

THE BELIEVER'S BLUE BOOK

STUDIES IN THE SUBJECTS

- I. INSPIRATION OF THE SCRIPTURES
- II. THE DEITY OF CHRIST
- III. THE RESURRECTION OF CHRIST
- IV. THE SECURITY OF THE SAINTS
- V. THE CHRISTIAN CHURCH
- VI. THE BAPTISM OF THE NEW TESTAMENT
- VII. THE BREAKING OF BREAD
- VIII. THE COMING OF THE LORD

BY

HY. PICKERING

Editor of *The Witness*, the *Christian Graphic*, etc.
Author of "1000 Tales Worth Telling," "How to Make and Show
100 Object Lessons," "The Gospel in a Nutshell," etc.



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Author's Note

BLUE BOOKS, in Britain, other colours in other countries. are the official records of the doings of Parliament, bound in blue paper covers, hence their name. The idea is that they are a sort of *standard* to guide those who want reliable information concerning affairs of State.

To provide a sort of *standard* book of "things most surely believed among us" (Luke 1. 1) has been the aim of the author of "THE BELIEVER'S BLUE BOOK." Many other subjects might have been included, the eight selected are *standard*, and of great importance, especially to those young in the Faith.

Whilst the appeal is, and must ever be, to the Word of God, or "What saith the Scripture?" (Rom. 4. 3), *points* claimed to be for and against each subject have been noted, as well as *persons* who stated different views. Abundance of Scripture quotations and references will be found throughout.

If this "BLUE BOOK" is the means used of God to "stablish strengthen, and settle" (1 Peter 5. 10) a few of His Own in their most holy Faith, all the time and trouble spent in research, planning, and executing the work will be amply repaid.

Commending it to God, to the Elders, and to "All Saints."

HyP.

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Have we an Inspired Word of God?

IF we have, we have rock beneath our feet. If we have not, all our hopes for this life and the life to come are built upon quicksand.

What is Meant by Inspiration?

Just as into man "God breathed" at the beginning, "and man became a *living* soul" (Gen. 2. 7), so the Bible is "God breathed" and is a life-giving Book. The simplest idea is the phonograph. There as the voice is breathed into the space containing the wax disc, and whatever voice is breathed in, whether it be melodious or melancholy, so is the reproduction. The Bible, different from every other book, is the Word of *God*, and produces God-likeness in lives wherever it is loved and obeyed.

I.—WHAT DOES THE BIBLE CLAIM

as to inspiration? In so far as it is a faithful translation of the original, it claims

1. Inspiration as a Whole.

"*All* Scripture is inspired of God" (2 Tim. 3. 16). The word inspired is *theopneust*, which means God-breathed. This verse doubtless referred to the Old Testament Scriptures, but the whole is linked together thus:

THE OLD TESTAMENT. Christ set His seal upon "the Law, the Prophets, and the Holy Writings,"

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as the Old Testament Scriptures were commonly called (Luke 24. 27, 44).

THE GOSPELS and ACTS, as promised by the Lord, contained that which was "brought to remembrance by the Holy Spirit" (John 14. 26). Matthew, Mark, or Luke might have had memories concerning what happened in the life of our Lord, but the Heavenly Monitor remembered and has faithfully recorded every needed act and word.

THE EPISTLES were not the wise words of Paul or Peter or James, but as Paul claims he writes "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2. 13).

THE REVELATION, like the books of the Old Covenant, has the divine imprimatur of the Lord Himself. "I Jesus testify unto you these things," with the added blessing on the hearer and the curse upon the adder or detractor therefrom (Rev. 22. 16, 18, 19).

This great seal of Jehovah Jesus, applies not only to the last but to *all* the sixty-six books of the inspired volume.

2. The Men were Inspired.

"For the prophecy came not in old times by the will of many: but holy men of God spake as they were moved by the Holy Spirit" (**II** Peter 1. 21). Moses did not of himself write the Creation story; Solomon did not pen his 1000 Proverbs by his own wisdom; Isaiah did not pour forth his "wild measure" out of his fertile brain. David indeed had the "pen of a ready writer" (Psa. 45. 1), but his muse, which shall last as long as hearts are

sad and men love song, flowed from the same source as the other writings. His hand held the pen, but the hand that guided the hand that held the pen was none other than "the Lord, the Spirit" (2 Cor. 3. 17).

Just as a grandchild wants to write to grandfather, and mother holds the hand which writes the childish scribble which delights the heart of the aged sire; so "holy men of old" were "moved," or borne along, by divine power to write, not hardly deciphered scribble, but the sublimest volume of the ages, rightly called by St. Augustine "THE DIVINE LIBRARY."

3. The Words were Inspired.

"That ye may be mindful of the *words* which were spoken before of the holy prophets and of the commandment of us the Apostles of the Lord and Saviour" (2 Peter 3. 2). In the closing epistle we are exhorted to "Remember the *words* which were spoken before by (not *of*) the Apostles of our Lord Jesus Christ" (Jude 17).

Hence that every *word* of Psalm 22 might be fulfilled "they parted My raiment among them" (see what was done at the Cross, John 19. 24); that every *word* of Psalm 69 might be fulfilled the Saviour cried, "I thirst" (John 19. 28); that every *word* of Exodus 12. 46, "They brake not His legs" (John 19. 33, 36); and that every *word* of Zechariah 12. 10, He was lifted up on the Tree (John 19. 37; Matt. 27. 36).

The "*words* written in the Book of Isaiah" (Luke 3. 4) confirmed our Lord's Messiahship;

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the "*words*" of the Scripture convey the message whereby we are saved (Acts 4. 12); the recorded "*words* of the Lord Jesus" are to be "remembered" and followed by us (Acts 20. 35); the "*words*" spoken by Him will be the test at the Judgment Bar (Luke 9. 26; John 12. 48); the curse of God rests upon all who change "the *words* of this Book" (Rev. 22. 19).

Proving that if the "*words*" are not inspired we have no certificate of the Deity of Christ; no certain Message of Salvation, for while "the Blood secures, the Word assures;" no record of the loving words used by the Divine lips, for how can we remember the "*words*" if the record of them is not reliable; and no basis to guide us as to the Judgment Day.

We therefore assert with Dr. RYLE, "I feel no hesitation in owning that I believe in the plenary inspiration of every *word* of the original text of Holy Scriptures. I believe that the inspired *writers* were infallibly guided by the Holy Spirit, both in their selection of *matter* and in their choice of *words*," and conclude with BENGEL, the learned author of the "Gnomon," "Even the *words* of Scripture are inspired by God. The Spirit does not speak without *words*."

4. The Letters are Inspired.

"He saith not, And to *seeds*, as of many; but as of *one*, And to thy *seed*, which is Christ" (Gal. 3. 16). Paul uses the difference between singular and plural as the basis of an argument. Had God said "*seeds*" in Genesis 22. 16-18 then the

blessing might have come through Confucius, Buddha, Mohammed, or the Pope, but the promised *seed* could only be Christ, and therefore bright heavenly blessings as the "stars;" earthly, innumerable blessings as the "sand" flow to "all nations of the earth" through the one and only *seed* Jesus Christ our Lord.

That "*seed* shall yet possess the gate of His enemies" (Gen. 22. 17). Jerusalem is becoming more and more apparent as the focus of God's dealings with the sons of men. The day shall yet dawn when the "*corn of wheat*" which died "alone" on Calvary shall have gathered unto Him a multitude which no man can number, and be "King of kings and Lord of lords."

If "the Chief Apostle" could stake his reputation upon a letter of the Scriptures, have no fear, for "the *word* which I have spoken shall be done, saith the Lord God" (Ezek. 12. 28).

5. Every Iota was Inspired.

Did not the Saviour Himself claim this when He said: "Till Heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the law till all be fulfilled?" (Matt. 5. 18). The nearest equivalent to the Hebrew *jot* or *iota* is the English comma at top ('), and to the *tittle* the English hyphen (-).

Thus the Bible claims that it is inspired in every detail, letter, word, writer, and as a whole. In so far as our English Bible is a faithful translation of the original, let us hold fast to the literal inspiration of every particle thereof.

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No wonder that DEAN BURGON, a devout scholar of repute, bore this testimony: "The Bible is none other than the voice of Him that sitteth on the throne. Every *book* of it, every *chapter* of it, every *verse* of it, every *syllable* of it, every *letter* of it, is the direct utterance of the Most High."

II.—HOW DOES THE BIBLE DEMONSTRATE ITS INSPIRATION?

To enumerate the many ways in which the Heavenly origin of the Scriptures is shown would fill a volume. We select five of the most apparent proofs.

1. It produces "Born Again" Men.

"Being born again not of corruptible seed, but of incorruptible, *by the Word* of God" (1 Peter 1. 23). Jesus said "the words that I speak unto you...they are *life*" (John 6. 63). So with "Thy Word" (John 17) given to men by the Saviour. Life can only produce life, and the "living" Word is the only life-giving Book in the Universe.

Who ever heard of any one being made "new creatures" (2 Cor. 5. 17) through Homer, Shakespeare, Scott, Dickens, Macaulay, Huxley, Carlyle, Eliot, Kipling, Wells, or any other book of *man*? Millions have been made anew by reading and believing the Book which is the Word of God.

J. N. DARBY gave this remarkable testimony: "I have an unfeigned faith in the Bible. I have through it, by grace, been converted, enlightened, quickened, saved. Many have been indebted to

others as the means of their being brought to God. This was not my case. That work, which is ever God's, was *wrought in me by means of the written Word.*"

Dr. HANDLEY MOULE, the saintly and scholarly Bishop of Durham, thus explains how he was led to Christ and confirmed in the faith through the Bible: "I venture now to say, after a long life's perusal of the Bible, even through times when my faith about it was tremendously shaken—about my undergraduate time, and just after that at Cambridge—that what I think restored my faith in the Bible was not argumentation about it, but *conversion to God*. When my Lord Christ became a living and unutterably necessary reality to me, I remember one of my first sensations of profound relief was, He absolutely trusted the Bible, and though there are things inexplicable and intricate that have puzzled me so much, I am going, not in a blind sense, but reverently, to trust the Book because of Him."

To this may be added hundreds, of which we cite a few relating to different portions of Scripture. JOHN CALVIN was born again through Isaiah 53. 5; C. H. SPURGEON through Isaiah 45. 22; HENRY MOORHOUSE through Matthew 1. 21; JOHN WILLIAMS through Mark 8. 36; Sir JAS. SIMPSON through John 3. 14, 15; ROBERT MOFFATT, RICHARD WEAVER, DUNCAN MATHIESON, and multitudes more, through John 3. 16; W. P. LOCKHART through John 19. 30; DAVID LIVINGSTONE through Acts 16. 31; WM. COWPER through Romans 3. 25; Sir GEORGE WILLIAMS through

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1 Corinthians 15. 1-4; MARTIN LUTHER through Galatians 3. 11; LORD SHAFTESBURY through 1 Peter 3. 18; HEDLEY VICARS through 1 John 1. 7; JAMES CHALMERS through Revelation 22. 17; and last and least the author through John 5. 24. Hearing the Word, believing the Son, he had Everlasting Life.

We met an Armenian named KEVORKIAN who was "born again," apart from any help from colporteur, missionary, or Christian worker, through a New Testament which he hid behind a brick in the stable on his father's estate. We have personally known men who were guilty of almost all the vile sins which shut men out of the Kingdom of God (1 Cor. 6. 9,10) "washed" and revolutionised in their lives entirely by the Word of God.

2. It Produces Growth.

"As new-born babes desire the sincere milk of the Word, that ye may *grow thereby*" (1 Peter 2. 2). The child needs food, and the best food for the child of God is the sincere milk of the Word.

The One whose ear was opened "morning by morning" (Isa. 50. 4) to His Father's voice "increased in wisdom" (Luke 2. 52). "Young son" Timothy, through instruction in Old Testament pictures and portions from mother Eunice and grandmother Lois and his father in the faith, Paul, was able to "rightly divide the Word of Truth" (2 Tim. 3. 15).

The venerable Dr. WARDROP, of Glasgow, used often to remark, "There is nothing like oatmeal for making porridge." Certainly there is nothing

like the Word of God for producing healthy and hardy saints. Value any help from teachers, authors, or other sources, but let the Bible be the hidden counsellor of the heart.

3. It Cleanses the Life.

“Now ye are clean *through the Word*” (John 15. 3). “Wherewith shall a young man cleanse his ways? by taking heed to Thy Word” (Psa. 119. 9). Either we must part company from the Bible or from sin. How can two walk together except they are agreed?

What would be thought of any one going into a saloon with a Bible under his arm and asking for a certain brand of whisky? Or into a tobacconist's and asking for one of the much-advertised brands of cigarettes or tobacco? Why the person in charge would almost be afraid to serve such a contradiction! Who would respect the woman with the wicked tongue or the man with the vile temper who posed as a Bible student? So with the dances, the cards, the racecourse, the theatre, the cinema, and all that defiles “the temple of God.”

The Book which exhorts us to “cleanse ourselves from all filthiness of the flesh and spirit” (2 Cor. 7. 1) surely demonstrates its divine origin in the purifying lives of myriad saints throughout the ages. It is the matchless cleanser for lip and life, temper and tongue, heart and mouth, home and business, and has produced and continues to produce in every land clean “living epistles known and read of all men” (2 Cor. 3. 2).

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4. It Builds Up the Believer.

“And now, brethren, I commend you to God, and to the Word of His Grace, which is able to *build you up*, and to give you an inheritance among all them that are sanctified” (Acts 20. 32). The Apostle was leaving the believers at Ephesus, many of whom were young in the faith, and he rightly commended them to their Father God, and His faithful WORD, knowing that in that Word was the soul sustaining and saint upbuilding material for all conditions and in all circumstances of the Christian life.

The picture is often drawn of the healthy young Scottish believer who took his meal porridge spoon in one hand and New Testament in the other. No wonder he prospered, body and soul (3 John 2).

The revival which has little or nothing of the Bible in it soon falls flat. Souls cannot be built up on hymn singing and emotion. The most of new religions consist in denouncing and condemning all other systems but their own “new thing.” The Scriptures alone are able to build up the readers in their most holy faith.

5. It ends in Perfection.

“That the man of God may be *perfect*, thoroughly furnished unto *all* good works” (2 Tim. 3. 17). It begins with man as an *infant* (v. 15, R.v.), and feeds, cleanses, builds up, and moulds till *infinitude* is reached, and “perfection” (v. 16) is at last attained. .

Men whose names are fragrant to-day : M'Cheyne,

Rutherford, Bellet, Bonar, Chapman, were men whose lives were moulded by the Word.

GEORGE MULLER, in 1896, when in his 91st year gave this testimony: "I have read the Bible through more than 150 times. I never get tired of it. I read it with the greatest delight. When I get to the end I turn to the beginning, and each time I read the Bible in this way *it is to me a new Book.*" His influence on the lives of millions of his fellow-saints in all parts of the world is as fragrant to-day as during his lifetime.

JOHN NELSON DARBY, one of the greatest of Bible scholars, in 1853 said: "My joy, my comfort, my food, my strength for nearly 30 years have been the Scriptures, received implicitly as the Word of God. In the beginning of that period I was put through deepest exercise of soul *on that point.* Did Heaven and earth, the visible Church, and man himself crumble into nonentity, I should through grace hold to the Word as an unbreakable link between my soul and God."

III.—WHAT ARE THE EXTERNAL PROOFS OF INSPIRATION?

Hitherto we have been arguing from the internal evidences; let us close the Book and weigh well what may be termed external evidences.

How comes it that the Bible, which men claim to have refuted, demolished, overthrown, and exploded time and again, has more life and power, is more extensively circulated, and remains "the Book of books" in this enlightened 20th century as never before?

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No wonder the Bible Society Report for 1921 said :
“There is one Book, and only one, concerning which we can say that the sun never sets on its wandering. It travels to the four corners of the earth, and sails over every sea, and crosses every frontier, and enters every kingdom, and speaks to the people of each race in their own familiar tongue. We may venture to apply to the Bible the words which Coleridge put into the mouth of the Ancient Mariner :

I pass, like night, from land to land ;
I have strange power of speech ;
The moment that his face I see,
I know the man that must hear me ;
To him my tale I teach.’’

Here are three out of several proofs of its inspiration and supremacy :

1. Its Unbroken Unity.

Think of the composition of this Book, which captivates all ages. It contains 66 books, written by some 40 different authors, in at least four languages, during a period of 1600 years, by men living as far as 1500 miles apart, the instruments used being kings, doctors, sages, poets, prophets, shepherds, fishermen, taxgatherers, miners, and others, who treat of every conceivable subject in Heaven, Earth, and Hades. Yet with one voice the whole proclaims “the Hand that made me is divine.”

Try the experiment with any other theme and, what would be the result? Take medicine. Let the doctors of the days of Abram, Moses, Daniel, Paul, John; in Europe, Asia, and Africa; in

systems of allopath, homeopath, hydropath, herbopath, and other o-paths; the village heal-all and the professor. Let all unite and give us a "complete Guide to Health for young and old in all climes and times." Where in the universe would men be found venturesome enough to experiment with such a guide?

Yet such is found in the original and only genuine Guide to Spiritual Health in time, and Happiness in Eternity—the BIBLE.

2. Its Fearless Foretelling.

Not only *forthtelling* great truths and sublime doctrines, but *foretelling* events years, ages, and centuries before they took place. We cite instances:

THE PERSON OF CHRIST. His birth in Bethlehem, life of loneliness, death of shame, grave with the wicked, burial by the rich, triumphant resurrection, glorious ascension, were all *foretold* hundreds of years before they came to pass. The very words which He should utter on the Cross were *foretold* and literally fulfilled.

THE PEOPLE OF ISRAEL. Their scattering into all lands, the destruction of their land, their terrible persecutions, their final gathering, and their future acknowledgment of Messiah and prosperity under His reign are set forth centuries before the Saviour "came to His own, and His own received Him not" (John 1. 11).

The summary of Israel's History *foretold* by Moses before they entered Palestine could not have been more accurate if it had been printed as *history* instead of prophecy (see Deut, 4, 23-33).

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PLACES OF RENOWN. *Nineveh*, one of the mighty cities of antiquity to be destroyed (Nahum 2. 13; Zeph. 2. 15. To-day Ezek. 31). *Babylon* "the glory of kingdoms" to be overthrown as Sodom (Isa. 13. 19. To-day Jer. 51. 37). *Tyre*, famous for commerce and wealth, to be utterly destroyed (Ezek. 26. 4-12). Fulfilled by Nebuchadnezzar and Alexander. To-day as v. 14. So with *Zidon* (Ezek. 28. 20-23), *Thebes* (Ezek. 30. 14-16), *Jerusalem* (Luke 19. 43, 44), and other famous places. Every detail of each prophecy has been literally fulfilled.

PERIODS OF TIME. Daniel, writing nearly 2000 years ago, gives us four marks of "the time of the end," or the last days. (1) Running to and fro; (2) increase of knowledge; (3) intensified godliness in the remnant; and (4) multiplication of wickedness in the world as never before (Dan. 12. 4-13).

Paul, writing 1850 years ago, tells us the three great marks of "the last days" would be (1) self-love, (2) money-love, and (3) pleasure-lovers, and confirms Daniel's forecast that "evil men and seducers shall wax worse and worse." In his prophecy in 2 Timothy 3 he gives twenty marks of the last days, every one of which is evident around us to-day.

With such "fearless foretelling" concerning persons, peoples, places, and periods, who can doubt that the Mind behind the Book was that of the One who knows "the end from the beginning" (Isa. 46. 10).

3. Its Peerless Power.

C. H. SPURGEON well said, "You don't argue this is a lion, you simply open the cage door and he soon demonstrates his power." So to all but those who are dead to sin and shame, the Word of the Lion of Judah has manifested its power over conscience, heart, and life. You cannot read the Bible and sin.

