Gospel in the Book of Ruth.

“HANDFULS OF PURPOSE.”

By R. E.

Ruth returns to her gleaning. In one way she is sufficed, for had she not received the parched corn from her benefactor's own hand? But full union had not yet come, nor had she reached the end of his favours. When we partake of that which the parched corn typifies we are satisfied, for we learn that in identifying Himself with us in death Christ has met our whole need, both what we are, as well as what we have done. The judgment has been borne and the life to which it attached is ended. But there is a further step. We have to learn our full identification with Him beyond death and judgment, where all is life and peace and joy, and where we begin a new history with Christ risen. From this point the narrative leads us into the truth of union with Christ where He now is.

“Let her glean even among the **sheaves.**” This suggests resurrection, and what it means to have a portion beyond death. The sheaf represents the full result of death and resurrection. The corn of wheat has died and brought forth many grains. Now it only waits to be gathered and garnered. In Lev. xxiii., we read of the wave sheaf. It was to be waved on the morrow after the Sabbath—the first fruits unto God—symbol of Christ as first fruits, and of His resurrection. What a flood of meaning all this throws upon Boaz's command that Ruth should be allowed to glean even among the sheaves. Oh, how much comes to us from the resurrection side! If we only accepted Christ's death fully and realised what it meant to have died with Him, and to be risen with Him, how His life would pour into us “its rich and unexhausted store and all its joy be ours.” He must give us the parched corn first. Let us place ourselves unreservedly in His hands to show us all that His death means, and then we shall know what it is to glean even among the sheaves. “If ye then be risen with Christ seek

those things which are above." We are associated with Him, and all that He has is ours. No wonder that when on earth He said: "My flesh is meat indeed, and My blood is drink indeed." That is, He has met the judgment of death that rested upon us because of what we are. But in the same discourse (John vi.) He also says: "What, and if, ye shall see the Son of Man ascend up where He was before." In resurrection He introduces us into a new place before God, and a new relationship, and becomes Himself our life, that all its joy may indeed be ours. We live in that place and relationship because of Him, and by apprehending that, as Man, He is there first. We live because of Him. In everything and in every way He is our life and that life becomes increasingly ours the more we feed upon Him in death. "The words that I speak unto you," He said, "they are spirit and they are life." Only as we spiritually apprehend them do we live. Oh, do we know what it means to be among the sheaves? Risen with Him. Not a solitary ear, here and there, meeting us over the wide expanse of the field, but the sheaves! All His wealth ours!

Nor is this all. **"Let fall also some of the handfuls of purpose for her."** Perhaps this may be regarded from two points of view. (1) As to God's purpose in Christ. This is made good in resurrection and therefore the reference to "handfuls of purpose" follows very appropriately the gleaning amongst the **sheaves**. God's purpose is connected with Christ risen from the dead. It was always God's purpose for man to have dominion—as far back as Genesis i., at the very dawn of man's creation, we read of it. But Adam failed and brought in sin and death. How are God's thoughts for man, and for His own glory, to be made good? Only in resurrection. The first man, man after the flesh, is a complete failure. What is brought to light now is that God's eternal purpose is in Christ, and will be made good in Him. But in order to do this Christ must remove all the effects of the fall, for those who are to have part in God's purpose for Him. He must die and rise again. We now have a Man in resurrection—the Second Man—beyond evil of every kind, in a new condition altogether. So that God's purpose will infallibly be accomplished, for on the ground of Christ's death He will finally remove sin and Satan and death from the scene. Man by sin lost the hope he had, he is subject to death, but in Christ He has eternal life as the gift of God. The image of God in man has been marred, but God's purpose is to conform believers to the image of His Son. Through sin

man has lost everything, and inherits only shame, suffering, and alienation from God. In Christ we are brought nigh, made sons, and become heirs of God. All this was purposed before time began (see Eph. i. 4 and 2 Tim. i. 9), and is according to the good pleasure of His will and to the praise of the glory of His grace. What handfuls of purpose! Blessed with all spiritual blessings in heavenly places; predestinated unto sonship, accepted in the Beloved; sharers of Christ's glory, as man, and His inheritance of all things! We begin on our side, we begin with gleaning—the need of sins forgiven, and an escape from hell; but we come at length to God's side and to His purpose—acceptance in the Beloved, union with Christ in glory.

