



Vol. I., No. 7.

JANUARY, 1911.

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 FRED C. HAMMOND, Box 1525, St. Louis, Mo., U.S.A.



A Word of Explanation.

THE desire to keep the Gospel of God, in all its blessed fulness, before the people of our day, who stand constantly exposed to the false teaching of "modern thought"—which repudiates the Word of God, and takes from mankind the only ground of his eternal salvation—has given rise to the publication of this magazine. Hence, clear Gospel exposition, and the occasional simple articles for the establishing of young Christians, will form the character of the little paper. The number of pages will be increased as its circulation increases.

The Editor solicits the earnest prayer and hearty co-operation of the Lord's people.

Contributions must be written in a clear and simple style, and be kept well within the range and object of the magazine. Though the same subject will often be treated from different points of view, and possibly in a series of progressive articles, yet *continuous* articles are not suitable for a paper used for free distribution.

Let us strive "*together* for the faith of the Gospel." Let us cease not to preach it to the people by tongue and by pen. It is still the power of God, and will do its own work under the mighty power of His Spirit.

THE Editor is in touch with numerous small meetings, bands of workers, and individuals who would gladly distribute this magazine, but are not able to purchase. Hence, we desire forthwith to open a Free Distribution Fund, toward which Subscriptions will be thankfully received and duly acknowledged; and an Annual Balance Sheet issued, showing amount received and the number of magazines given away, the paper being charged to such fund at two-thirds its published price, with postage added. At the same time some account will be given of the care taken to secure the distribution of those given for that purpose.

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		£ s. d.	
Localised	100 Copies Monthly,	0 8 0	\$2.50 per Month.
	18 " "	1 0 0	6.00 " Year.
	9 " "	0 10 0	3.00 " "
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The Coat of Many Colours.

IN one of our lovely villages of south Devon, bordering on the coast, I had been conducting some evangelistic services with encouraging results in the way of blessing. In addition to the after-meetings, I invited any who desired to speak with me privately about their soul's welfare to call at the Christian farmer's house where I was lodging. About eleven o'clock one morning there was a loud knock at the door, and on its being opened the question was asked, "Is Mr. V—— within?" Soon a hard-working son of toil (an intelligent-looking man about sixty years of age) was seated by my side, when the following confession was made:

"I am come to tell you, sir, what the precious Lord has done for my soul. There was a time when I thought myself very righteous, and prided myself in having a coat of many colours, in which I used to swagger in the vanity of my foolish mind and the deceitfulness of my wicked heart. Previous to this I was accustomed occasionally to get drunk, but remembering what the Scriptures say, that the drunkard shall not enter into the kingdom of heaven, and as I did want to go there, *but in my own way*, I commenced turning over a new leaf, and began manufacturing my *patch-work coat*. I first left off drinking, and thus put on the *teetotal patch*, which was a showy one, and brought some praise with it from my neighbours, wherewith I was not a little flattered. Then I thought I must have another stitched on by the side, and so I went to church, thus adding a *religious patch* to my old coat. This attracted the attention of the villagers, which just pleased me. After that I added the *musical patch* by playing the German flute in the choir. Next comes the *prayer-meeting patch*, which, in my estimation, was the most brilliant colour of all; for surely, thought I, if anybody gets to heaven by their good works it is myself, for I had actually gone so far as to open my cottage for a prayer meeting; but, oh, sir, when my poor

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blind eyes were opened by the Spirit of God to see my real, filthy, lost condition before Him, I was glad to fling away my coat of many colours, and exchange it for *the robe made white in the blood of the Lamb*. I was led to see the folly and sin, not of temperance, or church going, or prayer meetings, for they are to be commended as excellent in themselves, but of resting in these things for salvation. Now, praise be unto God for His grace, which enables me to say from my heart, 'I will greatly rejoice in the Lord; my soul shall be joyful in my God, for *He hath* clothed me with the garments of salvation, *He hath* covered me with the robe of righteousness.'