Think of its peerless power over

1. MANKIND. Look at a map of the world and note the equivalent areas of revelation and civilisation. Where the Bible goes there goes light, liberty, education, sanitation, and all the benefits of civilisation. FRED. S. ARNOT told me the distance from a mission station in Africa was not measured by milestones but by the effect of Bible teaching upon the dress and lives of the natives.

The very men who relegate the Bible to the lumber room little realise how much they owe to the influence of the Word of God as to good laws, fixity of tenure, education, employment, the day of rest, and a hundred other temporal blessings. Where might Britain or any other land not have been to-day but for the illumination of our duty to God and man in the Sacred Word.

The Duke of Argyll tersely said, "The Book has laid down certain principles which, without directly attacking the order of society, has uplifted the race."

2. WOMANKIND. Look at any audience where the Bible is read. Men and women, perfect

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strangers to each other, sitting side by side. No veil to hide the features, no chaperon to guide the sisters, no difference between male and female—all equally sinners, salvation for all, leading to a life of peace and happiness, love and pleasure for evermore at God's right hand.

Compare the position of women in any of the false systems of religion with her position in the "pure religion and undefiled" which has as its chief mark "the visiting of the fatherless and widow in their affliction" (James 1. 27).

Wherever the Bible goes it drives out woman serfdom, abolishes polygamy, ennobles home-life, and emancipates the daughters of Eve as nowhere else. Think of some honoured women of history: Florence Nightingale, Grace Darling, Catherine Fry, Countess of Huntingdon, Lady Powerscourt, Geraldine Guinness, Frances Ridley Havergal, Catherine Booth, Helen Gladstone, Susannah Spurgeon, Agnes Weston, and hundreds more. What but the Bible led these noble women to do and dare for their fellows and for God? To enumerate honourable *infidel* women you might like the pleader of Sodom begin at fifty and come down to ten, yet, as then, even ten could not be found (Gen. 18. 25-32). Rest assured that He who was born of a woman, had a woman last at His Cross and first at His tomb, has given a Book which in all ages and all times has been a blessed book for womankind.

3. SLAVEKIND. Christ declared that part of His mission was "to preach deliverance to the captives, and the opening of the prison to them that are

bound" (Luke 4. 18). Nowhere has He outwrought that mission more marvellously than in slave lands.

It is a generally accepted fact that in the Roman Empire, about the time of the birth of Christ, there were sixty million slaves. In A.D. 321, Constantine, under Christian influence, issued an edict granting to slaves the right of citizenship. In 1086 a courageous bishop ventured into a huge slave market in Britain and denounced slavery. In 1833 Wilberforce and his Bible-loving colleagues rejoiced at the granting of the 20 millions voted to release the 311,000 slaves in the West Indies.

To-day, wherever the Bible permeates, the flag of the free floats. Well do we freemen sing:

"Conquering kings their titles take
From the very foes they make;
JESUS by a nobler deed
From the thousands He has *freed*."

4. **CHILDKIND.** The Master of the Book said, "Suffer little children to come unto Me" (Matt. 19. 14). Wherever the Book has gone it has inculcated care for the children, and is the greatest force behind "child welfare" schemes to-day.

How many institutions for the sick and suffering children were there in Imperial Rome, wise Corinth, aesthetic Athens? Not one. How many in the great Roman Empire? Not one. How many as the result of infidel donors or societies to-day? Name one. Yet world-wide the fame of GEORGE MULLER, of Bristol, who shepherded 11,000 orphans without asking man for a single penny; WILLIAM QUARRIER, of the Orphan Homes

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of Scotland, where some 1500 happy young folks may be seen any day of the week; Dr. STEPHENSON with his National Homes for waifs; J. W. C. FEGAN, with his wonderful Red Lamp and other homes for boys; Dr. BARNARDO'S Homes, with a family of 7000, "the largest family on earth," and many more in Britain and other lands.

Nay, the Book which pictures heavenly felicity by "boys and girls playing in the streets of the New Jerusalem" (Zech. 8. 5), remains the greatest force in the care and championship of childhood.

5. "ME." The personal life of the Bible lover is the strongest argument for the Bible. We heard a man testify that in his infidel days he got past arguments, preachers, and all obstacles but one—a Bible-reading mother by the old fireside.

Think of the men and women out of every kindred, tongue, and nation who have been transformed by the Bible and can say with the saved negro:

"I look on my hands, and they seem quite new,
I look on my feet, and they seem so too;
Massa Jesus reigns!"

These peerless benefits are admitted by all, and have been ably summed up thus: "The Bible has unquestionably changed millions of drunken, licentious, and profane men into sober, virtuous, and pious citizens; it has brought peace to many a troubled conscience; it has comforted many a sad heart; it has quieted many a disordered household; it has reclaimed many a prodigal; it has elevated many a wretched community; it has

been a stimulus to enterprise and progress; it has been foremost in the march of civilisation; it has opened up new countries; it has established better governments; it has conferred inestimable benefits upon mankind in lands without number." Blessed wonder-working Word of God!

Ye who are inclined to deny or doubt the authenticity, value, or power of "the Book of books" ponder well this fact in closing.

Sixty Generations of Men and Women,

many of them the noblest and best of mankind, have pillowed their dying heads on the Word of God and passed in peace and triumph from this life to the life that is to come. Even as you read those lines others are doing it all over the world. When you come to die it will be found to be the only pillow of everlasting peace.

WHAT A BOOK! Great and wide as the world, rooted in the depths of creation, and mounting into the mysterious azure of the heavens. Indeed, it is the Divinely Inspired "WORD OF OUR GOD WHICH SHALL STAND FOR EVER."

Was Christ “The True God?”

THERE has appeared on the earth a Man—different from all other men. Behold Him sitting, tired, on Sychar's well, yet sending a water carrier away with the words, “Come, see a Man, who told me all things that ever I did!” One moment asleep in the hinder part of the fishing boat on the Galilean lake, the next moment His terrified fellow-travellers are triumphantly exclaiming, “What manner of Man is this, that even the winds and the sea obey Him?” See that procession of death coming out of the gate of the city of Nain; see again the Leader of the procession of life coming in, touch the bier and give the command, “Young man, I say unto thee, Arise!” and hand him back to the bewildered but now rejoicing mother. Again, behold Him so much a man that He pays taxes, but not having wherewith to pay He directs His disciples to the right spot on the seashore. At the right moment the right fish comes to the surface, with the right amount in his mouth “for Me and thee.” Look once more at a real Man, weeping real tears at the graveside of one He loved. See Him standing in majestic dignity, the stone rolled away, the dead and decomposed man within the dark tomb, the call of command is given, “Lazarus, come forth,” and he that was dead “came forth.” MARVELLOUS! No, not marvellous, for this Man among men was Son of Man and Son of God; yea, “God manifest in flesh”—“THE TRUE GOD.”

PART I.

The Answer of REVELATION.

Let us trace some of the evidences in the Book of God's Revelation, worthy to be weighed in the brains of men. In the Scripture of Truth we have His

I.—PRE-EXISTENCE STATED.

Genesis 1. 1: "In the beginning GOD created." In English we have only singular and plural. In Hebrew we have singular, dual, and plural. *El* is singular, *Elohim*, used here and some 2500 other times in the Word, must include at least three. It corresponds with the "let *us*" of verse 26, and clearly asserts the Trinity.

John 1. 1: "In the beginning was the Word, and the Word was with God, and the Word was God."

JOHN was six months older than Christ as a babe, yet John distinctly testified "He was before me" (John 1. 15).

ABRAHAM lived 2247 years before Christ was on earth, yet Christ stood on earth and said, "Before Abraham was, *I am*" (John 8. 56, 57).

THE WORLD had, at the lowest computation, been in existence some 4000 years before the Babe was born in Bethlehem, yet as a Man He stood in the midst of men and claimed to have been co-equal with the Father "*before the world was*" (John 17. 5).

ETERNITY alone gives expanse for Him who was "in the beginning" whenever that "begin-

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ning" was, "whose goings forth have been from of old, from everlasting" (Micah 5. 2), of whom Jehovah declares, "Thy throne, O God, is for ever and ever" (Heb. 1. 8), and of whom it is asserted, "From everlasting to everlasting Thou art God" (Psa. 90. 2; John 1. 3).

Again, the Scriptures make plain that to Him is

II.—CREATION ASCRIBED.

John 1. 3: "All things were made by Him; and without Him was not anything made that was made."

The Positive

part—"all things made"—being confirmed by many other portions of Scripture.

John 1. 10: "The world was made by Him."

Eph. 3. 9: "God, who created all things by Jesus Christ."

Col. 1. 16: "The Son of His love,...by Him were all things created that are in Heaven, and that are in earth;...all things were created *by* Him, and *for* Him."

Heb. 1. 2: "His Son...by whom also He made the worlds."

Heb. 1. 8, 10: "Unto the Son He saith,...The Heavens are the works of Thy hands."

Rev. 4. 11: "Thou art worthy, O Lord, to receive glory and honour, and power: for Thou hast created all things." Clearly addressed to "The newly-slain Lamb" of chapter 5. 6.

If the Scriptures make any claim at all they assert that Christ, who became dead, and now "liveth for ever and ever, *created* Heaven, and

the things that therein are; and the earth, and the things that therein are; and the sea, and the things which are therein" (Rev. 1. 18; 10. 6).

The Negative

part of John 1. 3, "not anything made that was made," forces the conclusion that either He created Himself or He was the uncreated Creator of all things. As none will claim that He could or did create Himself, and as not anything was created but what He created, there is only one conclusion, that He was "the Father of Eternity" (Isa. 9. 6), the Author of all in the universe of God.

In 1905 Dr. DARWIN, nephew of the great CHARLES DARWIN, of "evolution" fame, in closing his Presidential Address on

"The Riddle of the Universe"

to the Royal Society assembled in Cape Town, uttered these remarkable words: "After all, the riddle of the universe *remains unread*." Why did these men of renown not turn to the only Book which solves the riddle in these words: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear." That solution has held the field for ages, holds it to-day, and when Darwin and his discredited theory of Evolution are known no more, it will be admitted as the true and only solution—"GOD SPAKE—WORLD'S WERE."

Another great claim in the Scriptures, a claim both startling and stupendous, is that Christ is

III.—ONE OF THE TRINITY.

A Triune God has a triune Plan. The atmosphere is composed of three substances—oxygen, hydrogen, nitrogen; colour is formed from three basal pigments—red, yellow, blue; man, the highest of Heaven's handiwork, is composed of spirit, soul, body. Although the word Trinity is not found in Scripture, the truth is Scriptural, for in abundance on the sacred page we have—Father, Son, and Holy Spirit.

The Trinity is linked with at least seven of the vitals of the Christian faith:

1. **Election.** "Elect according to the foreknowledge of God the *Father*, through sanctification of the *Spirit*, unto obedience and sprinkling of the Blood of *Jesus*." So the Father, Son, and Spirit were in unison in creation and in redemption.

2. **Redemption.** "Having obtained eternal redemption for us...*Christ*, who through the eternal *Spirit* offered Himself without spot to *God*" (Heb. 9. 12, 14).

3. **Sonship**, or Heirship. "The *Spirit* Himself beareth witness with our spirit, that we are... heirs of *God*, and joint-heirs with *Christ*" (Rom. 8. 16, 17).

4. **Baptism.** "Baptising them in the Name of the *Father*, and of the *Son*, and of the Holy *Spirit*" (Matt. 28. 19).

5. **Judgment.** "How shall we escape if we neglect so great salvation?...spoken by the *Lord*... *God* bearing witness...with divers miracles and gifts of the *Holy Ghost*" (Heb. 2. 3, 4).

6. Benediction. "The grace of our Lord Jesus *Christ*, and the love of *God*, and the communion of the Holy *Ghost*, be with you all" (2 Cor. 13. 14).

No Deity of Christ, no Trinity in the Godhead, no Electing love, no Redemption through His Blood, no Sonship, no Baptism unto Christ, no Judgment to come, no Benediction or Salvation for the sin-sick souls of men, and neither bliss in time nor in Eternity.

7. Revelation. "Grace . . . from the seven *Spirits* which are before His throne: and from Jesus *Christ*, . . . and God and His *Father*" (Rev. 1. 4, 5). The *Spirit* and the Bride say, Come . . . *God* shall take away his part . . . Come, *Lord Jesus*" (Rev. 22. 17-21). The great book of Revelation with its trumpets, its seals, its vials, its visions, its mysteries, which have occupied the master-minds of all ages, has as its seals at beginning and at end, "Father, Son, and Holy Spirit," with the confirmatory benediction and seal of Deity as the closing words of Holy Writ: "The grace of our LORD JESUS CHRIST be with you all. Amen." Indeed the Doctrine of the Deity of Christ forms the very warp and woof of the whole Bible.

Take another entirely different line of evidence. Note that to Him is

IV.—KNOWLEDGE ASCRIBED.

OMNISCIENCE, or the power of knowing all things—past, present, future—is the prerogative of God alone (2 Chron. 6. 30; Jer. 13. 9, 10). Man's knowledge does not extend to sixty minutes or

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twenty-four hours ahead. Satan's knowledge is limited to past and present, and is within bounds.

Christ's knowledge was unlimited.

Matt. 9. 4: "Jesus knowing their *thoughts*." He is the only universal Thought-reader.

John 2. 24: "He knew all men"—the Jews and Nicodemus included.

John 4. 29: He knew the woman and her five husbands, and "all that ever she did."

Before His death His disciples looked Him in the face, and said, "Now we are sure that Thou knowest *all things*; ...by this we believe that Thou camest forth from God" (John 16. 30).

After His resurrection Simon Peter dared to say without contradiction, "Lord, Thou knowest *all things*;" and the restored one joyfully added, "Thou *knowest* that I love Thee" (John 21. 16).

Well does the "Sure Word" declare that in man in general, "Knowledge puffeth up" (1 Cor. 8. 1). Yet here was a Man in the midst of men, manifestly possessing "all knowledge," yet He is the only one in the Universe who could truthfully say, "I *am* meek and lowly in heart" (Matt. 11. 29). Truly in Him are "hid all the treasures of wisdom and knowledge" (Col. 2. 3). His omniscience proving Him to be "the mighty God" (Isa. 9. 6).

Next we touch a very evident distinction between "this Man" and any man, even the best of men. To Him alone was

V.—HOMAGE PAID AND ACCEPTED.

Remember that Christ, when confronted by the Devil, not only confirmed the command, "Thou

shalt worship the Lord thy God, and Him *only* shalt thou serve" (Matt. 4. 10), but applied it to Himself. He also claimed equal honour with the Father.

John 5. 23: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent Him."

Worship Refused.

When Cornelius fell down at the feet of PETER and worshipped him, Peter at once said, "Stand up; I myself also am a man" (Acts. 10. 25, 26).

When the Priest of Jupiter and the people would have done sacrifice unto PAUL and BARNABAS, they rent their clothes, and ran in among the people, crying, "Sirs, why do ye these things? We also are men of like passions...ye should turn from these vanities unto the living God" (Acts 14. 11).

When the Apostle John "fell down to worship before the feet" even of an ANGEL, he was at once corrected with the words, "See thou do it not: for I am thy fellow-servant...*worship God*" (Rev. 22. 8, 9).

Worship Accepted.

Yet "Jesus the Son of God, who was in all points tempted like as we are, sin apart" (Heb. 4. 14, 15), without any demur freely accepted homage from men, women, and children. Out of the sixty times worship is mentioned in the New Testament, fifteen times it is distinctly ascribed to and accepted by the Lord Jesus. Note a few of these instances of worship accepted:

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Matt. 2. 11: The WISE MEN "fell down and worshipped Him," as all wise men have since done.

Matt. 8. 2: "There came a LEPER and worshipped Him," and all cleansed from the leprosy of sin have followed.

Matt. 9. 18: "There came a certain RULER and worshipped Him." Forerunner of that Day when kings shall bow down and worship Him.

Matt. 14. 33: After He had calmed the storm His DISCIPLES "that were in the ship came and worshipped Him;" and to define the meaning of their act they said, "of a truth Thou art the Son of God."

Matt. 21. 15: "CHILDREN crying in the Temple, Hosanna to the Son of David." A foretaste of the Day to come, when, under His beneficent sway, happy boys and girls shall be abundant in the New Jerusalem (Zech. 8. 5).

Matt. 28. 9: After His resurrection the WOMEN "came and held Him by the feet, and worshipped Him." The right place of worship—at His feet.

Matt. 28. 17: The ELEVEN disciples at their first meeting after the Resurrection "worshipped Him," their glorious risen Saviour.

Luke 24. 52: At the Ascension the COMPANY of the disciples "worshipped Him and returned to Jerusalem with great joy," worship and joy being twins.

John 20. 28: After the eventful eight days, when Christ showed His pierced hands and wounded side to THOMAS, he uttered the worshipping words which continue to be used by

many redeemed lips—"My Lord and My God."

Universal Adoration.

Rev. 5. 6, 13: When all the RANSOMED, out of all the dispensations, gather around the Throne, shall not this be the keynote of their adoration? "Blessing and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto *the Lamb* for ever and ever." Will there be one Unitarian, or denier of the Deity of the Lamb, in that throng?

Thus the Scriptures make clear that the worship which neither men nor angels dared to accept, the Man of Sorrows freely welcomed, because such homage fulfilled the injunction, "Worship God."

From humble adoration we turn to the manifestation of

VI.—MANIFOLD POWER.

"Power belongeth unto God" (Psa. 62. 11). If Christ were, what He claimed to be, GOD, it must be evident in the days when He was "God manifest in the flesh" (1 Tim. 3. 16). No greater evidence of the Deity of Christ than that of His manifested power. To enumerate all cases would fill pages; we must classify.

1. **Power over diseases** in all their ramifications of the human frame.

(1) Over MATTER. He instantly healed ten decaying lepers (Luke 17. 12).

(2) Over MIND. The lunatic brought to Christ was healed "from that hour" (Matt. 17. 15). Another desperate case was soon found "sitting, and clothed, and in his right mind" (Mark 5. 15).

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(3) Over NERVES. Four men are needed to carry the palsied man to Christ; One gives the command, and immediately, instead of the man being on the bed, the bed is on the man, and he is "glorifying God." No wonder the Pharisees ascribed such work to "God alone" (v. 21).

2. Power over the elements. Manifested in the three great secrets which philosophers by "stones" and otherwise have tried to discover for ages. He had power

(1) To RESTRAIN, "for He commandeth even the winds and water, and they obey Him" (Luke 8. 25).

(2) To TRANSMUTE, or change one substance into another, by a word. Had it pleased Him He could have turned the "stones" into "bread" (Matt. 4. 3). It did please Him at the Marriage Feast at Cana to transmute about 120 gallons of a substance named "water" into an entirely different compound named "wine." It was so well done that "when the Governor of the Feast had tasted the water that was made wine," he said, "Thou hast kept the good wine until now" (John 2. 6-10).

(3) To DESTROY. Remember there is One with power to "destroy both soul and body" (Matt. 10. 28). He manifested this power on the unfruitful fig tree, saying, "Let no fruit grow on thee henceforward for ever." No wonder His disciples marvelled, saying, "How soon is the fig tree withered away" (Matt. 21. 19, 20). "Take heed lest He spare not thee."

3. Power over Death. Three typical cases are recorded in the New Testament, telling of His might over all ages and all stages.

(1) A GIRL of twelve, newly dead. "He took the damsel by the hand, and said unto her, Damsel, *arise*, and straightway the damsel *arose*."

(2) A YOUNG MAN, dead and carried. "And He came and touched the bier, and said, Young man, I say unto thee, *arise*. And he that was dead *sat up*, and He delivered him to his mother." A picture of that happy Day when the same Divine hand shall touch all the biers of all the ransomed dead, and sons shall be delivered to mothers, and friend to friend, to part no more.