But (2) may not these "handfuls of purpose," which were to be let drop, refer to the unexpected blessings which meet us along life's way? Have not the best things in life come to us apart from our own seeking, and were they not quite out of our reckoning? They were blessings dropped into our lap unlooked for and undeserved. Have we not each something, over and above our ordinary mercies, for which to thank the Giver of All? Something which He prepared for us, and gave us at some unexpected moment when we were least prepared for it, something which came to us quite apart from our efforts?

Yet there is our own responsibility in the matter, not to neglect our opportunities, but to make use of them. These "handfuls of purpose" we read about were left for Ruth, but she must glean them. By carelessness or indifference she might have failed to avail herself of what was so graciously provided. May not we do the same? God never puts a premium upon idleness. The handfuls are there if only we will make use of them. But just as He does not put food straight into our mouths without any toil or effort on our part, so these handfuls of purpose are dropped and left for us to glean. We must make use of our opportunities. These "handfuls of purpose" were the climax, and a fitting conclusion, to all that had gone before. There was first of all the invitation at mealtime, "At mealtime come thou hither and eat of the bread and dip thy morsel in the vinegar." Next, she receives the parched corn from the hand of Boaz himself. This is succeeded by the permission to glean even among the sheaves, until at last, to crown all, come the "handfuls of purpose." It is blessed indeed when we learn that God wanted us long before we ever thought of Him, and that He has His own purpose and delight in saving us, and all is the fruit of His own grace, and not according

to our works. And then, further, do we not also learn what great results flow from small beginnings? A humble start issues very often in high attainments. So was it in Ruth's history. Had she said in pride of heart, I will never be a gleaner; the handfuls of purpose would not have come in her way. It is beautiful and instructive to see the height to which a lowly commencement leads. But another reason for all this is found outside herself altogether. She had to do with the lord of the field—she came in contact with Boaz. Ah, when we have to do with the Lord Jesus Christ, we know not what bounty His grace has in store for us. And the poorer we are, and the lower, the richer is He towards us. "He hath filled the hungry with good things, but the rich He hath sent empty away."

Verse 17 says: "**So she gleaned in the field until even, and beat out that she had gleaned, and it was about an ephah of barley.**" Here is another testimony to the character of Ruth. We have had many tokens of it before, telling us what a rare character she was. Her determination to follow her mother-in-law, and that nothing should ever separate them, the lowly place she takes as a gleaner and her sense of the favour bestowed upon her, all bear witness to this great fact, and now we see how industrious and persevering she was. "She gleaned in the field until **even.**" There was no slackening. The gleaning had not been taken up merely to satisfy a passing whim, it was no mere caprice, it was not dropped almost as soon as begun. How many there are who take up some task, or study, or duty, for a little while, and in a short time put it on one side. Not so with Ruth. Whatever she undertook she did thoroughly. All day long she kept at the one thing. It is this persistence that tells. "And beat out that she had gleaned." She did not rest satisfied until the full result of her work was attained. "The slothful man," we read in Proverbs, "roasteth not that which he took in hunting." That is to say, he is too lazy to reap the benefit of his exertions. He does not obtain the practical good of it. All this may be sadly true of our spiritual life. We may read the Bible and never meditate on what we have read. We may hear addresses, and perhaps enjoy them, but we allow the effect to pass away for want of retaining what we have heard. We do not beat it out. Ruth "beat out" that she had gleaned. It was not enough to have the ears. What the ears contained was of chief value. So our heads may be stored with certain truths, but we do not extract the marrow and essence of them by meditation, and so the spiritual life is unnourished. It is

by pondering what we have heard in quietness and prayer, that this is accomplished. It is only as truth reaches the heart, and is valued, and the soul delights in it, that we really get the benefit of what we read and hear. The result in Ruth's case was full measure—an ephah of barley. Here was the sum total and actual net result of the days operation. She had something tangible to show for her labours.