And now, dear reader, how is it with you? What are you clothed in? There are but two coverings—your own righteousness, which God declares to be as "filthy rags," and the righteousness of the Lord Jesus Christ. Answer truthfully at once, even before you lay this paper aside, which is it? Adam and his wife made themselves fig-leaf aprons to cover their nakedness, but when the testing time came, namely, *the presence of the Lord God*, they hid themselves behind the trees of the garden. Where are you hiding? Is it behind the trees of reformation, of forms and ceremonies, or even religion itself? If so, let me entreat you, as one who loves your precious soul, immediately to come forth from these refuges of lies, and accept the best robe which the Father is willing and delighted to have you arrayed in. The Lord God made *coats of skin*, and clothed the guilty pair—a covering derived through blood-shedding, beautifully shadowing forth the death of *God's Lamb*.

Thus it is with all the children of Adam. Man feels that he is a sinner. Let his view of God be as low and degrading as it may, yet he feels that he is not what he ought to be. He is not fit to meet God. He is naked and ashamed of his present state. He must be better than he is. So he tries to *make himself* better. He makes a covering for his shame. His own righteousness is that covering. "I will do my best," he says, "all I can; and surely as God is merciful He will let my good deeds go into the scale as a

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counterpoise against my sins." With this end in view he strives, and labours, and prays, and mortifies. This is the self-wrought covering which he puts on and wears, and which, while life and health continue, lulls him into satisfaction and security. His own righteousness is the apron brown around his naked, guilty soul. But it will not stand when the hour of trial comes. When God summons him into His presence the soul, racked and tormented, will heave on the bed of death like an angry sea. Its covering will then fail. It will yield no peace in that solemn hour. No bright hope of glory will play around the dying pillow. All will be fear and trembling and agony, and the poor, self-satisfied soul will then awake to its awful state that it is about to appear in the presence of the King of kings without the wedding garment to cover it. Believing this solemn fact, "we pray you, in Christ's stead, be ye reconciled to God, 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." Resting on this glorious truth, you will then be able to sing with us in prospect of the future—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress ;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

This spotless robe, the same appears
When ruined nature sinks in years ;
No age can change its glorious hue ;
The robe of Christ is ever new."

JAS. A. VICARY.

A Prevalent Evil.

SOME Christians are more proficient in the art of spiritual diagnosis than they are in that of healing ; indeed, they seem to think that their only work is to prove the existence and nature of disease. To heal does not enter their thoughts. Such are good at exposing dirty feet, but know not how to wash them.

A World of Sham.

FIFTEEN hundred people were crowded into a spacious building one evening in the small city of Exeter (in the neighbourhood of which the writer was conducting some Gospel meetings), drawn together in their thirst for pleasure. From all parts of the city and neighbourhood people came crowding into that theatre, until it was filled to the full with an eager throng, who were soon indulging their imagination with passing scenes of fiction. But as that pleasure-seeking company sat there in admiration of the graceful movements of the actress, or fascinated with the pleasing antics of the clown, the fictitious scene was soon turned into one of stern and terrible reality by the cry of "Fire! Fire!" Panic ensued, and in a few minutes one hundred and fifty souls were launched into eternity.

What a forcible picture in miniature this presents to our view of the world as it is. The world is full of vanity; it is a vast sham. People scarcely know reality till death brings it. They spend their lives in pursuit of vanities lighter than the air; their minds are bent upon pleasures as transitory as the morning vapours; they become morally intoxicated with the tinsel of a showy world; they are dazed with the veneer of polished society, and go mad over a little white and yellow earth. "Vanity of vanity." "All is vanity." They live in covert wealth, and die in deepest poverty. "They spend their days in wealth, and in a moment go down to the grave." They live in boasted liberty, and die in fetters of sin and guilt. They live their lives in pleasure, and die in woe. They live in vaunted progress and achievement, and succumb to disease and death.

Wealth, fame, pleasure, art, science, and earthly glory are all powerful actors playing their part most effectually under the management of Satan (the enemy of God and man, and the truth), alluring mankind away from God, diverting their attention from greater and far more important concerns, engaging their whole heart and soul until this little life is, to say the least, frittered away, and in the presence of death men wake up to eternal realities when it is too late.

A World of Sham.