(3) A LOVED ONE dead and buried. Nay, worse, for decomposition had set in. Jesus said: "Where have ye laid him? . . . Take ye away the stone . . . Lazarus, come forth . . . and he that was dead came forth" (John 11. 39-44). The result is a little picture of Paradise with adoring Mary, serving Martha, and risen Lazarus, "sitting at a feast with *Him*."

After such manifestations had He not authority to say, "The Hour is coming in the which *all* that are in their graves shall come forth" (John 5. 28)?

4. Power over Demons. God is a Spirit, and God, manifest in Christ, was again and again challenged by emissaries of the spirit world. Again space confines us to three cases.

(1) A son with ONE DEMON. "A man of the company cried out, Master, look upon my son: for he is mine only child." And Jesus answered, "Bring thy son hither. And as he was yet a coming, the demon threw him down, and tare him. And Jesus rebuked the unclean spirit, and

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healed the child, and delivered him again to his father" (Luke 9. 38-42).

(2) A woman with SEVEN DEMONS. "Mary called Magdalene out of whom went seven demons" (Luke 8. 2). Had it been seventy times seven the result would have been the same.

(3) A man with a LEGION OF DEMONS. "A certain man which had demons long time . . . And he said, Legion, because many demons were entered into him." At the command of Christ "then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked" (Luke 8. 27-33). In Mark 5. 13 we are told that "there were about 2000." Imagine the demon power that must have possessed that afflicted man! Yet at the "permit" of the Commander of Angels, men, and demons, they departed and never returned. Even the lowest of animal creation obey His behest. For be it noted, the power to cast out demons was not borrowed or delegated, but inherent—"at *His Word*" (Matt. 8. 16), proving Him to be "God over all" (Rom. 9. 5).

5. Power over Hades and the Spirit World. In Revelation 1. 18 the risen Christ is depicted as having "the keys of Hades and death," and as "He that openeth, and no man shutteth; and shutteth, and no man openeth" (chap. 3. 7).

The One who can cast into Hades, seal up Hades, and deliver from Hades, says to each humble believer, "Fear not." No soul trusting

in His precious Blood can ever, by any means, be found in Hades.

We reach now the last, most solemn, and, if possible, the greatest claim. To Him is

VII.—JUDGMENT COMMITTED.

It has been pointed out that all the seven things which God alone can do are attributed to Christ: Creation, upholding all things, forgiving sins, giving eternal life, transforming human bodies, raising the dead, judging all men. As to the latter and most awful attribute we proceed with Scripture proof.

John 5. 22: "For the Father judgeth no man, but hath committed *all judgment* unto the Son; that all men should honour the Son, even as they honour the Father."

John 5. 28-30: "Marvel not at this: for the hour is coming in the which *all* that are in their graves shall hear HIS voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment . . . My judgment is just."

Acts 17. 30, 31: "God . . . hath appointed a Day, in the which He will judge the *world*, by that MAN whom He hath ordained."

2 Tim. 4. 1: "The Lord Jesus Christ, who shall judge the *quick* and the *dead* at His appearing and His Kingdom."

Rev. 19. 14: "And I saw Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and *in righteousness He doth judge*, and make war."

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To Him who said to His disciples, "Judge not, that ye be not judged" (Matt. 7. 1), is committed the judgment of all men and all nations, for before Him, the "Son of Man," shall be gathered all nations; and He shall separate them as a shepherd divideth his sheep from the goats." To one class He will say, "Come, ye blessed;" to another, "Depart, ye cursed;" and all shall obey His final behest (Matt. 25. 32-46).

"This is the Sum."

Thus the internal evidence of Holy Scripture is seen to testify of Christ's pre-existence, that Creation is His handiwork, that He is Co-equal with the Father and the Spirit in the glorious and eternal Trinity, that the attribute of Omniscience was manifested by Him, that the worship which belongs to God alone was freely accepted by Him, and that the Divine Prerogative of the judgment of the human race is His right. These evidences, considered in their sum, testify with absolute and unmistakable certainty that the Lord Jesus Christ was, is, and evermore must be, "THE TRUE GOD," to whom be glory for ever and ever. AMEN.

PART II.

The Answer of REASON.

THREE words, three simple words, form the most vital question that can be asked any human being: WAS CHRIST GOD? To this question, in the presence of God, each of us must give an unequivocal *yes*, or an unhesitating *no*. There can be no prevarication, no indefiniteness, and certainly no neutrality, for the question is vital and the issues eternal.

If a man holds wrong views concerning the essential Godhead of Christ he will, sooner or later, go wrong on almost everything else. If he holds right views concerning Christ as God he will assuredly in the long run have right views concerning every other doctrine of the Christian faith.

These three words form the great cleavage line between orthodoxy and heterodoxy. Ask any of the new cults—Christian Scientist, Millennial Dawnist, Seventh-Day Adventist, Spiritist; the older Unitarian, Swedenborgian, Theosophist, Mormon, or other errorist—WAS CHRIST GOD? and no true member of one of these variform parties will give a true and unqualified "YES."

Ask any truly "born again" person in "fellowship with the Father and with His Son Jesus Christ" (1 John 1. 3), and you will get an emphatic and unsophisticated "Yes," with an added "Hallelujah" or "Praise His Name."

Have these myriads who join with John, who

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laid his head on Jesus' breast, in affirming, "We know the Son of God is come, ...and we are in Him that is true, even in His Son Jesus Christ. *This* is the true God, and eternal life" (1 John 5. 20) ground for their assurance? Assuredly they have both in revelation and in reason.

"Deity" and "Divinity."

A word of safeguard is needed here. In olden days, when "the *Divinity* of Christ" was named, it conveyed the thought of His being God. To-day it is used in much the same way as men speak about Madame Bernhardt as "the *divine* Sarah," or as some picture or scene as being "divine." Almost any errorist to-day admits in a way known to himself the *Divinity* of Christ, hence the necessity of speaking of the *Deity* of Christ, or Christ as "the true God."

Having considered seven of the internal evidences from the Word of God, as men with reason and understanding, let us face seven external evidences of Christ Jesus as God.

We take a proof at the beginning of the age, and one which is as truly a proof to-day.

I. CONTINUITY OF THE CHURCH.

Some 1800 years ago a Man stood amongst men, as far as human eyes could see differing naught from other men. Yet He very early made a claim and expressed an extraordinary life purpose: "Wist ye not that I must be about MY FATHER'S BUSINESS" (Luke 2. 49).

Expansion of the Church.

He begins by calling twelve disciples. These in a short time increased to 70, then to 120, gathered in an upper room. Suddenly there is a manifestation of some power from somewhere, for in one day 3000 flock to His side and "continue steadfast," with the result that in a few days some 20,000 are added to the increasing host (5000 of them being *men*, in the ordinary ratio the others would be wives and families). As usual with most new movements of a purifying nature, the petty rulers and the sleepy religionists awake and unite in violent and virulent opposition. Yet as of old, "the more they were afflicted, the more they multiplied and grew" (Exod. 1. 12), for many, large numbers, cities, multitudes, and even "myriads of Jews" (Acts 21. 20, R.v.) were added to "the sect which was everywhere spoken against" (Acts 28. 22), until it is computed that in the records of the twenty-eight chapters of Acts, in the brief period of thirty years, largely through the instrumentality of a handful of unlearned and untutored men, no less than 50,000 souls were embraced in the Kingdom of God, and were actively engaged preaching and "teaching those things which concern the Lord Jesus Christ" (Acts 28. 31).

Persecution of the Church.

Then befell the ten bloody persecutions from Nero to Diocletian, with a record of fiendish persecution on the one hand and of fidelity and patience on the other hand, unparalleled in the

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history of the ages. "They were stoned, they were sawn asunder, they were slain with the sword, they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, in mountains, in dens, and caves of the earth." They were tempted and thrown to the lions; they were tortured, wrapped in tar, tied to poles, and given to the flames to light the way of the wicked Emperor, they were tortured almost beyond endurance, yet they refused to deny the Name, and so "obtain deliverance" (Heb. 11. 27-40).

The fact of this typhoon of tyranny is evidenced by the catacombs of Rome, which at one time contained the remains of some seven million persons, many of whom laid down their lives for Christ's sake.

The allurements of Constantine, the blandishments of Rome, the ravages of the Inquisition, the massacre of the Waldensians, the hunting of the Huguenots, the fires of Smithfield, the Claverhouse murders of the Covenanters, the tragedies and triumphs of missionary adventure, the Boxer riots in China, the present-day torturings by the Bolshevists, the many and varied attempts to divert or destroy the Church have only produced the glorious result that every Lord's Day sees a greater number "added" than at Pentecost, every thirty years a greater increase than at the beginning, and none can controvert the fact that there are more living Christians on earth to-day than ever there were before.

Present-Day Proofs.

I knew an aged missionary who, when he went East, could not have found one follower of Christ in Japan. Ere he left some years later there were 60,000 Christians in that land. So mightily have they increased that at the time of the earthquake Dr. Inwood stated that "there were one million Japanese homes shaping their daily lives by the teachings of the Lord Jesus."

We recently heard a veteran pioneer state that when he went to Central Africa all was naked heathenism. When he left for furlough one thousand black brothers and sisters assembled to bid farewell with him as "a brother beloved in Christ."

And this has been multiplied times without number, and is being repeated in so many and varied lands of missionary enterprise that it has ceased to be counted as an item to be chronicled.

Had Christ been a mere man, the doctrine a fable, the movement based on a myth, would it have expanded and continued unto this day? To every thinking man the continuity of the Church proclaims a divine foundation, a divine controller and protector, and so fulfils the promise of the Christ of God, "The gates of Hades shall not prevail against My Church" (Matt. 16. 18).

Another proof, true in first days, doubly true in these last times.

II. THE CHANGE OF DAYS.

For some four thousand years many of the sons of men observed the seventh or last day of the week as a day of rest. A change comes about, a

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handful of humble disciples of Christ begin to assemble on the first day, called by them "the Lord's Day." Notice even at that time "the Lord" was sufficient to designate the lowly Nazarene as "Lord of all." Without any imperial decree the innovation spreads from land to land until it is now the recognised day of rest in most of the countries of earth.

And there is only one explanation. A Person has been born, has lived, has died, aye, and has risen again; the life, testimony, and teaching of that Person have been so appealing and invincible that the remembrance of that Person and that resurrection has become almost universal "upon the first day of the week" (Acts. 20. 7).

The Fact of Christ.

Travelling to a Conference one Saturday afternoon I entered the compartment nearest the engine, usually the last to be filled, hoping for a few moments of meditation. Just as the train started a gentleman entered. We spoke about the weather and the war, then we entered on a more important subject. He frankly stated his views, that Christ was the son of an ordinary and unknown Syrian woman, that by and by we would get rid of Christ, of the Bible, of Christianity, probably all return to the primitive faith of Abraham or Adam, or——."

After he had discoursed for a considerable time I said, "Would you let me state a case and ask a question?" "Certainly." "*The Case*: 1900 years ago a Person appeared on earth, born in a stable,

brought up in a carpenter's home, never preached more than a hundred and forty miles from home, the length of Palestine, so that he was no great adventurer, explorer, or propagandist, died upon a Roman gibbet, was laid in a borrowed tomb." To these facts he had assented one by one. "*The Question*: How do you explain that this One tomorrow morning, in one form or another, will be worshipped and adored by five hundred millions of men on earth,* and that nearly two thousand years after He has passed from vision." "That is a problem I cannot explain," he said. "Well," I replied, "I can solve the problem. He who was born in a stable, died a death of shame, was laid in a borrowed tomb, was Son of Man and Son of God. He was raised after the power of an endless life, and ever liveth, able to save to the uttermost all that come to God by Him. And I could add, I came to Jesus as I was wellnigh fifty years ago. He made me happy then, He has kept me happy since, and if this train goes smash before we reach our destination I have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

"Hold on to what you have got," he replied "No need for that," I said, "for He who saved keeps, for it is true that whom the Lord takes up He never gives up.'"

The Central Figure of History.

Yet He has not only changed the days of the

*Dr. ZELLER, of the Stuttgart Statistical Bureau, in 1906 gave the number as 534,911,000. It must be nearer 600 million now, and it expands year by year. "He must *increase*."

week, but the years of the centuries, for everything is dated B.C. or A.D. Why? Because He is the central Person of the universe, as will be manifest in a Day, perhaps not far distant, when He shall come in power and great glory.

Again we appeal to that which is scarcely measured by time or place.

III. THE POWER OF HIS TEACHINGS.

Of lowly birth, humble surroundings, and apparently devoid of any superior educational advantages, when at the age of twelve He manifested wisdom which challenged the doctors, "the Jews marvelled saying, How knoweth this Man letters, having never learned" (John 7. 15). Yet day by day He evidenced such wisdom and enunciated such wonderful truths that at last they said, "Never man spake like this Man" (John 7. 46).

And the sayings, the ethics, the doctrines promulgated by that lowly Nazarene have so gripped men's consciences, touched their hearts, and fired their imaginations that, like the stone dropped into the pool, which eddies to its uttermost bound, they have eddied and eddied throughout all times, and throughout all climes, until they have reached to the uttermost bounds of earth.

Without His Teachings—What?

To demonstrate the power of His teachings it would only be necessary to take away all concerning Him from the poetry, music, and songs of earth, and what a budget of dirges would be left; all from the paintings and sculpture of the

National and Civil Galleries, Museums, and private collections of earth, and what daubs and disfigurements would mostly remain; take away all morals of the Sermon on the Mount, and other portions interwoven in the laws of civilised nations, and inferno would reign; take away all from the literature and languages of the libraries of men, and mostly empty shelves would remain, for more ink has been used concerning this Man and His Message than concerning any person who ever left footprints on the sands of time. Why,

"The Ethics of Christ"

are admired and applauded by men who despise the thought of redemption through His blood, and who refuse Him any higher claim than "human." Certainly they would place Him on a higher pedestal than Socrates, Plato, Shakespeare, Dante, Milton, Macaulay, and others. Yet the *base* would be the same, though He would be the highest of humans.

Boastful men have again and again proclaimed their intention of giving us a better book than His Book, the Bible, but boast and boaster have been quickly laid to rest. A better book would require a better author, and he is not visible as yet. Like a defaulter of old, "either he is meditating, or he is pursuing, or he is on a journey, or peradventure he sleepeth" (1 Kings 18. 27).

A better book than a Book which has been in use for two thousand years, and is the most up-to-date Book to-day! Because it is the Book of the life and sayings of Jesus the "true God"—

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unsurpassed and unsurpassable, impregnable and eternal.

Next we take the witness of an admitted historical character of the time of Christ.

IV. THE APOSTLE PAUL.

Men have lived who have declared at street corners that such a person as Christ never existed. Amongst men who are wise and even amongst men who are otherwise, that denier is as extinct as the dodo.

Yet no man ever lived who denied the existence of Paul, so that we are in touch at once with

Personal Evidence Concerning Christ.

Think of

Paul's Conversion. At midday, on the imperial highway, in the presence of a convoy of soldiers, in the light of the eastern sun, which was eclipsed for the time being. His companions heard, saw, and declared the truth concerning the event, his enemies had cause to rejoice, his brethren at first doubted, but afterwards were delighted. It was an historic fact, demonstrated by the after life and history, and a foretaste of that time when his brethren in the flesh as a nation shall "do likewise."

Paul's Loss. Position, prestige, power, emoluments, advancement, family, and all went. His own inventory states: "I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3. 8). Was he, a Hebrew of the Hebrews, likely to part with

everything he held dear and suffer the loss of all for a myth? Was he?

Paul's Gain. Then did he gain? Yes, here is his own list: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in hungerings and thirst, in cold and nakedness,...I glory in the things which concern mine infirmities" (2 Cor. 11. 24-30). The record of the trials of this transformed man are unsurpassed in the annals of any land. Yet he counted all "gain for Christ" (Phil. 3. 6).

Paul's Writings. Whether he wrote thirteen or fourteen epistles matters little, he certainly wrote a large portion of the book called the New Testament. His writings have led thousands into the light of life, brought peace to many a troubled heart, calmed the sorrowful, comforted the dying, and been blessed for millenniums to multitudes in lands undiscovered at the time they were penned. Several masterpieces of the world's literature are found therein. The logic of the first eight chapters of Romans is unsurpassed, the reasoning of the 15th chapter of 1 Corinthians is magnificent, that epic poem on love in 1 Corinthians 13 is admittedly superb.

What but the First Person in the Godhead in purpose, the Second Person in the Godhead before his gaze, and the Third Person in the Godhead

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behind his pen could have produced writings such as these?

Paul's End. Thirty-three years of arduous toil, crossing continents, navigating seas, leaves him a scarred old warrior with

"Lo, at last a Roman dungeon
And a felon's chain."

Yet hear the summary of his life and labour from his dungeon pen. "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth the crown." Then his great heart swells, and he adds, "And not to me only, but to all them that love His appearing" (2 Tim. 4. 6-8).

Testimony of Paul's Travels.

I went with a Central African worker to one of the largest geographical establishments in the kingdom to select some maps for the native schoolroom. After looking at over two hundred maps from all the publishers, I remarked that the journeys of no emperor, no king, no traveller, no philosopher, no inventor, no millionaire had been chartered, only one man had a map all to himself even in the twentieth century—"the Travels of the Apostle Paul."

Whence this fame in his own day, throughout the ages, and in our day. Was this admitted historical character the product of a mere fellow-man or of Christ, "the true God?" In any heart of hearts the answer is the latter. Then Christ was God.

From the individual we turn to that which can be seen and handled.

V. HIS MEMORIALS

One of the saddest things of life is to wander in some ancient graveyard or in the crypt of St. Paul's or other Cathedral, read the inscriptions of the mighty and great of days gone by, behold the miniature Taj-Mahals erected by admirers in various styles and often at enormous cost, now covered with moss or lichen, or left to rust and decay. Once the Caesars of the city, town, or district, feared and obeyed, "now none so poor as to do them reverence."

Others have founded empires, discovered continents, invented implements, planned buildings, produced works of art, displayed such skill in music, with the human voice delivered orations, or framed laws, founded churches, fought and even died for truth, and in many notable ways have left such an impress or fragrance that their names are held in loving and lasting remembrance.

The Christ who "was despised and rejected" left no towering pillar or majestic mausoleum; He builded no city and established no shrine. He took three simple elements out of the many His hands had made—water, bread, wine. He linked with these two ordinances (1 Cor. 11. 2) by which He is held in everlasting remembrance.

Christian Baptism.

After His resurrection He said, "Go ye, teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost"

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(Matt. 28. 19). The ordinance is linked with His death and resurrection. "That like as Christ was raised from the dead;...we shall also be in the likeness of His resurrection" (Rom. 6. 3-5).

Who can enumerate the baptised—black, white, yellow, tawny—in all places and periods, who have thus declared their faith in their identification with Him "who was delivered for our offences and raised again for our justification?" (Rom. 4. 25); and neither their faith nor their baptism were in vain, as has been witnessed by the "walking in newness of life" of a host of "new creatures in Christ Jesus."

The Breaking of Bread,

instituted by the Saviour (Luke 22. 19, 20), delivered to the Apostle by special revelation (1 Cor. 11. 23), practised by the disciples (Acts 20. 7), continued throughout the ages "with all that in every place call upon the Name of Jesus Christ our Lord" (1 Cor. 1. 2). The ordinance is not only a remembrance of His death and a confirmation of His resurrection, but a pledge of His Coming again. "Ye do show the Lord's death till He come" (1 Cor. 11. 26). He must have *died*, he must have *risen*, He must be *coming*. His realised *presence* "in the midst" of thousands of companies over the five continents on the first day of each week, and every day in the week, gives assurance that this is "the true God and eternal life."

From friends we turn to foes, and present very uncommon witnesses over a wide period of time.

VI. HIS ENEMIES.

"When He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the Name of the Lord: peace in Heaven, and glory in the highest." Instead of the Master chiding them for such daring assumption, and commanding them to hold their peace in the presence of one of their fellows, He accepted and confirmed their testimony, by asserting that "if these hold their peace, the *stones* would immediately cry out" (Luke 19. 37-40). So say we to-day, if His animate creatures were to hold their peace, the inanimate creation would assuredly join in one mighty ascription of praise.