Verse 18. **“ Her mother-in-law saw what she had gleaned.”** Where there is industry and continuance our profiting, sooner or later, will become manifest. Thus Paul writes to Timothy: **“ Meditate upon these things, give thyself wholly unto them, that thy profiting may appear to all.”** How good it is, when others can see in our own happiness and general character, the result of our hidden life of prayer and communion, and they take knowledge that we have been with Jesus. Alas! that with so many who profess to be Christians there is little or nothing to be seen for it. They are very much like other people. The reason is they do not glean in the field of Boaz, or if they do glean, they do not “ beat out ” what they have gleaned. The consequence is, they have nothing to give to others. But we read of Ruth, **“ And she brought forth and gave to her (Naomi) that she had reserved after she was sufficed.”** Is there not a deep lesson underlying this also? It is only a satisfied soul that has rightly anything to spare for others. In this respect physical laws differ from spiritual. A hungry man may give his meal away and satisfy another, but this is not the law of the spiritual world. The principle of that life is, that we must be filled ourselves, if we are to impart to others, and we cannot give, in any real sense, until this is so. The difference being that in the physical world the meal is not part of ourselves, but something **external**, while in spiritual matters we can only impart what we have actually made our own. It is the lesson of John iv. **“ Whosoever drinketh of the water that I shall give him shall not thirst forever.”** First, our own satisfaction, then, **“ Lift up your eyes and look on the fields, for they are white already to harvest.”**

If we are sufficed there will always be something over and above for others. It is the lesson of the twelve baskets full of fragments. We read in John vi. 12, **“ When they were filled, He said unto the disciples, “ Gather up the fragments that remain that nothing be lost.”**

(To be continued.)

## The Night is Far Spent, the Day is at Hand."

By F. S. W. SMITH.

We all feel, as Christians, the times we are living in. Many things are happening—things are moving very rapidly. Satan is mobilising men and nations for his awful end and purpose. There is to be a great testing time. May we live as those who wait for their Lord and stand true to God in separation.

I feel in the Holy Ghost it is time for God's children to "cleave unto the Lord with full purpose of heart." I would like to suggest it in this way:—

(1) Living a life of communion. That is, to live "in the secret place"—(in touch)—or shall I say to "Walk with God"—(in step). Unceasing prayer is possible—is commanded. The Eternal Spirit produces the constant breathing of the soul, the affections of the soul **continually** going out towards God, in every place and at all times; as I walk along the road, or in business, ever remaining in communion with God. No one may know but the blessed God Himself. You will be surprised at the wonderful experiences you will realise in your soul, and how near God will become and how real.

All through the day, whenever a spare moment is given, let the heart turn to God, if only to say, "My God!" Ask God to sanctify by the Holy Ghost every duty, every conversation, every word and thought so that all may be to His glory. There is no limit to the illumination that will come to the soul willing to live in harmony with the Divine Will (John xiv. 20-23).

"If you withdraw yourself from superfluous conversation and inquisitive restlessness, as also from hearkening to news and rumours, you will find that you have sufficient time for communion. The greatest saints, whenever they were able to do so, shunned human companionship and preferred to live in secret with God." One has experienced the loss of spiritual vitality after associating with men. Get back to God at once and be recharged. If the heart is right, every opportunity will be taken to respond to His love.

Pray very earnestly for all Christians, that they may "be strengthened with might by His Spirit in the inner man," and kept near and true to God, and may be kept from the false doctrines going about to-day. When you meet or see a Christian, lift your heart to God that He may bless him. (Phil. i. 34.)

Let no ill feeling or prejudice interfere with the outflow of love in the Spirit. I like to use the wakeful hours of the night and rising in the morning be in touch with God in the Spirit. Some-

times (yes, often) no words are needed, but just the going out of the soul towards God brings peace, and joy, and strength. "Lo! I am with you always"—but sometimes God has to stand aside while conversation of very small moment and empty talk is occupying the attention, while He is just longing to touch the soul, and to speak peace, and to draw in a loving embrace His child to His heart.

If you spend a week like this, I can tell you from personal experience what will happen. It will not end in a week—it will not end until "The day dawn and the shadows flee away," when we shall stand before God in the likeness of Christ for ever.