Is not this so? Does our reader think that we are over-drawing the picture? If so, let him consider the tremendous issues; let him look things square in the face; let him ponder the fact that while men are giving their sole attention to these things, treating them as though they were the great and only objects of their being; while they seem to think that they are made for these things only, they ignore the real and solid facts of their relations with the God who made them, and endowed them with powers of intelligence and reflection, capable of entering into and understanding their relations, and accountability to Him, on which relations their immortal welfare depends; yes, ponder well the fact that while men are entirely given up to the things named above, seeking only the present gratification which they yield, and which may be brought to a sudden end at any moment, they are doing it regardless of infinitely higher interests which have to do with their eternal well-being.

The great and solid realities of our being are ignored; our relations with God, our conditions before Him, His own revelation to us—to man—His glad tidings to man, and the salvation of the soul are all set at nought—treated as nothing—and men are wholly given over to the transient vanities of a short life here—a life that may be terminated at any moment, forgetful of the presence of sin which separates man from God, and heedless of the Gospel-call presenting a crucified Saviour as the only way back to Him.

In the presence of such a state of things we ask, Is it possible to exaggerate the case as given above; to exaggerate the unreality and falsity of these present things in exerting such an enslaving influence over man; to exaggerate the blind infatuation on the part of men who turn away from God's most gracious offer in the Gospel, to give themselves heart and soul to the empty concerns of a brief moment?

We have indeed certain necessities while we are here, and God is not unmindful of these. In His goodness He showers down His mercies upon us. "He maketh His sun to rise upon the evil and the good, and sendeth rain

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upon the just and the unjust." He "gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But these mercies are eagerly grasped and selfishly devoured by men who themselves are utterly oblivious of, and even oblivious against, the Giver to whom they witness.

It is not only the evil things—the superfluities of a sinful world—that are used to keep men away from God and His Gospel, to blind the eyes of men to their responsibility to and need of God, but the necessities of this life, the gifts of His bounty, things that are right and proper in their place, these are made to serve the same purpose. In this connection we would call the attention of the reader to the fact that the things numerated by our blessed Lord, as characterising those antediluvians in their unbelief, are not what we should call the vices, the wickednesses of man, but the necessities of man, things quite right and proper in their place, but when used in forgetfulness of God and His claims, yea, even to displace Him, as is sometimes the case, they serve the same purpose as the wickednesses of man. We know these latter were present, the earth was filled with corruption and violence, but in Luke 17. 26, &c., nothing is said about this, we are simply told that, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." The fact was, they were going on in just the ordinary course of things, while denying the claims of God upon them, and refusing His Word through His servant Noah.

In the present day men are not only turning their backs upon God, but they are despising the riches of His grace in bringing a full salvation to them; they not only reject a holy God whose power and Godhead are witnessed in creation, and whose goodness is shown in sending fruitful seasons, food, &c.; but to-day a God of love is rejected—a God who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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We would press these solemn realities upon the reader. Depend upon it that the question of your relations with God—how you stand with Him, involving as it does your eternal happiness or eternal misery—is the most important question of life. The world is away from God, involved in sin and wretchedness. God sent His only begotten Son to put away sin by the sacrifice of Himself that all those who believe the Gospel message from God, consequent upon that sacrifice, may be brought back to Himself for eternal bliss. But those who will not have the salvation—procured by the work of the cross and proclaimed by the Word of God—must remain in their lost condition, forever away from God in weeping and wailing. Thus declares the Word of God however men, who do not like it, may attempt to explain it away. But those who are lost forever will be so, not because they could not, but because they would not, be saved. Men are trying to make themselves happy away from God by the employment of the various actors on the stage of life, on the platform of this world, as we have seen, but there is nothing real and solid and lasting in anything that this world can present to their view, it is all a sham.

Yes, beloved reader, we would impress upon you the great importance of the salvation of your soul, it overshadows every other question of whatever nature; it outweighs every other consideration. For “What shall it profit a man if he gain the whole world and lose his own soul?” Can the reader sustain such a loss as this? Terrible, irreparable loss.

“To lose your wealth is much,
To lose your health is more,
To lose your soul is such a loss
As nothing can restore.”

Do not stand exposed to such a loss for one more hour; you need not; the Gospel comes to you bringing a full salvation, telling of a perfect Saviour; unto you, yes, “unto *you* is the Word of this salvation sent.” “Believe on the Lord Jesus Christ, and thou shalt be saved.”