For not only have His "friends" ever given both loud and laudatory praise to His Name, not only have the mighty and noble of all ages—kings, presidents, lords, statesmen, poets, philosophers, scientists, doctors, lawyers, painters, magnates, workmen, and legions more—joined in a paean of praise unaccorded to any other being, but His avowed enemies have "cried out" concerning His character, ethics, and influence.

Contemporary Testimony.

Even the Demons left themselves not without witness, for they declared—Jesus we know; the noblest Jew, Paul we know, the seven vagabond sons of Sceva we know not. In proclaiming their knowledge of Jesus of Nazareth, they declared

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Him to be "the Holy One of God" (Acts 19. 13-15; Mark 1. 24).

The **Judge** before whom our Lord stood at His trial did what no other judge has done, declared three times over concerning his prisoner, "I find no fault in Him" (John 18. 38; 19. 4, 6), and refused to change the inscription over His cross to a mere claim "He said," instead of the true statement in which he had proclaimed Him, "*Jesus of Nazareth, the King of the Jews.*"

Judas, for ever branded as "the Traitor" and basest of men, when he realised the tragic result of his greed, "brought again the thirty pieces of silver to the chief priests and elders," and witnessed before them in these remarkable words, which must have reached even their hypocritical hearts, "I have sinned, in that I have betrayed *innocent blood*" (Matt. 27. 4).

The **Roman Centurion** who carried out the foulest deed in earth's long course, after hearing the words, beholding the grace, and realising the superiority of that Prisoner to the hundreds of others whom he had probably seen crucified, summed up the burden of his heart in this weighty testimony of a Roman to a Jew, "Truly this Man was the Son of God" (Mark 15. 39).

Flavius Josephus, historian, born four years after the Crucifixion, not himself a follower of the Nazarene, supplies this information: "Now, there was about this time Jesus, a wise Man, if it be lawful to call Him a Man, for He was a doer of wonderful works, and a Teacher of such men as receive the truth with pleasure. He drew over

to Him both many of the Jews, and many of the Gentiles. *He was (the) Christ.* And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the Cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named for Him are not extinct at this day."*

Caius Cornelius Tacitus, Roman historian, born 55 A.D., wrote: "The name Christian was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea."

To give the testimony of Jews, persecutors, atheists, infidels, and enemies throughout the ages would exhaust our pages, we merely cite a few.

Well-Known Unbelievers.

Denis Diderot, whose writings were burned by order of the Parliament of Paris at a free-thinker's gathering, said: "I defy you all to prepare a tale so simple, and at the same time so sublime and so touching, as the tale of the passion and death of Jesus Christ; which produces the same effect, which makes an impression so strong and so generally felt, and whose influence will be the same after so many centuries."

Joseph Ernest Renan, whose *Vie de Jesus* is recognised as the infidel record, wrote: "All

*Sometimes declared to be a forgery, this remarkable sentence is now accepted by most authorities as genuine.

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history is incomprehensible without Christ. He is the incomparable Man to whom the universal conscience has decreed the title Son of God, and that with justice. To tear Thy Name from this world would rend it to its foundations. Between Thee and God there will no longer be any distinction."

Jean Jacques Rousseau, famous French writer and infidel: "Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? If the death of Socrates be that of a sage, the life and death of Jesus are those of a God."

John Stuart Mill, described by Gladstone as "the saint of rationalism": "Whatever else may be taken away by rational criticism, Christ is still left, an unique figure, not more unlike all His persecutors than all His followers, even those who had the direct benefit of His personal teaching."

Henry St. John Bolingbroke, English Lord and noted infidel: "The system of religion which Christ published, and His evangelists recorded, is a complete system to all the purposes of religion, natural and revealed."

Immanuel H. Fichte, German philosopher and atheist: "Till the end of time all the sensible will bow low before Jesus of Nazareth, and will humbly acknowledge the exceeding glory of this great phenomenon. His followers are nations and generations."

David Frederick Strauss, author of German "Life of Jesus," and other attacks on Christ and Christianity: "Christ stands alone and unap-

proached in the world's history. No perfect piety is possible without His presence in the heart."

James Anthony Frowde, English historian, who imbibed sceptical ideas, and in 1849 published "The Nemesis of Faith," wrote: "The most perfect being who has ever trod the soil of the earth was called the Man of Sorrows."

William Edward Lecky, the Irish enthusiastic historian of rationalism, wrote concerning Christ in "the days of His flesh": "The simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

Robert G. Ingersoll, American infidel orator: "For that Name, Christ, I have infinite respect and love. To that great and serene Man I gladly pay my homage of admiration and my tears."

To these might be added eulogies by VOLTAIRE, PAYNE, NAPOLEON, PARKER, SPINOZA, HEGARD, SUMNER, MARTINEAU, CHUBB, and many others, some of whom we feel reluctant to associate with the name of the "Holy One of God." Yet friend and foe, saint and sceptic, pure and impure, unite in this testimony: "Never man like this Man."

Our last argument is one both personal, practical, and permanent.

VII. THE INDIVIDUAL.

When the famous **JOE BARKER**, at the end of one of his lectures, thought he had abolished the Bible and demolished Christianity, he asked for anything else to explain away. A miner, fresh

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from the bowels of the earth, stepped forward and said: "Explain me. Up to nine months ago I was a swearer, a drunkard, a wretched husband, as my mates well know. Nine months ago I went into a little meeting-place, accepted the Lord Jesus Christ as my Saviour, and my mates here will witness to the revolution in mouth, in life, in home, in the mine during these nine months." Barker had to admit the fact of the change, but declined to explain the cause.

Every living Christian on earth is a visible proof of a living Saviour at God's right hand. For had Christ not been divine, had He not risen, were there not a living Saviour *now* at God's right hand, there could not be a genuine, straight-living Christian man and woman on earth.

Evidence that Christ is God!

Why, it is cumulative and unbounded. Think of the early Christians who suffered such persecution; of the martyrs throughout the ages who loved not their lives unto death; of the more numerous company who lived and loved and died in obscurity here to shine as the stars there; of the true children of God amongst your own relations; of the hundreds and thousands who assemble to worship Him each Lord's Day, and reflect that every hundred believers equal about six and a half tons of "Christian evidence"—the best of its kind—"men and women known and read of all men" (2 Cor. 3. 2).

"**Hypocrites!**" some one whispers. Yes, hypocrites in abundance from the Saviour's day

to ours. Yet these only certify the genuine. You never saw a counterfeit farthing any more than a counterfeit atheist, or agnostic, or drunkard, or blasphemer—all for the same reason. But you have seen counterfeit florins, half-crowns, sovereigns, dollars, and such as are worth imitating. Each *sham* only proving that there is the *real*.

"This is the Sum."

Now, of the things which we have spoken—of the evidence as to the Deity of Christ from the Scriptures of Truth; of the evidence from His product, the Church; His day, the Lord's Day; His teaching, His disciples, His enemies, His regenerating power in individuals—any rational being with a brain to think and a bosom to throb, in his heart of hearts, must conclude that CHRIST WAS, AND IS, AND EVER SHALL BE GOD, to whom be glory eternal. Amen.

Did Jesus Christ Really Rise from the Dead?

And Will All Men be Raised?

“**N**OW IS CHRIST RISEN” (1 Cor. 15. 20).

Words of deepest import to every child of Adam's race! Words on which hang the salvation, the peace, the assurance, and the hope of untold myriads of the human family! Words which convey the statement of the grandest fact or the greatest fraud of the Ages!

Infidels rightly emphasise the vital importance of the Resurrection of Christ. STRAUSS calls it “that crowning miracle,...that touchstone of Christianity itself.” BAUER says, “In the Resurrection of Jesus Christ, Christianity acquired a firm basis for its historical development.” KEIM declares “the whole fabric of Christianity is built upon an *empty* tomb,” meaning that if the greatest miracle has happened, then everything else lies within the bounds of possibility.

The Resurrection is interwoven in the whole Divine fabric. The Old Testament pictures it, “from whence he received him in a figure” (Heb. 11. 19). Christ asserted it, “Destroy this temple, and in three days I will raise it up” (John 2. 19). His biographers attest it, “He is not here, but is risen” (Luke 24. 6). The Epistles emphasise it, “Declared to be the Son of God...by the Resurrec-

tion from the dead" (Rom. 1. 4). Revelation rounds up the Bible with "I am He that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1. 18), and its closing seal is a risen, living Christ, saying, "Surely I come quickly."

In considering this great subject let us first carefully examine the *negative* side and look at it as

THE GREATEST FRAUD

of the Ages. The charges of unbelievers may be summed up under five heads.

I.—The Fraud Theory.

It is said by "certain fellows of the baser sort" that the story of the Resurrection which has gained almost universal credence for 1900 years was a deliberate imposture foisted upon the early followers by the too incredulous disciples of Christ.

That a company of men could be got to go forth among all nations and teach a religion of the purest morality and most consistent uprightness; that they could endure the loss of home, country, kindred, friends, for the propagation of fraud; that they could face the torture of the tar-posts, the crouching lions of the Colosseum, the faggot, the stake, and the flame for a fraud; that the very men who were telling lies should urge others to "lie not one to another" (Col. 3. 9), and sum up the judgment of God with "all liars shall have their part in the Lake which burneth with Fire," is not now accepted by any sensible infidel, much less introduced before any intelligent audience

The fraud lies with the inventor of the theory!

II.—The Swoon Theory,

or, as it is sometimes called, "the naturalistic theory of the Resurrection." First introduced by Paulus, it is claimed that the Lord did not really die upon the Cross, but only fell into a swoon, from which He recovered by the cool air of the tomb and the fragrance of the hundredweight of spices. After being resuscitated He moved about, and in due course died a natural death.

Consider the events preceding the Crucifixion, the agony in the Garden, the ordeal of four trials, the scourging, the Cross-bearing, the hanging on the Tree from the third to the ninth hour; then according to this theory, picture a weak man, after tying up the napkin, crawling from the tomb, moving the "great stone" from its door, getting past sixty guards who slept so long and so sound that they failed to stop their half-dead prisoner. Next imagine Him entering into the city a physical wreck, palming Himself off upon His followers as a risen rather than a resuscitated man. Harken to such a One uttering these words, "All power is given unto Me, in Heaven and in earth" (Matt. 28. 18).

Invented by infidels this theory is rejected by many infidels. Even STRAUSS, the most remorseless of critics of the Resurrection, is credited with giving its death blow to the swoon suggestion.

As one well said of this theory, "I prefer the supernatural to the ridiculous."

III.—The Myth Theory,

invented by STRAUSS, implied that a belief in the Resurrection gradually grew like the myths that gather round the names of William Tell, Robin Hood, and other characters; or it developed like the mythology of the Greeks and Romans.

Now most myths have taken years and ages to develop, but this "fact" was definitely accepted by the disciples three days after it occurred, and within three weeks of the event, by thousands of men and women near the spot where it took place.

Then as to the product or practical benefit of myths to mankind compare others with this "Majestic Myth" which has belted the globe with the Good News, erected the most stately buildings in the world, enchanted the brains of the greatest painters, poets, and authors; sent into the regions beyond tens of thousands of men and women loyal and true; built immense hospitals and orphanages. We might prolong the list pages upon pages, but can only sum it up in the words of a patriarch who, surveying its achievements, exclaimed, "Roll on, *majestic myth*; roll on throughout the Ages!"

IV.—The Vision Theory,

or, as RENAN puts it in his Frenchy style, "Divine power of love! Sacred moments in which the passion of an hallucinated woman gives to the world a resurrected God!"

This theory partakes more of the nature of a

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“fantasy” than of “resurrection.” Remember the disciples did not expect to see the risen Lord, yet it is distinctly asserted that He was “seen” of Peter, of the twelve, of above 500 at once, and by others, on various occasions.

Now is it usual for a woman in one place, a man in another, two on a road, seven on a lake, eleven in a room, twelve disciples at one time, and 500 “brethren” at another time, to have the *same vision*. Moreover, He spake several addresses of considerable length, and amongst those who saw and heard were impetuous Peter, unbelieving Thomas, a Jewish taxgatherer—Matthew, men not likely to be smitten by the “hallucination of a half-frenzied woman.”

Fantasy has its laws, but they do not operate in this strange way. The demand is really to give up one miracle and substitute 534 in its place!

V.—The Spiritualistic Theory

of KEIM asserts that what the Lord’s followers really saw was His spirit. Thus the issues of life and death to millions is based on a mere apparition or ghostly visitor from the other world.

It is almost incredulous that persons who cannot believe in the resurrection of the body, however clearly established by unimpeachable authority, should be prepared to believe in ghosts or spiritual visitants from the unseen world. Yet such are to-day being enmeshed by the thousand in the coils of Spiritism.

This theory is pithily summed up in the remark

of a king to a sceptic: "Queer fellow; you believe in any kind of ghost but the Holy Ghost."

Such are the varying objections to the Resurrection of Christ. Accepted yesterday, rejected to-day, revived to-morrow. No amount of evidence will convince the determined unbeliever, but any one who really desires to know the truth and obey it (John 7. 17) is bound to come to the conclusion that the Resurrection of Christ is an historically proven fact.

The examination of the vagaries of objectors leaves the way clear to the only other hypothesis viz., THAT THE GREATEST FACT OF THE AGES ACTUALLY HAPPENED. Therefore, we proceed to examine with equal care the *positive* side, and look at this vital subject as

THE GRANDEST FACT.

of all Ages. A claim of such magnitude, on which hangs such momentous issues, demands the most convincing proofs. The evidence may be taken along five leading lines.

I.—The Revival of Hopes.

See the disciples at CALVARY. The most forward of all trembles before a simple maid; His acquaintances and friends beheld the Crucifixion from "afar;" all the disciples forsook Him and fled; Joseph rolled a great stone to the door of the sepulchre "*and departed*" (Matt. 27. 60); two downhearted disciples, with all hope gone, are returning home to Emmaus. Everything at His

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death speaks of dejection, gloom, and disappointed hopes.

Behold the same disciples three weeks later at PENTECOST. Notice their boldness. Peter, the denier, becomes Peter the bold confessor. Standing in the midst of the very murderers he says: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom *God hath raised from the dead*; whereof we are witnesses." The eleven "stand" with him in his outspoken proclamation (Acts 2. 14; 3. 14, 15). The "boldness of Peter and John" before the High Priest's court becomes visible, and they dare to question their would-be judges "Whether it be right in the sight of God to hearken unto you more than God, judge ye" (chap. 4. 13, 19).

What had changed these men from being arrant cowards at Calvary to be valiant heroes at Pentecost. CHRIST HAD RISEN, they had seen Him, heard Him, "ate and drank with Him" (Acts 10. 41), and been endued with the power of a risen Christ. That same power has changed cowards innumerable into heroes brave, as century after century has rolled by. Truly the blood of the martyrs has been the seed of the Church.

II.—The Continuity of the Church.

In the days of His flesh Christ had declared, "Upon this Rock I will build My Church; and the gates of Hades *shall not prevail against it*" (Matt.

16. 18). After His Resurrection that structure began to visualise. The 120 in the 1st of Acts becomes 3000 in the 2nd, 5000 in the 3rd, multitudes in the 5th, and "myriads" in the 21st chapter (v. 20, R.V.).

Churches at Corinth, Rome, Ephesus, Philippi, Thessalonica, and hundreds of places far apart sprang up at His command. The attractive power of the risen Man in the glory drew so many to His side that all the power of imperial Rome and all the terrible persecutions of the Neros could not obliterate them; nay, it turned out as of old, "The more they were afflicted the more they *multiplied* and grew" (Exod. 1. 12).

DE ROSSI, one of the greatest authorities on the Catacombs, "calculates from carefully gathered data that the total length of all the galleries known to exist in Rome is 590 miles." It is estimated that these galleries contain seven million graves. As the Romans burned their dead, almost every one of these tombs is a witness to faith in the Christ who died, was buried, and rose again the third day.

Included in the continuity of the Church are the three perpetual memorials, the Lord's Day, the Ordinance of Baptism, and the Breaking of Bread. Blessed trio of triumph of the Lord we love.

We rightly sing:

"Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant must remain."

III.—The Apostle Paul.

The wildest blasphemer or stoutest denier has never raised the question of the historicity of the Apostle Paul. Hence he is a living proof of the Resurrection of Christ.

Space forbids elaboration, but consider his *conversion* on the highway at noon; what he *lost*—fortune, friends, fame, and all; what he *gained*—poverty, hunger, stripes, imprisonment and death; what he *wrote*—fourteen epistles unexcelled in all literature; his *end*—the Roman dungeon and the executioner's axe, then tell me what imagination, nightmare, or spirit visitant could have carried a man through these life and death trials? He must have seen, he *did* see, "I AM JESUS," and his life was revolutionised (Acts 9. 5; 26. 13).

IV.—The Teachings of the Master.

"Go ye into all the world and preach the Gospel to every creature" (Mark 16. 15) was the commission of their Risen Master. "The Gospel" is defined as "Christ *died* for our sins, according to the Scriptures, and that He was *buried*, and that He *rose again* according to the Scriptures" (1 Cor. 15. 1-4). A handful of unlearned and untutored men, inspired by the fact of the death, burial, and resurrection of their Master, went forth with the Glad Tidings. It made a little Heaven below at Jerusalem, it worked miracles among the heathen, it amazed the barbarians of Melita, it cheered the dull Cretan, it brightened the polished

Athenian, it liberated the slave in the dungeon, it captivated the hearts of the nobles of the royal households of Caesar, it triumphed over all the persecutions in early days, it has covered the five continents with its victories, it rides forth to-day "conquering and to conquer" (Rev. 6. 2).

Sceptics of the older and vulgar school, sceptics of the newer and refined "criticism" of to-day, all admire "the ethics of Jesus," and whilst rejecting the Divine Teacher would retain His delightful teachings. But if the doctrines of Christ are not based on a substitutional death and supernatural resurrection they would long ago have been blown to the winds like autumn leaves before a storm.

V.—Individual Testimony.

Every living Christian is an evidence of a living Saviour. Think of the lives of Peter, Paul, Augustine, Luther, Wesley, Spurgeon, Moody, and saintly men whose names are legion. Think of the martyrs, Huguenots, Waldensians, Covenanters, and others who have laid down their lives for the Lord they loved. Think of the missionaries evangelists, teachers, visitors to hospitals, infirmaries, prisons, slums, and dens of sin. Think of the men and women *you* know who are living sober, straight Christian lives "in the power of His Resurrection" (Phil. 3. 10). Then remember that sixty generations of noble men and women in the past have pillowed their *dying* heads on the One who was "crucified in weakness," yet "raised after the power of an endless life" (Heb 7. 16).

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In the light of these weighty considerations tell me if there is any other conclusion than this that there is a Living Man in the Glory, "able to save to the uttermost all who come unto God by Him."

Having surveyed the Resurrection of Christ from the standpoint of foe and friend, it is now a pleasure to recount for our heart-comfort some of the truths connected with the triumph of His Resurrection, rightly named

THE MOST GLORIOUS VICTORY

of the Ages. In his great resurrection chapter, the fifteenth of 1st Corinthians, the Apostle sums up the vital imports of the Risen Christ. His argument is, "If there was no such thing as resurrection, then Christ is not raised. If Christ is not raised then there is no resurrection of the dead." These were his postulations:

1. "If Christ be not raised"

Preaching is Vain

(v. 14). All the preaching of all the ages has only been a matter of beating the air. Certainly the preaching of the Cross was to the Greeks foolishness and to the Jews a stumbling-block, but behind the preaching was an innate power which silenced all philosophies, extinguished fires on heathen altars, dethroned "gods many," who fell before its power as Dagon before the Ark of the Lord.