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## The Book of Psalms.

By WALTER SCOTT.

**Psalm 22.**—It has been frequently remarked that this and the two following Psalms form a trilogy of great and precious interest. In each, Christ is the centre and subject of the Psalm. The cross, the wilderness, and the kingdom are the respective standpoints. The **Cross** speaks alone of Him as the agonising sufferer even unto death. The **wilderness** views Him as the sheep under Jehovah's care and guidance. The **kingdom** regards Him in His greatness asking in whose honour gates and doors are lifted for the royal entrance of the King of glory. Psalm xxii. has the cross as its burden. Psalm xxiii. tells of the wilderness—from its start to its finish. Psalm xxiv. reveals the King of glory who is none other than Jehovah of hosts—Jehovah strong and mighty—Jehovah mighty in battle. The wilderness stretches from the cross to the kingdom and unites both in **one** divine contrast.

Our Psalm has been aptly termed "The Psalm of the Cross." This afflictive composition tells in broken sob and utterance the agony of His soul when made an offering for sin, when the depths of sorrow were sounded, when the substitute grappled in the might of divine love with that **Question** of questions **sin**: How could it be swept out of God's creation, and in doing it, and by doing it, glorify God in His righteous and eternal hatred of sin, yet withal in intense love for sinners?—the Just God and a Saviour! If there was one divine attribute more conspicuously displayed than another in the cross, it was the righteousness of God and **this** a fundamental necessity (Rom. iii. 25, 26). Righteousness is the eternal basis of God's throne in the government of the universe. Righteousness **saves** now, reigns in glory in millennial times, and eternally **dwells** in the new heaven and earth. God's glorified character in the

cross explains all this and more. Thus the cross is unique. It stands alone. It is not a work amongst works; a problem amongst problems, a question amongst questions. It is **the** work, **the** problem, **the** question. The cross is the answer to every human and moral difficulty, the solution of every creature-problem. It alone explains the riddle of the Universe—the existence of sin and its holy and righteous settlement.

The cross brings the great opposing forces together of light and darkness, of good and evil, of divine love and human hatred, of perfection and moral wreck. Heights and depths, eternity and time, heaven and hell, God and man—all gather round and have their centre in the centre of Calvary's agony. Whatever glory is reflected, whatever beam of light falls as sunshine over the pathway of men or angels must be traced to the cross. The glory of the cross is absolutely without shade or shadow and to eternal years it shines in undiminished splendour.

The crucifixion of God's Son for man's sin is by far the most wonderful event in human history; the most marvellous counsel of eternity: whilst its conception by God and its execution by Christ with its applied results by the Holy Ghost make the cross the **marvel** of marvels. In Hebrews, chapter x., the counsel, its accomplishment, and results are shown to be the work of the Godhead.

We would naturally expect that the Psalm of the **Cross** (xxii), would precede the Psalm of the **Resurrection** (xvi.). Chronologically it is so. But in the structure of the Psalms the moral order and not the mere sequence of events is the divine intention. The divine arrangement of the various Psalms stamp the Psalter as a verbally inspired and integral part of the Sacred Volume.

Take Psalm xl., as an illustration of what we mean. The first three verses record the deliverance of Messiah from what was worse than death. His feet are set on the rock of resurrection. His goings established, and given a new song. Such in brief is the deliverance. But the prayer leading up to the deliverance and of which it is the answer, is the subject of the concluding five verses of the Psalm. Why this reversal of the natural order? Is it not to establish the truth in our souls that God does hear and answer prayer? and so He records the answer, before the prayer is written for our instruction. God's certain intervention in human history is a fixed truth with us. We may add, that the five verses of Psalm xl.—the prayer of the suffering Messiah (verses 13-17)—forms Psalm lxx., with slight variations in the use of the divine names, and which the godly in Israel will utter in their coming hour of dire



distress. The M<sup>e</sup>ssiah was heard, and in the consciousness of this the god-fearing remnant will pray the **same** prayer in the certainty that they too will be heard and answered. Yea, that their deliverance is assured before ever they storm the mercy-seat with their sobs and passionate appeals: see Isa. lxxv. 24. Recurring to Psalm xvi., we would remark that the life and resurrection of our Lord are its main subjects, the story of the cross is omitted, being reserved for special and separate treatment, as in our Psalm.