God's Salvation.

WE desire, by the Lord's help, here to say a few words about the wonderful salvation of our God, and we invite the reader to follow us in our meditation upon a subject of such vast and vital importance; and as we proceed may our hearts be drawn and kept under the sweet influence of that mighty love that planned, procured, and proclaimed that salvation; may we be led into a higher appreciation of that sovereign grace that brings it right to us just where we are as poor lost sinners.

We propose very briefly to consider—(1) the need of salvation; (2) the ground of it; (3) the offer of it; (4) the reception of it; (5) the enjoyment of it; (6) its manifestation in practical life; and (7) its completion in glory.

We have a large subject before us; we can do little more in a paper of this kind than just introduce the unsaved reader to it, with the endeavour, at least, to press home his need of it—the great and urgent importance of its possession over and above all else that lays claim to his attention. We desire, too, that the saved reader and writer in our consideration of the joyous subject may be led into a larger apprehension and a higher appreciation of this great salvation in its various bearings. Many souls are kept robbed of its emancipating power and enjoyment by mixing up its different aspects or bearings.

(1) THE NEED OF SALVATION. We cannot here go over the history of God's ways with mankind for four thousand years in view of proving—bringing home to him—his sinful and lost condition, and his helplessness in that condition. Man was tried with and without law, and under various manifestations of the power, holiness, and goodness of God, and, "last of all," by the presence of God—the manifestation of God, in Jesus Christ our Lord—"Emmanuel," "God with us." Every fresh test only served to prove more clearly the utter sinfulness and helplessness of our condition.

We repeat, we cannot here go into this history, tracing sin in its different manifestations, nor is this necessary for

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our present purpose. A few simple texts of holy Scripture with the state of things all around under the reader's eye and in his own soul—his own individual experience—are quite sufficient to convince the reader of his own lost and guilty condition before God—his own need of salvation; nor is it necessary to our purpose to attempt to meet the various and conflicting arguments of unbelief. We are here face to face with facts that no arguments, however plausible, however subtile, can get rid of. The need of salvation as seen in the condition of man in his relations to God is a real existing fact that forces itself in some way or other upon the attention of every man and woman. Even the leader of the Christian Scientists in England, Mr. Dixon, in a newspaper correspondence with the writer admitted that sin is "a terrible reality in the human consciousness."

The origin, history, and result of sin are given to us in one brief verse of scripture: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5. 12). Let the reader peruse carefully Romans 3, noting especially the words "none," "not one," and "all," and he will find that the whole world is proven guilty before God. "*All*" are guilty; "*not one*" exception; "*none*" righteous. And let the gainsayer deny the truth of what is there stated, if he will, in the face of the state of things around us. Of course he will, but our concern is not with his denial, but with the *fact* that is not disposed of by it.

Yes, the need of salvation is most apparent. Man as to his condition before God is lost and guilty—he can do nothing for himself, he needs a Deliverer, a Saviour, a Redeemer. Where is such to be found? There is not a man can redeem his fellow; not all the blood of bulls and goats of all the world can put away man's sin, and yet with his sin upon him man is away from God and exposed to His just judgment. Where can he look for salvation? Is there none to take pity? Is there no arm that can save? As far as man is concerned, as far as the law is concerned,

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as far as angels or any creature in existence are concerned, all is hopeless! We may raise our cry for a deliverer to every class of created beings in God's universe in vain; none can be found. What then; must we give up in hopeless despair?

Oh, no, no! Listen! Yes, beloved reader, listen for very life. "The LORD hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the *salvation of God*." "Thou hast with Thine arm redeemed Thy people." "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Yes, it is His own arm that has brought salvation.

(2) THE GROUND OF SALVATION. However great the need of salvation might be, however fallen the nature and sinful the practice of man, in considering his salvation the nature and the attributes of God cannot be left out of the question. Indeed, these *form* the great question. Man is darkness, God is light; man is sinful, God is holy. Man's sin has put him at a great distance from God. A distance that can never be measured by man. A distance that can only be removed in consistency with God's holy character. This must be maintained at all cost. God is God, and as such can make no compromise with His own holy character. He would cease to be God if He acted contrary to His own nature. This is impossible, hence we are told in His holy Word, "He cannot deny Himself." "God cannot lie."