The proclamation of a dead Christ could never have effected such changes, and made the moral wastes of the world to blossom as the rose, and the

desert of millions of lives to bloom as the garden of the Lord. Hence he rightly assumes that "NOW IS CHRIST RISEN."

2. "If Christ be not raised"

Faith is Vain

(v. 14). Faith in a dead Christ is an empty faith, but faith in a living Christ brings forgiveness of sins, gives peace in life, joy in death, and the assurance in glory of "an inheritance incorruptible, undefiled, and that fadeth not away."

Yet soon thousands who had been dead in trespasses and sins, aliens from the commonwealth of Israel, having no hope and without God in the world, through faith in "Him who was delivered for our offences, and raised again for our justification" (Rom. 4. 25; 5. 1), were made nigh, became fellow-citizens with the saints and of the household of God. Thus was it in early days, thus has it been ever since, as the toiling and heavy laden in many lands have responded to the invitation, "Come unto Me" (Matt. 11. 28), and found rest for their souls. Such can only be accounted for by the fact that "NOW IS CHRIST RISEN."

3. "If Christ be not risen"

Ye are Yet in Your Sins

(v. 17). In chapter 6 of the same epistle he makes clear the characters of many of his hearers before their faith in Christ. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with man-

kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. *And such were some of you.* But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus" (1 Cor. 6. 9-11). What worked such a transformation? Was it not that they had experienced what many of us have realised to-day, that

" A dying, risen Jesus,
Seen by the eye of faith,
At once from sin releases,
And saves the soul from death?"

Christian experience in all ages is a reality which only a Risen Christ can explain and sustain. Power is demonstrable, hence the power "of His Resurrection" (Phil. 3. 10), manifest in the changed lives of all sorts and conditions of men, visibly declares, "NOW IS CHRIST RISEN."

4. "If Christ be not raised"

The Dead have Perished.

Their own Christian friends who had died in faith had only followed the line of the sensualist, the idolater, and the unclean. The holy lives of their Christian brethren, their victory over the world, their crucifixion of the flesh with the lusts thereof, their triumph over "that old serpent the Devil," all, all was of no avail if the dead rise not. The fighting with wild beasts at Ephesus, the horrors of the Colosseum, the ignominy of the Catacombs, the terrors of the last enemy in a thousand forms then and for the last two millenniums have all been in vain.

"If Christ be not raised," mother, you shall never again clasp your loved babe to your breast; father, you shall never greet the boy who lies in a warrior's grave; husband and wife shall not meet again on the Golden Strand. Each of us are reduced to the level of the wretch who, following his mother to the grave, repeated the materialistic creed, "As dieth the dog, so die all mankind."

But, praise God, as every age has its typical translation or resurrection:

ENOCH in the Patriarchial: Gen. 5. 24; Heb. 11. 5;

ELIJAH in the Prophetical: 2 Kings 2. 11; Matt. 17. 3;

MOSES in the Levitical: Deut. 34. 6; Matt. 17. 3;

LAZARUS in the Evangelical: John 11, 42, 43, so of the Central Figure of the age of Grace we exultingly exclaim, "NOW IS CHRIST RISEN,"

5. "If Christ be not raised" then the saved are

"Of All Men Most Miserable,"

instead of being the people who are most joyful.

Instead of being "miserable" the Christian is the only person on earth who has a right to be happy. Unregenerate persons, however wealthy, famous, or favoured, are only happy when they *forget* the great facts of life, death, and eternity. The regenerate on the contrary are most happy when they *remember* that they have "eternal life" (John 5. 24), may never die but be "caught up to be for ever with the Lord" (1 Thess. 4. 17).

The early Christians renounced the present world in the hope of the world to come, they

sacrificed the real present for the unseen future, they forfeited the pleasures and pomps of Rome, Corinth, and other cities for lives of poverty, slavery, bondage, and a death of torture and cruelty. Did they solicit pity? Were they miserable? Are their records full of complaints and sadness? Listen! "Believing, ye *rejoice* with joy unspeakable and full of glory" (1 Peter 1. 8). "*Rejoice* inasmuch as ye are partakers of Christ's sufferings....If ye be reproached for the Name of Christ, *happy* are ye" (1 Peter 4. 13, 14). "In all these things we are more than *conquerors* through Him that loved us" (Rom. 8. 36, 37). Listen again to the dying testimony of the Apostle. Lying in a Roman dungeon, awaiting the axe of the executioner, he whines—nay, he rejoices: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness" (2 Tim. 4. 7, 8, R.V.).

So with the "happy people" all through the ages. So with every truly "born again" person walking in fellowship with God, for whatever may be his trials, sorrows, and difficulties, he can rejoice that

1. He has received the forgiveness of sins (Eph. 1. 7).
2. He has received power to overcome sin (Rom. 6. 18; 1 John 5. 4).
3. He has access to the Father with all the riches of glory at His disposal (Rom. 5. 2; Eph. 2. 8).

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4. He has seen numbers of men made new creatures in Christ Jesus (2 Cor. 5. 17).
5. He knows that such come not from a dead man in Joseph's tomb, but from an exalted Prince at God's right hand (Acts 5. 31).

In his very soul rings clear the message "Now IS CHRIST RISEN."

Now of the things which we have spoken concerning the Resurrection of our Lord

THIS IS THE SUM.

By the changing and contradictory theories of the opponents; by the revolution wrought in the lives and characters of the early disciples; by the perpetuity of His appointed testimony in a living Church, with its visible remembrances of His death and resurrection; by the life, labours, and writings of the "chosen vessel;" by the beauty and power of the teachings of the Master; by the pure lives of the myriad host of the saved; by testimonies from independent witness in various lands, which could be multiplied an hundredfold; by the Word of God, "which liveth and abideth for ever;" by the Holy Spirit, in His manifest attestation to a Risen Christ in the lives of men; by all that is pure, true, holy, and sacred, both in this life and the life to come, we have the verification of the vital truth of the Christian faith—THE RESURRECTION OF OUR LORD JESUS CHRIST FROM AMONG THE DEAD.

Can a True Believer Fall Away and Be Lost for Ever?

SAVED—LOST. Two great New Testament words full of import to every human being, as indicating their condition before God in time and their destiny in eternity. The true purport of the words is indicated by the Saviour in His threefold parable in Luke 15.

LOST as the sheep, by *nature*, for “all we like sheep have gone astray” (Isa. 53. 6); “In Adam all die” (1 Cor. 15. 22).

LOST as the silver during *use*, or in practice. “There is not a just man upon the earth that doeth good, and sinneth not” (Eccles. 7. 20).

LOST as the son, by *intent*. “We have turned every one to his own way” (Isa. 53. 6). “Ye will not come to Me, that ye might have life” (John 5. 40).

SAVED as the sheep when hoisted on the *shoulders* of the Shepherd. “Kept by the power of God through faith unto salvation” (1 Peter 1. 5).

SAVED as the silver when grasped in the *hand* and gladdening the heart of the seeker. “There is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15. 10).

SAVED as the son, when on the *bosom* of the father, and seated at his side—“My son.” “New creatures in Christ Jesus” (2 Cor. 5. 17).

Thus at this moment God beholds every one of us—lost or saved. Thus shall each of us be in a hundred years' time—eternally lost or eternally

saved. Let none defer a definite answer to the personal query—WHICH?

In the revival days, long years ago, I remember hearing of a woman who, on rising from the penitent form, exclaimed, "Glory be to God, that is the twenty-second time I've been converted, and it gets better every time." Such man-made converts who rest on mere acts of volition, make a shallow profession, or otherwise trust to that which is human, may and do "fall away," and, alas, may even be eternally lost.

But the "true believer," the one who has realised his sinnership and put heart faith in the Lord Jesus Christ, who "died for our sins, was buried, and was raised the third day according to the Scripture" (1 Cor. 15. 1-11), can he fall away from grace and be finally and eternally lost?

In seeking to answer this vital question from the New Testament, let us first look at those portions which

APPARENTLY FAVOUR THE FALLING-AWAY DOCTRINE.

We select five as embracing the ideas usually adduced by those who teach that "one may be saved to-day and lost to-morrow."

I.—Enduring to the End.

"He that endureth to the end shall be saved" (Matt. 10. 22), the implication being that "he that does *not* endure shall be lost." Now, what the Scriptures say they mean, and there is no more subtle danger than to transpose a positive

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statement into a negative, or a negative assertion into a positive. Again, it is ever imperative that the context of a passage be noted.

Clearly in Matthew 10 it is "the Kingdom of Heaven" and the mission of the twelve that is in question (v. 7). Those who claim this text as applying to believers in the day of grace must also claim to "heal the sick, cleanse the lepers, raise the dead, cast out demons," and should proceed on their service with "no purse, no scrip, no shoes, no staff, no sermon, and only one coat" (vv. 8, 9, 10). Nor must they speak to a single Gentile (v. 5).

Now, don't introduce change of times, climatic conditions, and such like extenuation. If that is your commission, carry it out. This is an impossibility to-day. As distinctly stated, and as the whole context shows, it refers to the Kingdom period, when Christ shall reign, and loyalty and perseverance shall be the governing test, then this portion will be literally carried out, and in its truest sense "He that endureth to the end shall be saved."

The same line of argument applies to "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2. 10). The reference is to Sardis and times of intense persecution, and the promise for faithfulness is not life, but "a *crown* of life." The faithful one possessed life, or he could not have endured.

II.—Plucked Out of His Hand.

"Neither shall any man pluck them out of My hand" (John 10. 28). Here it is suggested that

whilst man may not pluck the believer out of the hand of Christ, the *devil* may, or the weak one may even pluck *himself* away.

Surely it is a libel on Omnipotence to suggest that the trembling hand of faith of a true believer, gripped by the hand once pierced for him on Calvary, and by "My Father's hand" (v. 29), can be plucked therefrom by self, men, angels, or demons.

David, one of the noblest of Old Testament saints, is often cited as one of the chief of sinners. Yet even David's great fall did not take him out of the hand of Jehovah, for in Psalm 51 he prays, not "Restore unto me Thy salvation," but "the joy of Thy salvation." "Joy," or communion may go; salvation remains.

Someone suggested to an old Scottish saint, that although in His hand, she might "slip through His fingers and be lost." "Nay, nay," she replied, "that cannot be, for I am one of the fingers." She remembered the words "concerning the saints," "We are members of His body, of His flesh, and of His bones" (Eph. 5. 30). If one particle of that "body" were missing on that Day, it would be imperfect for ever! An impossibility!

Well saith the Revised Version, "*No one* shall snatch them out of My hand."

III.—Becoming a Castaway.

"Lest that by any means, when I have preached to others, I myself be a castaway" (1 Cor. 9. 27). Look, says the falling away theorist, even the great apostle was not sure but that at last *he*

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might be cast away or lost! Again we say, look at the Scriptures, examine the *context*, face the portion fairly. Is the apostle writing concerning sonship, or service, life or reward, goal in a race, or an inheritance by grace?

When he writes of life or sonship he says, "I *know* whom I have believed, and am persuaded that *He is able to keep* that which I have committed unto Him against that Day" (2 Tim. 1. 9); and "We *know* that we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

In this passage he is clearly writing of "preaching," service, and reward, for he speaks of "running a race," and reminds them that rewards are limited, for "one obtaineth the prize," and exhorts them to "so run that ye may obtain." Failing so to run, the competitor is "disqualified" (*Moffatt's Translation*), "disapproved" (*Young's Literal Translation*).

Linked with the *individual* being "disapproved" is the *collective* censure of 1 Corinthians 10: "All our fathers passed through the Red Sea, . . . but with many of them God was not *well pleased*" (v. 5). "Their carcasses (or bodies) fell in the wilderness" (Heb. 2. 17), but it does not imply that their souls were eternally lost. Even the body of Moses was laid to rest outside Canaan, but in spirit he appeared with the Lord on the Glory mount, in the land of promise.

Following chapters 9 and 10, in the ordinance chapter, we have an illustration of being "disallowed" and of judgment on the "body." Of

the saints in Christ Jesus at Corinth, it is said concerning some who discerned not the Lord's body, "for this cause many are weak and sickly among you, and many sleep," or die (1 Cor. 11. 30). Sickness and death of body inflicted for unfaithfulness, yet to these same saints, and of these same bodies, he had written, "For *we know* that if this earthly house (or body) were dissolved, *we have* a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

A similar verse is, "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire" (1 Cor. 3. 15). Clearly it is the *work* and not the *worker* that is in question. The work goes, the worker suffers loss in having little or no reward for his labours, but "he *himself* shall be saved." The hope of reward for service goes, the Heaven attained by grace remains.

Clearly the "castaway," "displeasing," "suffering loss," and "sleep" have reference to the Christian race or service here and reward hereafter, but in no sense have they to do with the eternal salvation of the soul, which is all of grace from first to last. Even the Roman citizen who missed the prize in the race retained his "citizenship;" so with those whose "citizenship is in Heaven" (Phil. 3. 20), once registered there it remains on the roll for ever.

IV.—Working Out Salvation.

Does the Bible not say, "Work out your own salvation with fear and trembling"? (Phil. 2. 12). Therefore we have to do our part or we may fail

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at last. This is a common argument used by those who do not have assurance of salvation. Yet when looked at it is the very opposite.

1. WHO ARE TO WORK OUT THEIR OWN SALVATION? Is it not "the saints *in Christ Jesus*" (chap. 1. 1), of whom the apostle says, "I thank my God upon every mention of you" (v. 3), and of whom he has this confidence, "that He which hath begun a good work in you, will finish it until the day of Jesus Christ" (v. 6, *m.*). With God beginner and finisher, wherein could they fail?

2. HOW ARE THEY TO WORK OUT SALVATION? The next verse makes plain, "For it is *God who worketh* in you." Any failure, therefore, must be the failure of the Almighty.

3. CAN A THING BE WROUGHT OUT WHICH IS NOT FIRST IN? "The free gift of God is eternal life" (Rom. 5. 23, R.v.). Of a certain class it is said, "No murderer hath eternal life abiding *in him*" (1 John 3. 15). All true believers are in present and actual possession of eternal life (John 5. 24; 1 John 5. 13), therefore that which is *in* can be wrought *out* with fear and trembling, in the life and testimony of a child of God on earth; the full fruition to be manifest in the future, "and the end everlasting life" (Rom. 6. 22).

On similar lines is "Every branch in Me that beareth not fruit He taketh away" (John 15. 2). The question is not one of *life*, but of *fruit*. If a believer does not render the natural response to being in the true Vine, he may be set aside, deposed from the position of trust in which the

Impossible to Renew to Repentance. 87

Great Husbandman has placed him, and become "withered," but there is no thought of God casting that branch into the unquenchable fire. Never confound "life" and "fruit."

Clearly, then, instead of a ray of doubt being found in these portions, they are radiant with the certainty of:

"Once in Christ, in Christ for ever,
Thus the Eternal Covenant stands."

V.—Impossible to Renew to Repentance.

"For it is *impossible* for those who are once enlightened...if they shall fall away, to renew them again to repentance" (Heb. 6. 4-6). Hebrews 6 is admittedly one of the most difficult portions of Scripture, and one on which few have dared to dogmatise.

Even to the upholder of the falling away doctrine it presents a difficulty which he cannot get over. He believes, as we believe, and as the Scripture teaches, that a Christian may backslide and be restored, once, twice, and even many times during a lengthened pilgrim journey (Psa. 51. 12; Jer. 3. 14; Hosea 14. 4; Luke 22. 32; Gal. 6. 1). But if this verse teaches anything in that line, it is that "if he shall fall away it is *impossible* (the word is very strong) to renew him to repentance."

This position is so untenable that we are safe in affirming that whatever it means, it does not prove that a child of God can be lost for ever.

Many able Bible scholars claim that it teaches most emphatically the absolute security of the

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believer. "Once saved, saved for ever," and certainly this is a more rational deduction than "once fall, lost for ever."

This deduction is confirmed by verse 9, where the writer adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation," and by verse 11, where he says, "We *have* an anchor of the soul both *sure* and *steadfast*." No uncertainty there, no falling away and being in outer darkness, but an assured entrance into the Everlasting Harbour. As sure as the great Forerunner has entered, so surely shall all His true followers, and that with shoutings of grace, grace from first to last.

A famous preacher of days long gone by was once passing down a street in a Yorkshire town, when he beheld something which attracted his attention—a half-wit trying to rub the engraved name off a brass door plate. Of course the harder he rubbed the blacker the name and the brighter the brass. At once the enthusiast saw the lesson, and marched on, singing aloud:

“My name from the palms of His hand,
Eternity cannot erase;
Impressed on His heart it remains,
In marks of indelible grace.

Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The souls of the blessed in Heaven.”

PART II.

HAVING examined the portions which are claimed as favouring the "falling away" doctrine, let us look at portions which

DEFINITELY ASSERT THE ETERNAL SECURITY OF THE SAINTS.

By saints we mean not mere professors of religion, but those who have truly been "born again" (John 3. 3, 7), and have joined with the Chief of Sinners in saying from the heart "the Son of God who loved *me*, and gave Himself for *me*" (Gal. 2. 20).

A fivefold view will cover the many portions which give the believer in Christ grounds for assurance as to the present possession of eternal life, and an entrance into the Heavenly Kingdom.

I.—The Nature of God.

"But as many as received Him, to them gave He power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1. 12, 13).

The spring of the new life to which the believer has the power, right, or privilege lies solely in God. Here in this first mention of the "new birth" it is made plain that it is brought about (1) "not of blood," that is, not by descent; (2) "nor of the will of the flesh," that is, not by desire; (3) "nor of the will of man," not by human power; (4) "but of God," for God's "born ones" enter by the new birth into the family of God, new birth being the communication of the divine

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nature by believing on His Name. "Believing on His Name" is in contrast to His own people Israel who "received Him not" (v. 11), and is the distinguishing mark from a mere conviction of the mind.

A mortal man can only convey that which is mortal; that which is born of God—the Eternal God—can only pertain to that which is eternal. Hence, the very nature of God assures the believer that "whatsoever is born of God overcometh the world" (1 John 5. 4), and all so born shall be "more than conquerors through Him that loved us" (Rom. 8. 37). That of which they are born is "incorruptible," so like it they shall "live and abide for ever" (1 Peter 1. 23).

Besides, the believer is "born of the Spirit" (John 3. 6), and the Spirit takes up His abode in every regenerated soul, not on conditions, or for a season, but as the Master promised to His disciples, "He will abide with you *for ever*" (John 14. 16). A Spirit-filled believer in the Lake of Fire is an unthinkable proposition!

II.—The Character of God.

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5. 24).

The honour of the Father and the Son is interwoven into these wondrous words of life (vv. 20-23). To the believer a threefold assurance

based on the character of God is given in this statement of the Son.

As to the PAST—he “is passed from death unto life.” He stands on resurrection ground, entirely beyond death’s sway. As truly as Lazarus was dead, and at the voice of Christ was made alive, so truly every child of God “is passed” out of the death condition into the life condition. As Lazarus knew he was alive, so every believer should know that he has everlasting life.

As to the PRESENT—“Hath everlasting life.” Not hopes to have, may have if he holds on, will have if he endures to the end, but the moment he accepts Christ he becomes the actual and present possessor of “everlasting life,” that which lasts, not for years, but for ever and ever.

As to the FUTURE—“He shall not come into condemnation” or judgment. Jesus says, “My sheep hear My voice, . . . and I give unto them eternal life, and they *shall never perish*” (John 10. 27. 28). “Those that Thou has given Me, I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled” (John 17. 12). The keeping of the believer for eternal glory depends not on himself, but on the great Giver. Judas, the son of Perdition, is cited, as he was never born again; he was a “thief” (John 12. 6), and a “demon” (John 6. 70), and “went to his own place.” But the keeping of every one truly born again is assured by the Giver and Receiver—“all Mine are Thine, and Thine are Mine, and I am glorified in them” (v. 10).

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Well said the aged saint, when it was suggested that after all he might lose his soul, "Well, I would be a great loser, but God would be a greater. I would lose my soul, but God would lose His character."