Psalm xxii. is not merely or simply a divine record of the Lord's suffering, it is more than that. We here view the Lord **Himself** great in the moral perfectness of His being. Absolutely holy, yet bearing in His own body the sins and guilt of countless millions, whilst billows roll and clouds break, God forsakes, and disciples flee. He stands in the midst of human wreckage. He stands amidst the pitiless storm. Such then is the sight on the brow of Calvary's hill. Christ **in** agony inconceivable is the story told us in Psalm xxii.—a story which has bowed in worship millions in all ages and in all lands.

“ Save me from the lion's mouth ” (verse 21) is the dividing sentence of the Psalm. “ For Thou hast heard me from the horns of the unicorns ” (verse 21) worthily opens the tale of grace unfolded in the verses which follow.

This psalm opens with the dying Saviour's loud cry at the ninth hour recorded by the Evangelists Matthew and Mark in their respective Gospels. “ Eloi, Eloi, lama sabachthani, which is being interpreted, My God My God, Why hast Thou forsaken Me? ” We have the interpretation in the Psalm and the Hebrew original of what was **actually uttered** as recorded in the Gospels. For pathos and unspeakable anguish it was the most sorrowful cry which ever broke on creation. It will yet reach and search the heart of the universe. It stirred heaven, earth, and hell. It was the **strangest** cry ever heard. The Holy One forsaken of God! The Righteous One abandoned by God! His cry unanswered! Perfect in that desolate hour when God, lover, and friend were denied Him! He clung to God. He justified God in forsaking Him. The demand of the Throne of Judgment was answered by **this** cry from the altar. On the cross the Holy Sufferer spoke seven times, but this agonising appeal to God, unlike the others, was uttered in the Hebrew tongue—the sacred language of the Jew.

The repetition of “ My God ” speaks of intense earnestness, as “ O Jerusalem, Jerusalem ; ” again “ Martha, Martha ; ” and

“ Verily, Verily ” repeated twenty-five times in the fourth Gospel and no where else.

We have no recorded instances in our Lord's life of His directly addressing God as such. “ Father ” was ever His endearing term of filial relationship. On the cross it was a question of Divine Righteousness in the holy judgment of sin. Sin is against God. On the cross Christ bore our sins and endured to the utmost its penal consequences. God was Judge. His holy nature righteously demanded judgment upon man's sin. Either the substitute on the cross, or the sinner in the lake of fire must suffer on account of sin according to the measure of God's Holy Nature. **God alone** can estimate what sin is, and **He alone** can apportion its adequate punishment to each and all—sinning angels and sinning men.

“ Why hast Thou forsaken me? ” is answered by the Lord Himself. “ Thou art holy ” is the explanation of **why** He was forsaken. On the cross He was made sin (2 Cor. v. 21). He made Himself personally responsible for the innumerable sins of guilty men. Jehovah laid on Him the iniquity of us all. Forsaken by **God**, yet infinitely dear to the heart of the **Father**.

**When** that loud and bitter cry issued from the parched lips of the Holy Sufferer, the sacrificial evening-lamb was on the Jewish altar; the incense was burning on the golden altar; and the lamps were just lit in the sanctuary. Christ was all this and more. The Saviour's cry at the ninth hour—3 o'clock in the afternoon, western time—was the death blow to the sacrificial system of Judaism. They light the lamps **inside**, while they quench the light of the world **outside** in death and darkness!

In the burning incense and musical service Jehovah was inhabiting the praises of Israel (verse 3), at the very moment when the Sufferer was wrestling in His great agony! O the solemn mockery of it all! Priest and people sound aloud the praise of Jehovah on the one hand, and on the other, crucify their Messiah! The temple and the cross! A religion without Christ is the vilest thing on earth. It was that religion that kindled the fires at Smithfield, that devised that hellish system, the Inquisition, and worse than all, crucified the Lord of glory.