If man is to be saved, it must be in a way consistent with God Himself. His nature, His character, demands the unmitigated judgment of sin. We repeat, we emphasise the fact, that what God is, as well as what man is, has to be taken into consideration in the provision of man's salvation. Men make very little of God's side of the question. They look not at it from His point of view, or in strict relation to Him; they look at it just from their own selfish standpoint; the one great thing for them is their own salvation, not the maintenance of His character and His glory. These are of

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very little importance so long as man is saved, at least, so many, even profound ministers of the Gospel, seem to think. Such systems of teaching as that of "Millennial-Dawnism," "Universalism," and that of the deniers of the declared judgment of God upon those who refuse His salvation, make the nature and character of God yield to their own ideas of man. Teachers in these systems make their own "intellectual conceptions," their "moral sense," their criterion of the nature of God. And the plain declarations of Scripture have to yield to this standard. They cannot, we are told, mean what is contrary to what is called "our moral sense."

God is light, and He must remain light; God is holy, and He must remain holy. But, blessed be His name, He is also love, and He must remain love. How, then, are the two great sides of His nature, light and love, and His holy character, to be maintained and man saved in the presence of the sin of man? His nature as light, His implacable justice demands judgment upon the sinner; and as the sinner's nature is unalterable, that judgment must "abide on him," unless it be borne by another. But God is also love, and as such He desires the salvation of the sinner. Yet in that salvation the two great characteristics of His nature *must* be maintained. But, blessed be His holy name, His love makes provision for His righteousness. He "so loved that He gave His only begotten Son." The cross of Christ meets the whole case perfectly, that cross shows the terribleness of sin in God's sight. It shows fully what man is, it also brings out most fully what God is; His nature is revealed, His attributes are displayed and magnified. He Himself provides a Sin-bearer. "God shall provide Himself a lamb," said Abraham; this Lamb becomes our Substitute. His blood makes full atonement for sin, and brings the sinner to God in every way suited to His holy character.

Oh! the wonders of the cross of Christ; how far-reaching are its results! It meets all the holy claims of God upon the sinner and glorifies His great name in respect of sin,

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and brings the sinner to Himself. Here, then, we have the ground of salvation; and there is no salvation apart from it; "Without the shedding of blood there is no remission." Therefore, if this salvation is rejected—or neglected—the sinner is left away from God and exposed to His judgment. For having rejected the provision of His love the unbeliever is left to the demands of His justice.

(3) THE OFFER OF SALVATION. The work of atonement being finished, by which the claims of God have been met, and His throne vindicated, as well as His nature revealed, He now sends a message of glad tidings to man proclaiming a free pardon and offering a full salvation to all who will receive it—to "Whosoever will." To all peoples, nations, and languages; to high, low, rich and poor; "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sin, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Yes, through "this Man," Christ Jesus, the blessed proclamation goes forth, and there is salvation in "no other name given among men." Beloved reader, this Gospel comes to you just where you are and as you are; "Unto *you* is the word of this salvation sent." Will you have it?

Thus, this salvation is procured at such tremendous cost, and offered in such free and sovereign grace.

(4) THE RECEPTION OF SALVATION. As we have seen, the offer is clear, simple, and free; nobody need misunderstand it. It knows no limit, it is to every creature throughout the whole world—to whosoever will. It offers pardon, peace, and salvation to all who will believe, that is, as repentant sinners accept the offer in simple faith. Repentance is just the acknowledgment of one's need in accordance with the first part of this article. This offer appeals to the responsibility of man, for he may receive or reject; he may believe or disbelieve. The Gospel *brings* the salvation of the soul, it does not promise it—it promises glory; the one therefore who believes the Gospel is immediately made the recipient of the full salvation that it brings, so that it is

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said of believers, "By grace ye *are* saved." "Who *hath* saved us?" Has the reader believed the Gospel and so become the happy recipient of the salvation of God? If so, it is your happy possession. As surely as you believe the Gospel, *i.e.*, as surely as you have received the Lord Jesus as your Saviour, salvation is yours, and you can say, "God has become my salvation." What a possession! *eternal* salvation! which involves eternal joy, pleasure, and glory. It raises me from the lowest depths of sin and misery to the heights of holiness and glory. It takes my feet from the mire and clay and sets them on a solid rock. It is no longer a question of what I am in myself, but what I am in Christ before God. "There is therefore now no condemnation to those who are in Christ Jesus." Blessed truth!