Thus, if one child of God were lost, God would lose His character, Christ would lose His glory, and the Scriptures would be unfulfilled.

III.—The Justice of God.

"There is, therefore, now no condemnation to them which are in Christ Jesus" (full verse of Rom. 8. 1, R.V.). In this climax chapter of Romans there is a threefold cord of assurance for the saint based on the Justice of God.

1. "NO CONDEMNATION" (v. 1). An absolute statement without limitation or restriction. If Christ was condemned on the Cross instead of me, and I have accepted Him as my Saviour and Substitute, then there can be no condemnation for me.

"Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

2. NO ACCUSATION. "Who shall lay anything to the charge of God's elect?" (v. 33). Omitting the italics "*It is,*" the query is raised, "God that justifieth?" (v. 33). Will a God who has justified a sinner through faith in the Blood of His Son lay any charge against that justified one? Justice cries, "Nay."

Then for the second time—"Who is He that condemneth?" (v. 34), comes the query—

No Accusation—No Separation. 93

"Christ that died?" Will a Saviour who loved me enough to die for me, at last condemn me? The very Judge Himself has borne the judgment that was due to me. Is it likely that the Judge who bore my sins will enact the penalty from me when He sits on the Judgment Seat? Justice cries doubly, "Nay."

3. "NO SEPARATION." Who shall separate us from the love of God, in Christ Jesus" (v. 39).

Thus, if there is no condemnation in the present, no judicial accusation in the future, and no separation in time or eternity, what greater confirmation of verse 30—"whom He justified, them He also glorified." Not half, or three-quarters, or the faithful, or only the enduring ones, but every sinner "justified by faith" (Rom. 5. 1) shall assuredly be glorified together with Him.

Resting on the *justice* of God I have the living receipt in the Person of the Lord Jesus seated at "the right hand of the Majesty in the heavens" (Heb. 1. 3). "Delivered for our offences, and raised again for our justification" (Rom. 4. 25). If God were not satisfied with what Christ did on the Cross, He would still be in the grave. He is risen, therefore, God is satisfied, and the throne is filled

A Dundee woman appeared at the police office one morning and paid the fine her husband had incurred in connection with some simple offence. After paying the thirty shillings, or whatever the sum was, and leaving the office, she remem-

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bered she had no receipt, and wondered if she might not have to pay again. Returning to the officer at the bar, she asked for a receipt. He simply smiled, and replied "Your husband at liberty is receipt enough that the fine has been paid."

It is a just and righteous act of God to set one who has believed on His Son in the Glory, for God's character and my salvation stand or fall together. So we rightly sing:

"Who shall condemn us now?
Since Christ has died, and risen, and gone above,
For us to plead at the right hand of Love,
Who shall condemn us now?"

IV.—The Sovereignty of God.

"For whom He did foreknow, He also did predestinate. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8. 29, 30).

Whatever differences of judgment there may be amongst Bible students as to the doctrine of election or predestination, all agree that God is Sovereign, that God has a plan in dealing with the sons of men and the affairs of the earth, that that plan is not thwarted by the upheavals of nations, or the vacillations of individuals, and that though we find it difficult to understand, and more difficult to explain, it ever abides true, "ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, to them who are the called *according to His purpose*" (v. 28). Ephesians

1. 9 lets us into the secret of the source of "His purpose" when it says "Which He purposed in Himself." The fivefold link of "His purpose" holds together: (1) Foreknew, (2) Predestinated, (3) Called, (4) Justified, (5) Glorified. Every one included in 1, 2, 3, or 4 must certainly be included in 5. If one "foreknown" and "called" of God were to fall away and be lost for ever, it would be a violation of "His purpose," and a break in the chain of the Sovereign electing love of God.

Was it any wonder that the aged prisoner of the Lord, nearing the journey's end, rejoicing in "God who hath saved us . . . according to *His own purpose* and grace," wrote these words of certainty, "for I know Him who I have believed, and am persuaded that He is able to guard that which I have committed to Him against that Day" (2 Tim. 1. 9, 12, R.V.) So could say his dearly beloved son, Timothy, so can say every true child of God. "Being *confident* of this very thing, that He, which hath *begun* a good work in you, will *finish* it until the Day of Jesus Christ" (Phil. 1. 6, *m.*). God begins—God finishes. Wherein can failure come?

V.—The Love of God.

"For I am persuaded that neither (1) death, (2) nor life, (3) nor angels, (4) nor principalities, (5) nor powers, (6) nor things present, (7) nor things to come, (8) nor height, (9) nor depth, (10) nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8. 38, 39).

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It used to be a common query to young converts, "To what persuasion do you belong?" Meaning, which of the denominations had you joined. A good answer used to be given, "To Paul's persuasion." Could any believer have a better fixity of mind than that given in the verses quoted.

Think of the items named for a moment, and recall what "dividers" they are—

1. "DEATH." First on the list, widest in area, longest in practice, and greatest of all causes of separation. How sudden and unexpected it made its appearance in the early persecuting days of Paul's persuasion. Why! Paul himself was "in death's oft" (2 Cor. 11. 23)—stoned at Lystra (Acts 14. 19); wellnigh drowned in the sea (Acts 27. 20); poisoned in Malta (Acts 28. 6); with wild beasts at Ephesus (1 Cor. 15. 32); with infuriated Jews at Damascus (Acts 9. 24), and in many other ways. Nay, at last death severed the aged Apostle from his loved brethren on earth (2 Tim. 4. 8), but all the "death's oft" in life, and the Roman executioners axe at last could not "separate him from the love of God in Christ Jesus."

2. "LIFE" with all its rub and scrub, its changes and decays, is a great divider. Where are the companions of our childhood, the fellows of our youth, and to us who are joining the ranks of "Paul the aged," where are the many brethren and sisters who have worshipped with us for years? Scattered over the five continents of earth, or called to higher service in Heaven. As the end of the

journey is reached we have more friends on "the other side" than here, yet we continue to sing,

"Earthly friends do fade and leave us,
One day soothe, the next day grieve us;
But this FRIEND will never leave us;
Oh, how He loves."

and no dividing on earth "will be able to part us from God's love in Christ Jesus" (v. 39).

3. "ANGELS" or "Messengers." Little information have we of angelic beings. There are good angels and bad angels, ascending and descending angels, preserving and destroying, humble and princely angels, elect and fallen angels, angels of Churches, angels of children, and hosts more, but one thing is certain, no angelic power, not even "the myriads of the festal assembly of angels" (Heb. 12. 22), can separate one trusting soul from the Saviour whom he trusts.

On the contrary, when the Devil, who could not get Moses alive, sought his dead body, Michael the archangel said what amounted to "No, Devil, you could not get him in life, and you shall not have him in death." So with us "whether we live or die, we are the Lord's" precious possession.

4, 5. "Nor PRINCIPALITIES," "Nor POWERS," whatever these forces may be on earth, in Heaven above, or in Hell beneath, "Whatever ORDERS of beings unfriendly to Christ, the vast UNSEEN contains, one thing is assured, no combination of powers can sever the saint from the eternal embrace wherein the Father embosoms the Son, and in the Son, all who are one with Him" (*Moule*).

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6. "Nor THINGS PRESENT." The circumstances of daily life, Church life, and business life, the emulations, the envyings, and such like, how they sunder hearts, break human bonds, and sever friendships, yet the Eternal Lover abides the same.

7. "Nor THINGS TO COME"—the contingencies of the future, the "rainy day" always coming, yet seldom arriving, how they act as a terror to the heart, and often cast a gloom o'er the Christian's life, yet "not knowing the things which shall befall us" in the future, we step forward with confidence that all who believe will have in full fruition "in the world to come life everlasting" (Matt. 10. 30).

8, 9. "Nor HEIGHT, "Nor DEPTH." Like the Apostle we may be "abased," or like him we may be "exalted;" we may be "full," or we may be "hungry;" nay, we may ascend to heights in the illimitable sphere of space, or descend to unknown depths in the bottoms of the mountains, but neither one nor the other "will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord" (*Weymouth*).

10. "Nor ANY OTHER CREATURE." And as many 0's as there are marks in Germany may be added to the 10 to make it thousands, or millions, or billions, or trillions, it still holds good, "Nor *anything else in all creation* will be able to part us from God's love in Christ Jesus."

Thus, after examining the portions which are claimed by those who teach that a true believer may fall away and be lost for ever, and finding

that not one passage, placed in its right setting, and viewed in the light of other Scriptures, substantiates any such thought, we reject the "falling away doctrine" as unscriptural, unworkable, and God-dishonouring.

Having examined carefully the positive assertions of Christ and His apostles, we find the New Testament teaches the absolute and eternal security of every true believer on the Lord Jesus Christ. The nature of God certifies it, the character of God warrants it, the justice of God demands it, the sovereignty of God ordains it, the love of God seals it for ever and ever.

Hence, as sinners saved by grace let us rejoice that our "names are written in Heaven" (Luke 10. 20), and that where our names are there we shall assuredly be. "Not unto us, O Lord, not unto us," but "unto Him who is able to keep us from stumbling (*Newberry*), and to present us faultless before the presence of His glory with exceeding joy; to the only wise GOD OUR SAVIOUR be glory and majesty, dominion and power, both now and ever. Amen."

Which is the True Church ?

AS the body needs a home, so does the soul. The home of the body is the house of the family, the home of the soul is "the house of God, which is the Church of the living God" (1 Tim. 3. 15) In each, individuals related by blood find a habitation.

There was originally a unit in the earthly group, so when "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15), and had saved one sinner, there was one united to Him. But "He came to save *sinners*," and in natural sequence one after another has been added and united to Him. Thus there is formed a community of believers united to Him, and thus united to each other, called in the Book of God,

"The Church."

In England, the term "the Church," in Scotland, "the Kirk," is used to mean the building used by the Church of England or Church of Scotland, as distinct from the chapel or other building used by Baptists, Methodists, Congregationalists, and other parties. In most lands the word "Church" is used to indicate that which is composed of stone, lime, bricks, timber, etc.; but as no such use is found in the Word of God, we must at once set these thoughts aside as human and earthly. To the New Testament alone we turn for enlightenment as to the commencement,

"The Congregation" and "The Church." 101

continuation, composition, and consummation of the Church of God.

The English word "Church" is a corruption of a Greek word, which means that which belongs to the Lord. The Greek word (*Ecclesia*) translated "Church" means simply an assembly, or people called together. The same word is used to describe the "confused assembly" (*ecclesia*) of Diana worshippers (Acts 19. 28, 32, 39), as concerning the "called together Church" (*ecclesia*) at Ephesus (Acts 20. 17), "the Church of God, which He hath purchased with the blood of His Own" (v. 28, R.V.).

The Holy Spirit took the word *ecclesia* which had been used to designate an assembly of Roman citizens and sanctified its use to an assembly of the Citizens of Heaven (Phil. 3. 20, R.V.), for such in simplicity is the root thought of the word *ecclesia*, Assembly, or Church in the New Testament.

With this clearly in view, let us first inquire as to

I.—Conception of the Church.

The word "congregation" (Num. 10. 7; 19. 9, 20; 1 Chron. 29. 20; Prov. 26. 26), used so many times in the Old Testament concerning the assembling of the children of Israel, conveys much the same thought as "Church." In fact, when quoted in the New Testament it is once so translated—"the Church in the wilderness" (Acts 7. 38). In type the Assembly of Israel called out of Egypt and gathered unto Moses, foreshadowed the greater Prophet to come and the

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greater Company to be gathered unto Him.

The words of the Lord, which are ever right words, are, "Upon this rock I will build My Church" (Matt. 16. 18). These words make clear three things. The Church was—

1. **Prospective.** "*I will build.*" Not I *have* been building from the days of Creation, or from the Passover, or even from the Incarnation, but, "*I will build.*" Whatever was in type in the congregation of old; whatever the position of the two first disciples (John 1. 37); whatever was involved in the calling out of individuals when Christ was on earth; whatever was the portion of the saved dying thief, clasped in the arms of faith at the eleventh hour, the Church as a corporate community was prospective "in the days of His flesh," and only began to take form at Pentecost.

2. **Personal.** "I will build MY Church." Not now a nation, or a people, but a Person gathering around Himself persons to form His own Church. To realise that it is *persons* who gather around a *Person* which form "My Church" is to get the true foundation idea of the New Testament *Ecclesia*. A Person plans, a Person purchases, a Person calls, a Person is the centre, a Person is worshipped, of a Person they sing, and to a Person glory, honour, and power is ascribed.

3. **Permanent.** "And the gates of Hades shall not prevail against it." The gates of a Jewish city were the seat of justice and place of authority (Josh. 5. 11; Jer. 15. 7; Dan. 2. 49). The "gates of Hades" represent the strongest force which can assault the Church about to be built, and the

Threefold Aspect of the Church. 103

assurance is comforting that whatever assail, be they forces weak or strong, none shall overcome. Hence we sing with the assurance of the Master:

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant must remain."

"My Church"

in conception doubtless embraced the threefold aspect afterwards manifest in its growth.

1. The *local* Church. "The Church in the house" (Rom. 16. 5; 1 Cor. 16. 19; Col. 4. 15).

2. The Church in a *city*, or given area. "The Church of God at Corinth" (1 Cor. 1. 2). "The Churches of Galatia" (Gal. 1. 2). "The Church of the Thessalonians" (1 Thess. 1. 1).

3. The Church *general*, or catholic.* The aggregate or total of all the saved at one time or place. "Give none offence, neither to the Jew, nor to the Greeks, nor to the Church of God" (1 Cor. 10. 32), as distinct from Jew and Greek. "All that in every place" (1 Cor. 1. 2). "God hath set in the Church" (1 Cor. 12. 28). Yet in each case composed only of those "in Christ Jesus."

HOOKE, the great ecclesiastical authority, queries: "Is it possible that the same men should

*The term "CATHOLIC," meaning "universal" or "general," first used by Ignatius, early in the second century, in the sentence: "Wherever Jesus Christ is, there is the Catholic Church," must not be given over to what claims to be "the Holy Catholic and Apostolic Roman Church, Mother and Mistress of all Churches, outside which no man can be saved" (so claimed in the *Creed of Pius IV.*, 1568).

belong both to the Synagogue of Satan and to the Church of Jesus Christ? Unto that Church which is His body, not possible; because that body consisteth of none but only true servants and saints of God."

II.—COMMENCEMENT OF THE CHURCH.

"Then they that gladly received His Word were baptised, and the same day there were added about three thousand souls...And the Lord added daily to the Church such as were being saved" (Acts 2. 44-47).

The Rent Veil, the new and living way, opened into the Holiest (Heb. 10. 20), the waiting of the Promise of the Father, the Coming of the Holy Spirit upon them, the preaching of a Crucified, Risen, and Coming Jesus, whom God hath made "both Lord and Christ" (Acts 1. 4, 8; 2. 23, 24, 30, 36) were events inauguratory to the commencement of the Church, "when the Day of Pentecost was fully come," and Jehovah Jesus began to verify His promise,

"I Will Build My Church."

The Divine order was Christ preached, Christ accepted, then Christ added to the Church. Not the Church putting persons into Christ, but Christ adding persons to the Church.

The preparation and laying of the stones of the Heavenly Temple was steady and sure. Two men in John 1; 12 chosen and called in Matthew 6; 70 sent forth in Luke 10; 120 waiting in an upper room in Acts 1; 3000 added in one day in

Acts 2; 5000 men, besides women and children, approximating 20,000 in Acts 4; myriads of Jews in Acts 21. 20, R.V.; myriads more since the salvation of God was sent to the Gentles in Acts 28. 28; and so on till seven million bodies, mostly of those who had laid down their lives for the Master, lay in the Catacombs of Ancient Rome; and so it has continued till the present, when there are more living Christians on earth than at any previous period.

That which commenced at Pentecost, continues to this day, and will continue till the Church is complete. The lamp of truth shall never go out. Let no one be faint-hearted or fear, for to the last it shall be said, "He left not Himself without witnesses" (Acts 14. 17).

III.—COMPOSITION OF THE CHURCH.

"To whom coming as unto a living Stone... ye also as *living stones*, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2. 4, 5). Not one *dead* stone has been, or ever will be, in that spiritual house. Unconverted sinners may be members of almost every Church on earth, but not one solitary unsaved person will ever be a member of the Church of Christ.

The Church in the Epistles.

The titles to the Epistles indicate clearly the nature of the material used in God's building.

1 Corinthians 1. 2, 30. "Unto the Church of God which is at Corinth, to them that are *sanctified*

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in Christ Jesus, called to be *saints*, with all that in every place call upon the Name of Jesus Christ our Lord." "Of Him are ye in Christ Jesus."

2 Corinthians 1. 1. "Unto the Church of God which is at Corinth, with all the *saints*."

Ephesians 1. 1. "To the *saints* which are in Ephesus, and to the *faithful* in Christ Jesus... and you hath He *quickened* who were dead in trespasses and in sins...By grace ye are *saved*" (chap. 2. 1, 5).

1 Thessalonians 1. 1, 9, 10. "Unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ," composed of those who had "*turned* to God from idols, to *serve* the living and true God, and to *wait* for His Son from Heaven."

Thus it is evident that the Church of God is composed of all those who are "born of God," John 1. 13; 3. 3, 7; 1 John 5. 1, 4; of all "Believers," John 3. 16; 5. 24; Acts 2. 44; 5. 14; 16. 31; Rom. 1. 16; of all "Christians," Acts 11. 26; 1 Peter 4. 16; of all the "Saved," Acts 2. 47; 2 Cor. 2. 15; Eph. 2. 5; Titus 3. 5; of all "Brethren," Acts 20. 32; 1 Cor. 1. 26; 1 Peter 1. 22; of all "Saints," not in the sense of being extremely holy or canonised by Rome, but as so frequently used in the New Testament sense, being "*set apart* to God," Acts 9. 41; Rom. 1. 7; 1 Cor. 1. 2; Eph. 2. 19; Jude 3.

Three Aspects of the Church.

The three aspects under which the Church is depicted confirm this.

1. As a **Building**. Not one who has not been dug out of nature's quarry and by grace made a living stone is in that building (1 Cor. 3. 11). How could unconverted sinners be built upon "the Rock," the foundation Christ Jesus (Eph. 2. 20), or be classed as "fellow-citizens with the saints, and of the household of God" (Eph. 2. 19, 20).

2. As a **Body**. "The Church which is His body" (Eph. 1. 22, 23). Surely nothing that is dead or putrified can be incorporated therein. The Body can be "*edified*" (Eph. 4. 12), the dead cannot be. The Body can *feel*, "If one member suffer," or "is honoured," then all are affected. The Body is *vitalised*, "every joint" supplying its share, "every part" adding to the increase of activity (Eph. 4. 16). A "member" may be simple, lowly, little noticed, but each member of the Body is a vital part of the organic whole.

By sovereign grace each believer becomes a member of the Church, which is His Body, the moment they put faith in Christ. That Body embraces the whole company of believers from the day of Pentecost to the last saint gathered in before the Coming of the Lord.

3. As a **Bride**. God gave Adam a bride, "bone of his bone and flesh of his flesh" (Gen. 2. 23; Eph. 5. 30). God gave Isaac a bride from a far off land, and "he loved her" (Gen. 24. 67). God, in the power of the Holy Spirit, is calling out a Bride for His Son, and she shall yet be manifested in glory as "a Bride adorned for her Husband" (Rev. 21. 2). "Christ loved her, gave

Himself for her, purifies her, and will yet present her a glorious Church, not having spot or wrinkle, or any such thing" (Eph. 5. 25-27). Not an alien therein now, not an imperfect particle in the Bride then.

Who dare assert that any unregenerate person can be "built together for an habitation of God, through the Spirit" (Eph. 2. 22). The thought is preposterous! Yet many true Christians remain satisfied in affiliation with those who make no claim to faith in Christ or the possession of eternal life. Nay, some even "deny the Lord that bought them" (2 Peter 2. 1), and reject the fundamental truths of the Word of God.