In verses 4 and 5, the dying Saviour reviews the history of Israel. In darkest moments the illustrious fathers of the nation turned to Jehovah in their distress and He never failed them. “ They cried unto Thee and were delivered.” But there could be **no** deliverance for the only Righteous and Holy One—the One whose faith never wavered, and who from the womb of the virgin

(verse 10) to the right hand of God (Heb. xii. 2) traversed the path of faith without break or stumble—glorifying God in it all. Till the last drop of righteous wrath was drunk, deliverance for the great sin bearer was impossible.

“ But I am a worm and no man ” (verse 6). A worm is powerless to resist. A worm is spurned and trampled upon. It writhes in its pain and distress, and such was the Christ of the cross. Christ says of Himself—no mortal tongue dare say it of Him—a “ worm ” and no “ man.” What says the reader of those lines?—**King** of kings; **Lord** of lords, **Creator** and **Sustainer** of the vast universe. We say it and sing it, He is the **King** of glory, and **Jehovah** of hosts.

In verses 7-21 we have a scene which for satanic and human brutality stands alone in all history. Satan, men, priests, rulers—dogs, lions, bulls—strong and mighty, drunkards, gamblers, are there, and no Mary to wipe the sweat of agony from the brow of our Lord. There is pride, might, strength, unrestrained violence. The priest has no mercy, and the Judge has trampled upon righteousness. In the midst, the **Rock of Ages** stands and Himself tells of soul and body suffering—dislocated bones, parched lips, strength nigh gone, heart melting, whilst insult, abuse, and hatred are poured upon Him, and the drunkard takes His holy name into his defiled lips. He appeals for the help and the companionship of Jehovah (verse 19). The awful pressure leaves His perfectness untouched. Holiness, love, and righteousness unitedly won the triumph of the cross. The memories of Calvary are eternal. The cross sustains our hopes, but Himself was the sustaining power of the cross.

The story of the cross has been compressed within 20 verses. The tale of grace is unfolded in the last 10 verses, while verse 21 combines both parts. The Victim **for** sin, and the Victor **over** sin is the Spirit's two-fold presentation of Christ in our Psalm. In the second part, the tide of Divine grace rolls on from “ My brethren ” till it reaches the ends of the earth, and on to yet unborn generations (verses 22, 31). The whole seed of Israel, the congregation, and the great congregation (Christendom), nations, and kingdoms, and peoples, share in the everlasting results of the cross. To His name be glory for ever!

#### Divisions.

- 1.—The Lord in atoning suffering—verses 1-20.
- 2.—The unlimited range and universality of grace—verse 22-31.
- 3.—The cross, and the dying Saviour heard—verse 21

## The Growth of a Soul.

By W. W. FEREDAY.

I quite expect to meet Nebuchadnezzar in heaven. The statement may surprise some, but I believe it to be true nevertheless. Chapters ii.-iv. of the Book of Daniel suggest a work of God's Spirit in the man, not to be mistaken. But it is to the development of the divine operations within him that I would now draw attention. The various stages are clearly marked in Holy Scripture.

The vision of the great image was given him for a moral purpose. The king had reached the pinnacle of human greatness. Every nation within reach had been shattered by his mighty blows, and he had become the dominant factor in the earth. His officer, Nebuzar-Adan, had acknowledged the hand of Jehovah in the things which had taken place (Jer. xl. 2-3); but there is no evidence that Nebuchadnezzar had done so. Accordingly the vision of the image was granted to him in order that he might understand that it was God who had put him into his present position of world-power. As Daniel told him: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all." (Dan. ii. 37-38.) He must use this wide authority for God, or it would be taken from him, as surely as the kingdom had been taken from the unfaithful house of David. The fact that Daniel was able to tell him, not only the interpretation of the dream, but also the dream itself, impressed the king powerfully. The young prophet was careful to tell him that it was the God of heaven who had revealed the secret (Dan. ii. 28), and this the monarch presently acknowledged. But this remarkable divine intervention brought him no further for the time being than to own the superiority of Daniel's God to all other gods. "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (Dan. ii. 47). But he was not yet prepared to transfer his own heart's allegiance to Him. Not yet was he willing to say to his heart, "Thou shalt worship the Lord thy God, and **Him only** shalt thou serve" (Matt. iv. 10).