(5) THE JOY OF SALVATION. Thus we see that I am saved on the ground of sovereign grace. I was lost and helpless; I could do nothing for myself, nor could anyone else do anything for me. The law could not help me, though it is "holy, just, and good;" but for that very reason it could only condemn me. No earthly priest could help me, nor could the blood of bulls and goats atone for my sin. Nothing short of the sacrifice of Christ, the Son of the living God, "the Lamb of God," could take away my sin. His work on Calvary's cross is the foundation of my salvation. "I am saved through the blood of the crucified One."

Grace sovereign, full and free, provided this salvation, and brings it to me; and it is made mine on the principle of simple faith. The Gospel message is proclaimed. I see it just meets my case; I believe it; and its declaration is that I am saved, and saved for ever. It is now mine to enjoy that salvation as I pass through a world of sin and sorrow.

But the enjoyment of salvation must not be confounded with its possession. The joy of it truly depends upon its possession, but its possession does not depend upon my enjoying it. I ought to know the joy of it because I have it, but I have not got it because I know the joy of it. I

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may lose the joy of it, but never the salvation, if I really have it. It is an "eternal salvation." It is the salvation of God. He—blessed be His name!—has undertaken to save me, and to save me to the uttermost, right on to the end. Will He fail to do what He has undertaken? The salvation of my soul is His undertaking, and His own glory is the end of it.

I may often have to pray, "restore unto me the joy of Thy salvation." But the salvation itself is a matter of pure sovereign grace, in which the finished work of Christ, the sure word of God, and the glory of God are concerned. The joy of it is a matter of faith and obedience on my part, and here there may be much failure, need of repentance, confession, and restoration. May we know in larger measure the joy of His salvation.

(6) ITS MANIFESTATION IN PRACTICAL LIFE. Though the obtaining and possession of salvation does not depend upon my work, my daily life, and walk, the evidence of it does. The salvation that I possess should be "worked out" in my every-day life by the power of God working in me (Phil. 2. 12). I journey through a land of sin and bondage, where everything tends to enslave the soul; and being delivered by sovereign grace I should go through such a scene as a delivered man, being brought into bondage to nothing. Being "made free from sin" absolutely through the work of Christ, I ought to be free from sin in my daily life. This latter is a matter of simple faith by means of which God works in me.

Never confound between the work of Christ for me, and the work of God in me. The former procures "eternal salvation" for me, by it I am "perfected *for ever*." By the latter that salvation becomes manifested, and I become "perfect as my Father which is in heaven is perfect," just in proportion to my faith, dependence, and obedience day by day.

(7) ITS COMPLETION IN GLORY. We must now draw this paper (which is already more lengthy than we intended it to be) to a close with a few brief words on the final

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stage of this salvation. The work of Christ procured it for us, the grace of God brought it to us, it became ours on the principle of simple faith, and by God's work in us it is manifested in our every-day life, its final aspect is yet future, *i.e.*, the salvation of the body. This is the "salvation ready to be revealed in the last time," "The grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter, 1. 5 and 12). In this same passage we are told that we have received the salvation of our souls—the issue of our faith (see verse 9).

Thus, in its final stage, this salvation of our God will be fully revealed, not only in its application to the soul, removing the guilt of the conscious and rejoicing the heart, not only in its application to every-day life, resulting in practical righteousness, holiness, and devotedness, but also in its application to the body, thus fitting the believer in every way for heavenly glory. Praise the Lord. J. H. B.

Confidence in God.

"**B**UT," said a child of God, some time since, "my trials and difficulties are very real." "Just so," replied the servant of Christ to whom she was speaking; "but are not the power and grace of Christ real things too? And is not the faith that makes use of them real also?" Oh! for more real and simple confidence in our gracious God, such as will enable us to rely most implicitly and unshakingly upon His infinite goodness and might, without the shadow of a doubt as to their willing activity on our behalf. And what rest this will give, what peace within, however much the storm may rage without and around. "Happy is the man who trusteth in the Lord." And it is a very real thing; may both the reader and writer know more of it.