"My beloved brother," said the saintly GEORGE MULLER, of Bristol, to Dr. A. T. PIERSON, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more; if not, the light will be withdrawn."

"Take heed, that the light which is in *thee* be not darkness" (Luke 11. 35).

IV—CHARACTERISTICS OF THE CHURCH

How shall we discern which is the true Church to-day? By three outstanding marks self-evident in the Word.

1. The Church is **Separate** from the world, as indicated in the very title "*Ecclesia*," called out. Dr. ANDREW BONAR, himself a Presbyterian minister, said: "I look for the Church, and I find it in the world; I look for the world, and I find it in the Church." It was not thus in early

What Are the Marks of the Church? 109

days. Then they were "called saints," or separated ones (1 Cor. 1. 2). Then the injunction was explicit: "Be not unequally yoked together with unbelievers," and the command was to avoid the intermingling of—

"Righteousness *with* Unrighteousness."

"Light *with* Darkness."

"Christ *with* Belial."

"Believers *with* Unbelievers."

"Temple of God *with* Idols."

"Wherefore *come out from among them*, and be ye separate, saith the Lord" (2 Cor. 6. 14-18).

2. The Church is a **United** company. "With *all* that in *every* place call upon the Name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1. 2).

How many Churches are there? There are some three hundred leading denominations and numerous petty parties of varying sizes. How many Churches ought there to be? "And hath given Him to be the Head of *the* Body, *the* Church" (Col. 1. 18). "There is ONE BODY" (Eph. 4. 4). Not there ought to be, or there will be, but in God's purpose and sight "There *is* one Body." Therefore, there is, and ought only to be, one Church, composed only of believers, and including all believers.

A Christian lady said to me, "What Church do you belong to?" I replied, "The same as St. Paul." "But what did he belong to?" was the next inquiry. "The same as I belong to," was the answer, "the only Church that anyone has any Scripture warrant for belonging to, the Church of God."

As Dr. CRONIN expressed it about the year 1829, "With the strong impression on my soul, though with little intelligence about it, that the Church of God is one, and that all that believed were members of that one body,

I Firmly Refused Special Membership."

For membership in any sect, denomination, or party, is a denial of the Divine truth of the "one body." One Head, yet many bodies, as gloried in by even true Christians is a monstrosity! One Head—Christ. One Body, including all the members of Christ, corresponds to the prayer of our Lord, "I will that they all be ONE" (John 17. 21).

But says one, "Did the Saviour not say, 'Let the wheat and the tares grow together till the harvest'" (Matt. 13. 30). Certainly, but they grow in "the field," which is "*the world*" (v. 38), not the Church. The wheat, or real Christians, and the tares, or mere professors, will ever be in the world, but should never be together in the Church. They will be divided at the harvest, or Judgment Day, they should be separate from each other in spiritual matters to-day.

Such was the Church at the beginning, such should it be to-day if fashioned "according to the pattern" given by God.

Once it is realised that the Church is a congregation, not an aggregation. A community of those who have the Lord Jesus Christ as the centre and source of their life and unity, and not a collection of units widely diverse from each other,

and many problems which have puzzled will be made clear.

Dr. HANDLEY MOULE thus expresses the secret of unity. "The true unity of the true Church is in its inmost essence *spiritual*. Each true member is in vital contact with the glorious Head, through faith, by the Spirit."

3. The Church is a **Living Organism**. "One Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all...But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men...And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting of the saints* unto the work of the ministry, for the edifying of the Body of Christ" (Eph. 4. 4-12).

Note clearly that the Dispenser of the gifts is not in Rome, not at Westminster, or anywhere on earth. "He has ascended up on high." Our Head is in Heaven. Note also that gifts are not *made* in colleges, or universities, or manufactured by men, but are "*given*" by the risen Head. He alone can "give." Note again that He not only gives, but He controls. "Ye serve the Lord Christ" (Col. 3. 24). "One is your Master, even Christ, and all ye are brethren" (Matt. 23. 8). Let those who will be the servants of men to be moved from station to station, at periods as a set of men decide, or when and where men decide, remember

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"Ye are bought with a price; be not ye the servants of men" (1 Cor. 7. 23).

The Root Test for All.

If Paul, or Peter, or Apollos were "crucified for you" (1 Cor. 1. 13), then follow them, gather to them, and obey them. In modern speech we might say, if Martin Luther, or John Bunyan, or George Fox, or John Wesley, or Edward Irving, or Pastor Russell, or Mrs. Eddy, or any other person *died* for you, follow them. As not one of these even dreamed of such a thing, and as it is gloriously true that "CHRIST DIED FOR US" (Rom. 5), follow Him, gather in His Name alone, obey the Lord Christ, and "glory not in man," but glory in this, that "ye are Christ's, and Christ is God's" (1 Cor. 3. 21-23).

The true minister of the Gospel is not only "ordained" (John 15. 16) by the risen Christ, but "foreordained" (1 Peter 1. 20) to this service in the counsels of Eternity. It is the privilege of those to whom he ministers to "acknowledge" (1 Cor. 16. 18; Heb. 13. 7, 17) the gift given from on High.

Ordinances—Gifts—Control.

The activities of this organism are manifest in that they "keep the ordinances as delivered" (1 Cor. 11. 2). The two Church ordinances being the Baptism of Believers (Acts 8. 37) and the Breaking of Bread (Acts 20. 7). Only those with "life" (1 John 5. 12) can truly take part in either.

The time of the giving of gifts and controlling the Church by Christ is defined. It began "when

He ascended up on High." It continues "till we all come...unto a perfect man" (Eph. 4. 8, 13). Hence John heard the Alpha and Omega, and saw "one like unto the Son of Man...and He had in his right hand seven stars" (Rev. 1. 11, 16). The Hand of power and authority had not delegated control of even one star to an agent in Rome, in Canterbury, in Edinburgh, in Westminster, or anywhere on earth. He still held perfect control of the perfect number—seven. Each Church being individually alone responsible to Him, though not independent of each other, as the linking together of the seven Churches in Asia indicates.

The Saviour speaks about His own as "one *flock*," consisting of living sheep who have heard His voice (John 10. 17, R.V.; Luke 12. 32; 1 Peter 5. 2), not a fenced-in *fold*, of living, diseased, and even dead sheep. "I give unto My sheep eternal life, and they shall never perish" (John 10. 28).

Misconceptions of the Church.

From the teaching of God's Word it will be evident how foreign to the idea of the Founder and Head of the Church, as well as to the principles of the New Testament, are the modern ideas of a Church in a *country*, as the Church of England, of Scotland, of Ireland, of China, or other geographical area. A Church formed around a *system*, be that Independent, Congregational, Methodist, Presbyterian, or otherwise. A Church named after a *Person*, however honoured, as

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Luther, Calvin, Wesley, Fox, Irving, or more modern names. A Church titled from an *ordinance*, as Baptist, and others. Not one of these can claim the Word of God alone as the authority for their existence. Antiquity, history, necessity, reason and such like are produced, but not a plain "Thus saith the Lord."

The fact that numerous good and godly men have been, and many still are, in these denominations does not affect the truths concerning the Church found in the New Testament. We contend not against *persons*, but for *principles*. "Let God be true but every man a liar" (Rom. 3. 4).

As to other *systems* which either deny the Fundamentals of the Christian Faith, or make void the Word of God by their traditions, such as the Church of Rome, Unitarian, Mormons, Swedenborgian, etc. These as well as the newer cults of Dawnism, Adventism, Christian Science, and other American innovations are debarred from inclusion in a Scriptural consideration of the Christian Church. That there are Christians in most of these we do not deny, but that any born-again person knowing their doctrines and desiring to be guided alone by "Thus saith the Lord," can remain in them we must emphatically deny.

VI—CONSUMMATION OF THE CHURCH.

"That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish...This is a great Mystery; but I speak

concerning Christ and the Church" (Eph. 5. 27-32).

The Church which began on that memorable Pentecostal Day of Blessing, prospered mightily under the preaching of a handful of unlearned and untutored men, endowed with power from on High; then waded through the ten bloody persecutions of the Roman Emperors, ere falling under the blandishments of Constantine, instigated by the "angel of light;" the Church, whose fine gold became dim in the dark and middle ages, yet persisted 'mid Papal massacres, Waldensian wanderings, Smithfield fires, and Covenanting persecutions. The Church now threatened with the worst of all foes in the form of Modernism (wrongly so called, for it is really Ancientism, Modernist No. 1 being in Eden with his "Hath God said?" Gen. 3. 1), leading to apathy and apostasy on every hand. The Church which shall yet shine forth "fair as the morn, clear as the sun, and mighty as an army with banners" (S. of S. 6. 10). The Church which in spite of all the machinations of Satan, the marring of man, and the vicissitudes of the ages, shall be manifestly, gloriously, and eternally ONE, not having one single spot telling of internal defect, nor one solitary wrinkle externally telling of old age and decay; but like the Lamb in the midst of the Throne, "holy and without blemish" throughout endless days (1 Peter 1. 19; Eph. 5. 27).

Then with "every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea," the blood-bought out of every kindred, and tongue, and people, and nation,

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with loud voice shall join in the acclaim: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever" (Rev. 5. 13).

"This is the Sum."

Thus have we sought to set forth from the Word of God the origin, nature, character, development, and future glory of the True Church. It behoves each of us solemnly to take the Scriptures into our hands, and say, "Speak, Lord, for Thy servant heareth" (1 Sam. 3. 9). Then honestly face the fact as to how far our present Church position corresponds with the Scriptures of Truth. If anything we hold or practise is not found therein, may we have grace to give it up at all costs. If we can find a company aiming at carrying out the New Testament pattern, however feeble and insignificant, may grace be given to stand by those who own the one Name—Christ; obey the one Lord, follow the one guide book—the Bible; cleave to the Fundamentals of the one Faith, acknowledge only the "One Body," of which all the saved are members; work together for one aim, the glory of God; and look for the one Hope—"that Blessed Hope." Thither may our feet wander, and there may we "continue stedfastly" TILL HE COME.

Which is the Correct Christian Baptism

ACCORDING TO THE NEW TESTAMENT?

BAPTISM is an ordinance of definite institution in the New Testament, and it is the bounden duty of every true Christian to inquire therein as to his relation to the ordinance and to observe it in the Divinely prescribed way. That it is important is evident from the baptism of the Lord Jesus, who said, "Thus it becometh us to fulfil all righteousness;" from the Commission which He gave to His disciples to evangelise and baptise; from the repeated example of the Apostles and Disciples in early days; and from the fact of the ordinance being taught and practised co-extensively with the Lord's Supper throughout the ages since the commission was given.

That differences have existed, and do exist, as to the persons to be baptised, the mode of baptising, and as to the formula to be used, does not alter the great fact that the ordinance was instituted by Christ, has ever remained as a mark of identification with Christ, and can no more be lightly set aside, than such commands as "Love one another" (1 John 3. 23), "Abide in Me" (John 15. 4), "Owe no man any thing" (Rom. 13. 8), "Be ye stedfast, unmoveable, always abounding in the Work of the Lord" (1 Cor. 15. 58).

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That eminent servant of Christ, GEORGE MULLER of Bristol, honoured throughout the world, said:

"It is my firm conviction that of all the truths revealed in the Holy Scriptures, none is clearer than the truth in regard to baptism—justification by faith not excepted; and that the truth is obscured solely because inquirers are not willing to let the Bible alone decide the question."

To the Bible alone we appeal as our final standard, using the testimony of scholars and famous men only to convince the gainsayers.

SEVEN BAPTISMS

are mentioned in the Scriptures.

1. The Baptism unto Moses. The event is recorded in Exodus 14. 22: "And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand and on their left." The New Testament application is, "All our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea" (1 Cor. 10. 1, 2).

2. The Baptism of John. The details are given in Matthew 3. 1: "In those days came John the Baptist preaching in the wilderness of Judaea, and saying, Repent ye, for the Kingdom of Heaven is at hand...and were all baptised of him in Jordan, confessing their sins." John demanded a certain moral condition before he baptised those who came to him (Matt. 3. 7-12). That John's was a baptism unto repentance in view of the Kingdom is clear from Matthew 3. 8,

Mark 1. 4, and Acts 2. 38; that it was preparatory to Christ is clear from Matthew 2. 3; and that it was set aside by Christian baptism is also clear from Acts 1. 22; 18. 25; 19. 1-5.

3. The Baptism of Jesus at the beginning of His public ministry, detailed in Matthew 3. 13-17: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptised of him...and Jesus, when He was baptised, went up straight-way out of the water...and, lo, a Voice from Heaven, saying, This is My Beloved Son, in whom I am well pleased." This baptism at the beginning of our Lord's ministry was doubtless a figure of

4. The Baptism of the Cross, at the close of His ministry. Concerning this, He said, "I have a baptism to be baptised with; and how am I straitened (or pained) till it be accomplished" (Luke 12. 50). What this baptism meant is foretold in the prophetic words of the Saviour; "O My God, My soul is cast down within Me...Deep called unto deep...all Thy waves and Thy billows are gone over Me" (Psa. 42. 6, 7), and prefigured in the person of the real prophet, Jonah, who cried, "For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me" (Jonah 2. 3).

ELIZABETH C. CLEPHANE, writer of the hymn, "The Ninety and Nine," expresses the feeling of the child of God who seeks to understand the meaning of this Baptism of Suffering, when she says:

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"But none of the ransomed ever knew,
How *deep were the waters* crossed,
Nor how *dark was the Night* that the Lord
passed through,
Ere He found the sheep that was lost."

These baptisms of our Lord possessed certain features in common; both were voluntary, in accordance with the will and purpose of God, an entire submersion under a distinctive element, an emergence therefrom to triumph and the manifestation of Divine favour.

Who would dare to assert that the baptism of suffering was a petty sprinkling of judgment, a mere pouring of wrath, or anything but a complete submersion under the awful wrath and curse of God. If not concerning the baptism at the end, why assume such concerning the baptism at the beginning of that blessed life of holiness and obedience?

5. The Baptism of the Spirit. Foretold by John. "I indeed baptise you with water unto repentance: but He that cometh after Me...He shall baptise you with the Holy Ghost, and with fire" (Matt. 3. 11). Reaffirmed by the Lord in Acts 1. 5, "John truly baptised with water, but ye shall be baptised with the Holy Ghost, not many days hence." Experienced by the united disciples in Acts 2. 3, 4: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost." That baptism of the Spirit was usually a prelude to the baptism in water is attested by the Apostle in Acts 10. 44-48: "While

Peter yet spake these words the Holy Ghost fell on all them which heard the word...Then answered Peter, Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?"

This is the portion of every "believer in the Lord Jesus Christ" affirmed in 1 Corinthians, addressed to "the Church of God at Corinth, with *all* that in *every* place call upon the Name of Jesus Christ our Lord, both theirs and ours." Chapter 12. 12: "For as the body is one, and hath many members, and *all* the members of that one body, being many, are one body...for in one Spirit were we *all* baptised into one body...and were all made to drink of one Spirit " (R.V.).

6. The Baptism of Judgment, yet to come. "He shall baptise you with fire. He will burn up the chaff with unquenchable fire" (Matt. 3. 11, 12). "The Lord Jesus shall be revealed from Heaven...in flaming fire, taking vengeance on them that know not God" (2 Thess. 1. 7, 8). "And fire came down from God out of Heaven, and consumed them" (Rev. 20. 9). As God immersed the world in *water* in the days of Noah, so will He immerse it in *fire* in the "day of judgment" (2 Peter 3. 5-11). Then it shall emerge a "new heaven and a new earth" (Rev. 21. 1).

7. The Baptism of Believers, or Christian Baptism, which is our theme, and into which we now seek to inquire as to "What saith the Scripture?" (Rom. 4. 3).

I. THE SIGNIFICANCE OF BAPTISM.

In the olden days, when the celebration of the Deliverance out of the House of Bondage was being observed, the question anticipated related not to the time, or manner, but to the *meaning* of the Passover. "And it shall come to pass, when your children shall say unto you, *What mean ye by this service?*" (Exod. 12. 26). So with this Divine ordinance, we inquire, "What is the significance or meaning?" For answer let us refer to the New Testament, and note what it teaches:

"The saints and faithful brethren at COLOSSE" were said to be "buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 1. 2; 2. 12).

The saints at ROME were asked: "Are ye ignorant that all who were baptised into Christ Jesus were baptised into His death?" and were assured, "We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life" (Rom. 6. 3, 4, R.V.). The words "like" (v. 4), "likeness" (v. 5), "likewise" (v. 11), indicate our oneness with Christ.

Thus clearly signifying that baptism is the

**Symbol of the Identification of the Believer
with Christ**

in His death, burial, and resurrection. Identity

The Significance of Baptism. 123

or identification with Christ in His death, as He passed through those awful billows of judgment; identification with Christ in His burial, when He was laid in Joseph's rock-hewn tomb; identification with Christ in His glorious resurrection, and in all the blessed and eternal results of what He has done for the glory of God.

Going under the water, the believer says: "I have been crucified with Christ, I am buried with Him by baptism into death." Rising up out of the typical grave, he further says: "Like as Christ was raised from the dead, I have been raised with Him." "I live; yet not I, but Christ liveth in me" (Gal. 2. 20). As I go under the water I should say: "Old things have passed away;" and, as I rise up out of the water, "Behold, all things are become new" (2 Cor. 5. 17). Henceforth I seek to "walk in newness of life" (Rom. 6. 4-11; Col. 3. 1-5).

Pictured in the Twelve Stones.

Is this act not beautifully pictured in the passing of the Children of Israel out of bondage into liberty. The place where "the feet of the priests stood firm in the midst of Jordan" was marked by twelve stones, erected in the *bed* of the river and left there. Twelve other stones were taken out of the bottom of the river and "*carried* unto the place where they lodged." When the children asked, "What mean ye by these stones?" they explained how they had gone to the bottom of Jordan, the river of death, and had come up out of it on the other side, a resurrection people,

in a new land, and these were memorial stones (Joshua 4. 1-11).

In a certain hall it is told of the surprise of the hallkeeper at finding an old black tobacco pipe in the baptistry. Inquiry elicited the fact that a slave to drink and tobacco, saved by grace, and recently baptised, had taken this part of the "old man" and left it in the bed of the river, never meaning to give it a resurrection. Not only this, but many other things pertaining to the flesh—wrath, strife, hatred, variance, envyings and things vile, questionable, and not convenient—might well be given a similar burial.

What Baptism is NOT.

Having set forth what baptism signifies, it may be well to be emphatic as to what it is not.

Baptism does not indicate THE IMPROVEMENT OF THE OLD MAN, but rather the opposite. It is a testimony to inbred corruption. "In my flesh dwelleth no good thing" (Rom. 7. 18). The "old man" in the believer has been judged, set aside, and passed away (as a condemning power) at the Cross. "I have *died*."

Baptism is NOT THE DOOR TO HEAVEN. The dying thief reached Paradise apart from baptism of any kind, and so will every one who truly accepts Christ as Lord and Master. Yet many believe it is necessary for Heaven. Even CRANMER, the martyr, made this remarkable statement, "Our second birth is by the water of baptism." And this thought runs through most Anglican theology. But this has not the slightest

warrant from the Word of God. On the contrary it makes plain that there is no salvation in *water*, whether it be sprinkling, pouring, or dipping, whether it be as is used in the British Royal Family, supposed Holy Water from the Holy Land, or water fresh or salt. "Apart from the shedding of *blood* there is no remission" (Heb. 9. 22). Once, and only once did *perfect* Blood stain this sin-polluted earth. Of that Blood alone can it be said "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7). As this is vital, and means the Paradise of God, or the Lake of Fire for Eternity, let every reader be mercilessly clear that their sole hope for Glory is in "the Blood of His Cross" (Col. 1. 20).