There soon followed the king's collision with Daniel's friends, Shadrach, Meshach, and Abednego. Graver still, it was collision with God, whom he openly defied (Dan. iii. 15). The sequel is well known. Walking unhurt in the midst of the fire,

the three witnesses were seen in company with Another. "The form of the fourth," exclaimed the king, "is like the Son of God." This marvellous divine interposition drew forth from Nebuchadnezzar the decree "that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort" (Dan. iii. 29). This is clearly an advance upon what he said after the interpretation of the dream. He now "blesses the God of Shadrach, Meshach, and Abednego," and will have Him respected by all the peoples under his sceptre. Nay, more, he was prepared to avenge any untoward word that any one might speak against such an incomparable God. But still he had not come to know Him. He was "the God of Shadrach, Meshach, and Abednego," as formerly He was the God of Daniel, but He was not yet his own God.

The completion of the work of grace within him is found in Dan. iv. in the most extraordinary proclamation that was ever addressed by a sovereign to his subjects. If it is not the story of his conversion, I know not how to read the chapter. But the king had to pass under a heavy cloud ere he entered into the light of the knowledge of the Most High. One more divine overture was made to him ere the cloud of a seven years lunacy fell upon him. He was granted the vision of the great tree cut down to the roots, which the prophet faithfully warned him meant himself. The warning passed unheeded. A year later, he walked upon his palace in Babylon and as he surveyed the stately city which was the metropolis of his Empire, to the beauty and strength of which he had so largely contributed, the words of pride burst from him, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (Dan. iv. 30.) Then the stroke fell. The man must be taught that there is One who rules in the kingdom of men, and who gives it to whomsoever He will. Accordingly, the boastful monarch was deprived of his reason and imagining himself a beast, he was driven from men, and ate grass as oxen, until his hairs grew like eagle's feathers, and his nails like bird's claws.

All this was infinite mercy on the part of a gracious God. In the execution of His great plan of blessing, man (whatever the dispensation may be) must be reduced to nothingness, in order that he may find his all in God. Nebuchadnezzar at last learned that "all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto

Him, What doest Thou?" Clearly for Nebuchadnezzar all pride and boasting were at an end. "Now I praise and extol and honour the king of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase." The same mighty lessons are taught us in New Testament language in 1 Cor. i. 26-31. "It was necessary for the apostle to bring down the carnal pride of the Corinthians. Hence he draws their attention to the character of their calling. Not the wise, the mighty, and the noble are called, but the foolish, the weak, the base, and the despised, in order that no flesh should glory in God's presence. Our present standing before Him is in Christ Jesus (we could have no standing at all otherwise), and it is God Himself who has placed us there. In Christ Jesus all our need is met—"wisdom, and righteousness, and sanctification, and redemption." This way of putting things brings us into the very dust. All is of grace, and if we glory, we must needs glory in the Lord. It is a great moment in the history of a soul when he gets away from himself, and becomes lost in adoring contemplation of what God is, and has done—that wonderful God who has made Himself known to us in the person of Christ Jesus our Lord.

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## Isalah.

### Chapter X. (continued)—"The Assyrian."

By F. C. JENNINGS.

"The discourse (chapter x. 5 to xii. 6) subdivides into three principal parts, and each of them into three subdivisions, so that three forms the underlying number"—this is taken from Dr Nagelsbach, in Lange, whose testimony as to this numerical structure, is the more valuable since he did not apparently attach any deep significance to what he thus noted.

Well, then, in this "three by three" we may well expect again to find "God fully manifested," and how can that be save in the work of redemption of sinful man through His beloved Son? Nor, although this earth is the scene and sphere of that redemption, shall we be disappointed—may we enjoy it together.

The first of these sub-sections may be divided and entitled thus:

1. Verses 5 to 11—The Assyrian sows the seed of his own doom.
2. Verses 12 to 15—By denying that he is merely an instrument in Jehovah's Hand.
3. Verses 16 to 19—His doom!
5. Ho, Assyrian, the rod of mine anger;  
My fury, the staff that they wield in their hand.