UNAFFECTED humility and true dignity are inseparable, but the man in whose character they shine is himself unconscious of their presence.

A Letter on Christian Science.

To the Editor of the *Ilfracombe Chronicle*.

DEAR SIR,—Your readers will be able to judge whether it is Mr. Dixon or myself who “is apparently very much perturbed” over the subjects of our correspondence when they read his letter in your last issue. A letter more than twice as long as the one to which it is a reply, consisting of a laboured effort, not to deny—but to establish—my charges against Christian Science. I charged them with denying the reality of matter, sin, disease and death; these charges he admits to be true. You might naturally think that here the matter ends, but his object evidently is to teach Christian Science, which, after occupying himself with a few side issues, he proceeds to do in each of his letters. I am not blaming him for this, I myself sought to tell people what they believe.

I should look upon it as doing me a favour, if he would give a special lecture to inform the people of Ilfracombe that I and the thousands of people who believe the Scriptures as I do (among whom are names much more famous in scientific research and of greater authority than those he brings forth), I say, all such would esteem it a favour to hear him informing the public that we believe the Scripture when it tells us that the heaven and the earth and every living creature on it are real entities, brought into existence by the creative power of God, and that we are so obstinate in this belief that we absolutely refuse to violate common sense by denying the reality of such existence. He may even parade our ignorance of Christian Science as a reason why we are unable to persuade ourselves that our head aches, and rheumatic pains are not realities, without submitting himself to the slightest censure from us. He may inform people that we believe the Scripture as to the reality of sin, that it is so real as to impair the relation of man with his Maker—so real as to call for God’s judgment, so real that man can only be saved from that judgment by the atoning work of our Lord Jesus Christ, and that all who will

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not believe in that crucified One, accepting His real death as the ground of their forgiveness, will have to bear that judgment themselves—that we believe it as impossible to overcome sin “in the consciousness of humanity” as Christian Scientists find it to overcome disease and death in that same consciousness. All this we shall be glad to have laid at our door. But when Mr. Dixon confounds the great moral fact of sin with God-created things, when he sees no difference between the creature (whether it be demons or men) as made by God perfect and “very good” (but with power to obey or disobey His law) and the sin—disobedience—which that creature chooses; and then proceeds to deny that He made everything—the heaven, the earth, and man, &c.—because He could not have made sin, which is the moral effect of the failure in responsibility of His creature; we beg leave to repudiate such an idea with all our powers. Such is the “inextricable confusion” that appears with regard to the term sin, reality, and God-created things in Mr. Dixon’s two letters. Truly, he denounces the arguments of the letter to which his is a reply, but he does not answer them; his logic as to the word reality, in respect of sin, is not straightened out by such denunciation. The fact remains that he says it “is not a reality” and that it is “a terrible reality to the human consciousness!” Where else should it be a reality? As a great, *absolute*, and moral fact, surely “human consciousness” is the proper sphere of its reality; and the work of the spirit of God is to bring it home as such to “human consciousness,” and to exercise the human conscience about it. “He shall convict the world of sin;” that is, bring it home as a “terrible reality.” Christian Science is doing all it can to oppose this work of the Spirit of God. Whether you look at sin in relation to God, to the atoning work of our Lord Jesus Christ, to judgment to come, or the human conscience—or “consciousness”—it “is a terribly reality” that Christian Science cannot get rid of.

If your readers will look up my letter they will find that Mr. Dixon’s complaint that I left out his “qualifying

Christian Science.

phrase" arises from an oversight on his part; my quotation from his letter includes the very words he gives himself as the qualifying phrase; he only gives my *comments* upon that quotation, so that if there is any dishonesty—and I do not say there is—it is on his part.

My lecture was a review of the subject from a purely scriptural point of view, and to show that the tenets of Christian Scientists are so diametrically opposed to the great foundation truths of Christianity (such as the utter ruin of man by sin, the atonement of our Lord for it, the resurrection of the body, of His body of "flesh and bone," "which," said He, "a Spirit hath not;" while He appeals to their senses in evidence of its real existence) as to make the application of "Christian" altogether a misnomer.

Such opposition to the great doctrines of Christianity is so obvious as to make contention on the subject quite superfluous. We only require a statement of their teaching side by side with the Scriptures to see instantly how incompatible the two are.

As to science—as we stated in the course of lectures, of which that on Christian Science was one—*true* science is as much opposed to *Christian* Science as is the Scripture, that it is only speculative science that is against Scripture and at all in favour of Christian Science, as is shown by the quotations given in Mr. Dixon's letter. The speculative theories of natural science (which Scripture calls "Science, falsely so-called") are no more to be trusted than are the idealistic fancies of Christian Science.

Such is our faith in the authority and truth of Scripture, that we are certain that any theory opposed to it will sooner or later come to the ground. Hence Christian Science, as well as speculative natural science, must for all true believers in Christ be subjected to the test of that final appeal—the Bible—to which they will ultimately have to capitulate. So old-fashioned are we that we prefer to believe Christ to Huxley or Eddy.

The clear utterances of Scripture, such as that word of Christ, "I said therefore unto you that ye shall die in your

Christian Science.

sins," and of [the apostle] Paul, "The wages of sin is death," again, "It is appointed unto men once to die, and after this the judgment," entirely sweep away, at one blow, for us, all the nonsense of Christian Science about the unreality of sin and death.

The true believer—that is one who believes in the reality of sin and guilt, and its pardon through the death of Christ alone—would attach no more weight to the hypothetical theories of Huxley or the absurdities of Mrs. Eddy than they would to the vaunting of a Tom Paine or the prating of a street urchin. Either the Scriptures are, or they are not, of paramount authority; which is the same as saying either they are, or they are not, a revelation from God. Our persuasion is that they are, hence we trust and use them as such.

Mr. Dixon "is apparently very perturbed" about what I say as to the charge made by Christian Science healers for their treatment. But if he looks carefully at my letter I think he will see that I do not blame them for such charge; I only state the fact that they make a charge for their treatment to emphasise the fact that it is a mode of treatment, and as such not to be compared with—or seek support from—the miracles of our Lord. The justification he offers for such charge, from his point of view, is so reasonable as to render quite unnecessary his denial of the fact of it, which all who follow the daily papers know. Only a few weeks ago, it will be remembered, that a Christian Science healer confessed to such charge in London.

The Ilfracombe people are at liberty to believe in Christian Science and to enjoy its Sunday entertainments and plays if they wish, all that we desire is that they may not mistake it for Christianity. This was the object of my lecture.

Yours truly,

J. H. BURRIDGE.

6 Windsor Road,
St. Andrews, Bristol.

[This closes the correspondence.—Editor.]

True Success.

IF the co-operation of the Lord's people in His service is wanting to you, do not spend your time in blaming and judging them for this, but get about what you believe the Lord has given you to do in the most earnest and whole-hearted way, with a firm and simple trust in Himself—strong in the grace that is in Christ Jesus. The co-operation of one's brethren in one's work is most desirable, and blessed; but to work alone with God is also very blessed if such co-operation is wanting; and it is far better to work alone with God, without the co-operation of His people, than it is to have such co-operation and not to be with God in thy work.

At the same time, the withholding of fellowship on the part of one's brethren should lead to self-examination, which is wholesome at all times.

The great thing, then, is to see that your soul is with God in any service you undertake for Him; and He knows when, and how, and to what extent to give the co-operation of His people.

Moreover, never lose sight of the reality and blessedness of being the servant of the Lord God, otherwise you may soon become the servant of a sect or party, or merely of circumstances. A real sense in your soul that you are the servant of God, and that, therefore, all His grace and strength are at your back, will impart a fortitude that will make you superior to all difficulties, and will give real character, backbone, and steadfastness to you in the midst of an unsettled, uncertain, and vacillating people, such as, alas! the bulk of even the Lord's people are.

The Humble Man.

THE only man who can afford to be thought nothing of by others is the man who enters into the thoughts of Christ about himself. This is the man, too, who knows the thoughts of Christ about his brethren, and hence will love, consider, and serve them.

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