6. I'll send him against a nation polluted—  
I'll give him a charge 'gainst the folk of mine ire.  
    To spoil spoil—  
    To prey prey—\*  
To tread down the people under his feet:  
To make them to be as the mire of the street.
7. Ah, but that is not his intention:  
That is not the thought of his heart.  
His heart conceives his own exaltation:  
To destroy and cut off of nations not few.
8. For he saith: "My princes, are they not royal?"
9. Is not Calno as [conquered] Calchemish?  
Is not Hamath as Arvad [subdued]?  
Is not Samaria as [fallen] Damascus?
10. As my hand hath reached to these kingdoms of idols—  
Of idols whose number are far in excess  
Of those in which Jerusalem trusteth,  
With those of Samaria added thereto,
11. What hinders my doing to Salem's few idols,  
As to Samaria, and hers, I have done?

This may not be the time or place for an extended examination as to the various individuals prominent in the last days of this age, but, for anything like a clear view of that most critical epoch in human affairs, we must at least endeavour to discern this "Assyrian."

Were we to confine our thoughts solely to this one prophet, we might conclude that there was but **one** personality really sufficiently prominent at that time as to be mentioned in the divine word called "The Assyrian;" but other Scriptures assure us of others, whom, for the present, we must leave.

The past history, though it provides, as is so often the case in both Old and New Testaments, most valuable forecasts of the final fulfilment of the prophecy, cannot possibly exhaust that prophecy. No one can surely claim that Jehovah's wrath against His people Israel ceased absolutely and definitively in the destruction of Sennacherib's army, although that destruction may afford a very graphic picture of the final one. Nor did such a song as here, in chapter xii., follows the final deliverance, follow that partial one—for the real accomplishment of all this we must look forward to a day still future.

Many of us have been accustomed for many years to find the "Assyrian" of that future in the power that makes the last assault on restored Israel in Ezekiel xxxviii., evidently Russia; and such an interpretation has much to commend it. For, in the first place, the geographical position of Russia, and her then allies, cor-

\*Heb. "lishlol, shalal;" "laboz baz." I have tried following Delitsch to preserve the evident play on the sound of words.

responds closely in a large part of her extended domain with the ancient Assyria, as being to the north and east of Jerusalem. Then again the Assyrian is, as far as Isaiah tells us, the **last** enemy destroyed, and with this agrees Exekiel, who says that after this the "house of Israel shall know that I am the Lord **from that day and forward.**" This has led us to conclude that Russia and the Assyrian are identical.

But this is not altogether without its difficulties. We have as far as I am aware, no hint anywhere else in Scripture of Russia being used of God in the last days for the chastening of the Jew. She may have shared in persecuting them, with all the other nations of Christendom, in the past, and that persecution may even have been more acute in Russia than elsewhere, but that is not what we have here in Isaiah: it is an oppressor specifically **used of God** to chastise His people **when in their own land**, while in Ezekiel, Jehovah is not only **not** "sending" and **not** using the hostile power; but from the very beginning of his "evil" thought of invasion of the land, is "against" him; that could surely never be said while the instrument was being sent and being used.

Again, in Ezekiel the incursion occurs **after** the return of all the people, and when they are living in apparent security. In Isaiah, on the other hand, that return does not take place till **after** the incursion of the Assyrian (see chapter xi.); and this would seem to be quite enough to make us pause before identifying them. May not the world-power of Isaiah's day stand for the world-power of any day, and particularly of the last days, even though it be not then literally Assyria, but "the beast from the sea" (Rev. xiii.), that is, revived Roman Empire which then holds the place of Assyria? The prophet naturally spoke (ever under the inspiration of the Holy Spirit) of what his readers would understand: nor could he, therefore, say anything of a western empire that had no existence at all at the time. He looks out upon the world, sees it with one dominant power which is opposed to God and His people Israel, and takes its head as representing the world-ruler of the last days to which his prophecy extends. Nor is it of vital importance whether it be the Assyrian, Babylonian, or Roman—there is one—the real "prince of this world"—who is behind each and all of these human pieces on the chessboard of time, and links them all together, even from the day of Nimrod who founded both Babel and Asshur, and whose spirit pervades these world powers to the very end.

*(To be continued.)*