Baptism is NOT THE DOOR TO THE CHURCH, or the Assembly. Every child of God ought to be baptised because the Lord commands it (Matt. 28. 19, 20; Mark 16. 15), the Apostles practised it (*see references to Acts, to follow*), and those "who gladly received the Word" obeyed it (Acts 2. 41); but there is no warrant for withholding Christian fellowship from those who, on account of false teaching, heart trouble, or various other health reasons, may not feel free thus to obey their Lord. Teach them, pray for them, put them in touch with some Aquila or Priscilla who will "expound unto them the way of God more perfectly" (Acts 18. 26), but do not attempt to "*compel* them to see the truth" as has verily been suggested.

Baptism by Compulsion.

Years ago, an educated lady sought fellowship

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in Marble Hall, Glasgow. She had been brought up a Presbyterian, and had not seen the truth of believers baptism. After sitting back a Sunday or two, and being pressed on the matter, she said, "Well, if it is your rule that I *must* be baptised before I can have fellowship, although I do not see it, I am willing to fall in with your wishes." Dear Mr. Caldwell used to tell how they held up their hands in horror at such a tragedy—baptised because of a man-made law. They welcomed her "because she belonged to Christ" (Mark 9. 41); and he used to add "Within three months we had the joy of baptising her as an intelligent believer identifying herself with her Lord and Master."

Need we add that baptism is NOT "A MEANINGLESS ORDINANCE" of "no account," as has more than once been foolishly said; and as is assumed by the Society of Friends and the Salvation Army in their deliberate setting aside of this "ordinance" of God. None can controvert this fact, that the best days of the Church have ever been days when "the ordinances were kept as delivered," and were well to the fore. And the individual, Church, or community which has dared to set baptism aside as of "no account" has withered and decayed as a spiritual force, as is manifest in the two companies named, and will be more so in years to come. "He that rejecteth, rejecteth not man, but God" (1 Thess. 4. 8, *m.*).

There can be nothing "meaningless" or of "no account" if found in the Word of God. Hence it behoves every true believer to search the God-given guide for himself. The Lord

Jesus said, "If ye continue in My Word, then are ye My disciples *indeed*" (John 8. 31).

"A young man called upon his minister, and told him that his mind was much troubled about baptism. 'Indeed!' said the minister, 'and pray, what books have you been reading on the subject?' The young man replied, 'I have only been reading the New Testament.' 'Ah, John,' answered the minister, 'if I had read only the New Testament, I should have been immersed long ago.'"

Blessed but Not Baptised.

Dr. HANDLEY MOULE, late Bishop of Durham, cites this remarkable case:

"Not many years ago a man, awakened to Divine faith and love, called to see his devout and holy pastor, and told his tale of peace and joy. 'These are the fruits of your baptism' (meaning sprinkling as an infant), was the response. But it appeared that the new convert, 'born again to a living hope,' *had not been baptised*, and came to seek the blessing of baptism."

The man was a member of the Church of Christ, and as a believer was "blessed with all spiritual blessings, in Christ" (Eph. 1. 3), and yet had neither been sprinkled as a babe, nor immersed as an adult. Such a scholar as Dr. Moule thus admits the possibility of the "new birth" and entrance into the Kingdom apart from baptism.

The blessing of obedience certainly lay in his path, as it may lie in the path of the reader, and at all times "to obey is better than to sacrifice" (1 Sam. 15. 22). "For this is the love of God, that we keep His commandments: and His commandments are not grievous" (1 John 5. 3).

Read the New Testament, and obey what *you* find therein, and you will be safe, happy, and "not be ashamed before Him at His Coming."

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II. THE SUBJECTS OF BAPTISM.

"*Who* then can be saved?" was a question addressed to the Master. "*Who* then should be baptised?" may well be a question addressed to each disciple who sincerely desires to be guided alone by the Word of the Lord. The "*who*" will be answered by various schools as: (1) infants, (2) adults, (3) believers, (4) households, (5) companies or communities. For information we turn to our Guide Book.

And here let me recommend earnestly a careful reading of the best little book on the subject of Baptism which has ever been written. It bears a very simple title, "The Acts of the Apostles," but is really a detailed account of "the Acts of the Holy Spirit through the Apostles in early days." An unbiassed reading of that God-breathed record is enough to settle the subjects, the mode, and the meaning of this divine ordinance as given at first, as practised in early days, and as binding on His own in these last days. Turn we then to

The Book of Acts.

Acts 2. 41: "Then they that gladly *received* his word were baptised, and the same day there were added unto them about three thousand souls." So to-day those who *gladly* receive God's Word are usually classed amongst those believers who have been baptised.

Acts 8. 12: "When they *believed* Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptised, both *men* and *women*." No mention of children,

where it might have been expected, if children as such had then been baptised.

Acts 8. 36, 37: "And as they went on their way, they came to a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If thou *believest* with all thine heart, thou mayest. And the Eunuch answered and said, I *believe* that Jesus Christ is the Son of God." The only qualification then, and the only test to-day—personal faith in the Lord Jesus Christ. Questions of age, colour, family, creed, culture, custom, etc., are not in the count. Heart faith and the honest confession, "I believe," should ever suffice.

Acts 8. 38, 39: "And they went down both *into the water*, both Philip and the Eunuch, and he baptised him. And when they were come up *out of the water*, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing." If that is not a plain picture of two men going *into* and coming *out of* a pool or river, what is it? Like all others who have truly asked and answered the question: "What doth hinder *me* to be baptised?" a glad obedience has led on in a path of rejoicing.

Acts 9. 17, 18: "And Ananias said, *Brother* Saul,...and immediately there fell from his eyes as it had been scales, and he *received sight* forthwith, and arose and was baptised." Clearly the baptism of a young brother, newly come to the faith, and a "pattern" (1 Tim. 1. 16) for all who similarly are turned from darkness to light.

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Acts 10. 47, 48: "Can any man forbid water that these should not be baptised, which have *received the Holy Ghost*, as well as we. And he commanded them to be baptised in the Name of the Lord." As each believer receives and is sealed by the Holy Spirit, when he believes (Eph. 1. 13, R.v.), the pattern again warrants only the baptising of those who have believed on Christ and received the Holy Spirit. "If any man have not the Spirit of Christ he is none of His" (Rom. 8. 9).

Acts 16. 15: "And a certain woman named Lydia...*whose heart the Lord opened*...when she was baptised and her household." Clearly an adult woman, converted by the riverside, and baptised most likely in the same river.

Acts 16. 33: And the jailer "took them the same hour of the night, and washed their stripes: and was baptised, he and all his straightway... and *rejoiced, believing* in God with all his house." Faith precedes baptism, joy follows the act of obedience (see also page 136).

Acts 18. 8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, *hearing, believed*, and were *baptised*." Here we have clearly God's order then and now: (1) *hearing* the Word of the Lord, (2) *believing* on the Son of God, (3) *baptised* as believers in the Lord Jesus.

Acts 19. 4, 5: "Then said Paul, John verily baptised with the baptism of Repentance, saying unto the people that they should *believe* on Him that should come after him, that is on Christ

Jesus. When they heard this they were baptised in the Name of the Lord Jesus." Here again is definite testimony, personal faith in Christ Jesus, linked with a subsequent baptism in His Name.

Thus it will be seen that according to the Pattern in early days, it was those who *received* the Word, *believed* on Christ, and consequently *confessed* their faith in Him by being baptised.

Nor need we with an open Bible be afraid to examine the subjects as enunciated by the

VARIOUS SCHOOLS OF BAPTISM.

1. **Infant Baptism.** The Catechism of the Church of England states very clearly what is intended when they sprinkle an infant. In the answer to the second question asked the young applicant for Confirmation occur these words:

"In my baptism, wherein I was made *a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.*"

According to the "Ministration of Baptism of Infants" after sprinkling a babe:

"then shall the priest say, Seeing now, dearly beloved brethren, that *this child is by baptism regenerate* and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

See any "*Book of Common Prayer.*" The italic footnote at the end of the Service says:

"It is certain by God's Word that children which are baptised, dying before they commit actual sin, are *undoubtedly saved.*"

In Article XXVII., which is admitted to be a "clear and careful theological statement of Church doctrine on this ordinance," are these words:

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"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also *a sign of Regeneration or New Birth*, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the *forgiveness of sin*, and of our *adoption to be sons of God* by the Holy Ghost, are visibly signed and sealed "

The Catechism of the Presbyterian Church shortens the statement, but arrives at the same conclusion. It says baptism

"signifies and seals our engrafting into Christ."

Whatever reservations or explanations may have been held or made by such godly men as the late Dr. HANDLEY MOULE, of the Church of England; Dr. ANDREW BONAR, of the Free Church of Scotland; and many others, there is not the possibility of a question that the original meaning, the plain teaching of the Church standards, the theory accepted by thousands of ministers, and the delusion of multitudes of parents, is that by baptism the infant is thereby made a child of God.

"Baptismal Regeneration"

is the unvarnished title for that which is usually taught and practised in both Established and Free Churches which endorse infant baptism.

C. H. SPURGEON in his long-famous address on "Baptismal Regeneration," speaks thus plainly:

"The Church of England does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common

Prayer, and that in words so express, that while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else "

We have yet to come across an intelligent student of the New Testament who will assert that "infant baptism" is clearly taught therein. It is alleged, deducted, special pleading is used, but as none of these are sufficient for either doctrine or practice, we need not follow the mazes of tradition involved therein. An ounce of "Thus saith the Lord" is worth a ton of deduction at any time.

Hear the testimony of some of the fathers and famous leaders, against *infant* baptism:

MARTIN LUTHER asserts: "It cannot be proved that *infant* baptism was instituted by Christ, or by the first Christians after Christ."

JOHN CALVIN says: "It is nowhere expressed by the evangelists that *infants* were baptised."

ERASMUS, who wrote in Luther's day, says: "It is nowhere expressed in the Apostles' writings that they baptised *children*."

JEREMY TAYLOR testifies: "It is against the perpetual analogy of Christ's doctrine to baptise *infants*."

PROFESSOR OLSHAUSEN: "Paedo-baptism is not Apostolic for certain."

PROFESSOR DE WETTE: "In the time of the Apostles *children* were not baptised."

So also Prof. Schleiermacher, Prof. Gesenius, Prof. Neander, Prof. Lange, Prof. Meyer, Prof. Moses Stewart, Bishop Burnet, Bishop Harold Browne, Bishop Barlow, Dean Stanley, Dean M'Neile, Dr. Plummer, Canon Jacob, Henry Ward Beecher, and many more.

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ARCHBISHOP HUGHES, Roman Catholic Prelate, suggested this unique test: "The first principle of Protestants is, that nothing is to be practised which is not authorised by Scriptural example; but it does not appear from Scripture that even *one infant* was ever baptised; therefore, Protestants should reject, on their own principle, *infant baptism* as an unscriptural usage."

2. Adult Baptism. Some take the position of *adult* baptism instead of *infant* baptism. The term is wrong, as maturity of years is no qualification for a spiritual rite. Still we examine it. The Church of England provides for "the Ministration of Baptism to such as are of riper years." But it only substitutes "this *person*" for "this *child*," and makes the same claim that they "have *now* by baptism put on Christ."

In his "Outlines of Christian Doctrine," Bishop MOULE makes this remark:

"The scholastics, in discussing the blessings of adult baptism, argued with much subtlety that the moment of the rite cannot be the moment of 'justification' (which with them means, practically, regeneration). For the sincere catechuman is already justus before God, as already repenting and believing; and the insincere can only become justus later, on repenting and believing, when, and not before, the covenanted blessing of justification becomes his "

3. Household Baptism. Of more recent years it has been argued that because the Scriptures speak of the baptism of households, therefore there must have been children. It is well to remember that there is nothing which "*may*" or "*must*" have been except what is clearly stated as fact in the Word of God.

THE FIVE HOUSEHOLDS.

An examination of the Five Households named clearly shows the theory of "Household Baptism" to be built on supposition, a bad foundation for anything.

(1) The HOUSE OF CORNELIUS. Cornelius, directed by the Lord, sent to Joppa for Peter to come to Caesarea, who "shall tell thee words whereby thou and all thy house shall be saved... While Peter yet spake, the Holy Ghost fell on all them which *heard* the Word... And he commanded them to be baptised in the Name of the Lord" (Acts 10. 24-48). They *heard* the Word of God, they *spake* with tongues, they *magnified* God, they *received* the Holy Ghost, they were *baptised*. To suggest that unconscious infants or unconverted adults were embraced therein would be "special pleading" with a vengeance.

(2) The HOUSE OF LYDIA. The 16th of Acts contains the two favourite "households" wherein the baby is most likely to be found. Here is all that is stated concerning Lydia: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And she was baptised, and her household... And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed" (Acts 16. 14, 15, 40).

What is *supposed* is that Lydia was married,

that she had children, that she left her husband at home and took babes of tender age with her more than two hundred miles on her business trip from Thyatira to Philippi, and that these imaginary babes afford precedent for baptising unconscious infants, servant maids, and unconverted members of Christian families two thousand years after.

What is clearly *stated* is that "her heart was opened, she attended to the Word, there were brethren in her house, they could be comforted by Paul and Silas. "Brethren" there are, but where, oh, where are the "babes?"

(3) The JAILER'S HOUSEHOLD. "And they spake unto him the Word of the Lord, and to *all* that were in his house. And he took them the same hour of the night, and was baptised, he and *all* his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with *all* his house" (Acts 16. 32-34).

This, though the favourite proof-portion of the advocates of *Infant* and *Household* Baptism, affords no more support than do the others. That they *all* believed is implied, for it is distinctly stated that the Word was spoken to *all*, and they "*all* rejoiced" and since no one can know the joy of salvation apart from personal faith in Christ (Rom. 3. 22-28 4. 5, 24; 5. 1; Eph. 2. 8, etc.), the promise was fulfilled, "thou and thy house shall be saved," and therefore all baptised.

Dr. ADAM CLARKE, the well-known commentator, thus sums up the question of the jailer: "By teaching him, and

all that were in his house, the doctrines of the Lord, they plainly pointed out to him the way of salvation. And it appears that he and his whole family, who were capable of receiving instruction, *embraced this doctrine*. and showed the sincerity of their faith by immediately receiving baptism. Acts 16. 32."

DEAN ALFORD comments thus: "'*And thy house*,' does not mean that *his* faith would save his household; but that the same way was open to them as to him—'Believe and thou shalt be saved—and the same of thy household.' On verse 34, he says: "The full meaning is—'Rejoiced that he with all his house had been led to believe in God.'"—*Greek Testament, Acts 16. 31, 32.*

Travelling in a train, I was accosted by a young man who said he had been thinking of being baptised, but had deferred on account of teaching concerning the Jailer's Household. I said, "That need be no difficulty, for the youngest member of the jailer's household was twenty-one years of age." "Where do you get that information?" he eagerly inquired. "The second verse after the mention of the baby," I replied. Thinking a little he said, "But where is that verse." "Nowhere," I replied, "but if friends guess the infant, I guess the young man, and we are floundering amid guesswork. There is no baby *to baptise* there or anywhere else in the New Testament. Look at your own Bible and you will find the jailer's family could hear, believe, rejoice, and obey." Within two months I had the joy of seeing him baptised as a *believer* in the Lord Jesus Christ.

(4) The HOUSE OF CRISPUS. "Crispus, the chief ruler of the synagogue *believed* on the Lord with *all* his house" (Acts 18. 8). "I thank God that I baptised none of you but Crispus and

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Gaius" (1 Cor. 1. 14). It is clear that "all his house believed," so that if they were baptised, which is not stated, they were fit subjects for that ordinance.

(5) **THE HOUSEHOLD OF STEPHANAS.** "I baptised also the household of Stephanas" (1 Cor. 1. 16). Paul went to Corinth in the year A.D. 54. His first epistle to the Corinthians was written about five years later. In 1 Corinthians 16. 15, he says: "I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have *addicted themselves to the ministry* of the saints)" If they were babes at the time of baptism they became sturdy deacons to the saints at five years of age—a marvel which the advocates of the baptism of "households" fail to explain.

The more

Modern and Mystical Theory

of the baptism of households, by immersion, in the domestic bath or elsewhere, on the ground of one or both parents being in Christ, thereby bringing little children or servants (apart from personal faith in Christ) on to "salvable ground" "in the ambit of the Church," "under the authority of the Lord" is, in our judgment, a twin-brother of Infant Baptism, with results likely to be as disastrous to the souls of those who come under its sway.

The five households dealt with indicate that there is no Scriptural warrant for introducing any person into any position of spiritual preference or advantage, apart from regeneration and personal

faith in the Lord Jesus Christ, which at once places the believer in the Church of God, ensures eternal salvation, and makes the one who believes a fit subject for identification with Christ in His death, burial, and resurrection as set forth in Christian baptism.

Ancient Light on Household Baptism.

So far as we can trace, this theory of what is known as "Household Baptism" (that is, the baptism—always by *immersion*—of "households," including children and servants, apart from personal faith in Christ, on account of their relation to the Christian head) was first set forth in a letter, afterwards published as a booklet, by J. N. DARBY, and now, probably in a developed form, is held by many of our brethren known as "Exclusives." In his pamphlet, J.N.D. gives the kernel of the whole matter. He says: "As to Christening, it is the word which most truly expresses what baptism is—*being made, as to outward position, a Christian.*"

WILLIAM KELLY, ANDREW MILLER, and other teachers rejected the theory at the beginning. C. H. MACKINTOSH, Editor of *Things New and Old*, at that time the organ of the party, writing from Bristol under date, 22nd Dec., 1871, says:

"I believe the course of some of our friends, in urging on this question of (household) baptism, will, unless God in His mercy interpose, *lead to most disastrous results.*

"I complain not of any who conscientiously hold this view on the subject, but I do complain of those who, instead of preaching and teaching Jesus Christ, are *disturbing the minds of God's people by pressing infant*

baptism upon them. For my own part, seeing the question has been thus *forced upon me*, I can only say I *have for thirty-two years been asking, in vain, for a single line of Scripture for baptising any save believers* or those who professed to believe. Reasonings I have had, inferences, conclusions, and deductions, but of direct Scripture authority not a tittle. I may further add that there is not a word about baptism from beginning to end of my book, 'Thou and Thy House.'"

III. THE STYLE OF BAPTISM.

Should the mode of baptism be by sprinkling or by immersion? The answer is not difficult. From the meaning of the word, the examples of the Scriptures, the history of the ordinance, the testimony of scholars, and the confessions of eminent men in all denominations it is clear that the original method was immersion in water. In proof whereof we adduce—

1. **The Meaning of the Word.** The Greek word *baptizo*, the equivalent of baptise in the English version, is a lengthened form of the verb *bapto*. It occurs some eighty times in the New Testament, and according to that standard work, Liddell & Scott's Greek Lexicon, means "to dip," "to dye," done by immersion; "to draw water" by dipping a vessel therein.

Dr. ALFRED PLUMMER, Master of University College, Durham, writes: "Baptiso is intensive from Bapto. *Bapto*, 'I dip;' *Baptizo*, 'I immerse.' The recipients of Christian baptism were required to repent and believe. Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred."

2. **The Examples in the Scriptures.** Our

LORD Himself, "when He was baptised, went up straightway *out of the water*" (Matt. 3. 16). JOHN the Baptist "was baptising in Enon, near to Salem, *because there was much water there*" (John 3. 23). Clearly indicating an adequate quantity for immersion. PHILIP and the Eunuch both "*went down into the water, and came up out of the water*" (Acts 8. 38). The Revisers leave *into*, so that the assertion of some that it was *unto* need not be seriously considered. The Apostle PAUL says, "Therefore we are *buried* with Him by baptism into death; that like as Christ was *raised* up from the dead" (Rom. 6. 4). Neither sprinkling nor pouring can by any stretch of imagination be made to signify *burial* and *resurrection* as indicated by the Apostle.

3. The History of Infant Baptism. There is no hint or record anywhere in the New Testament, or in early Church history, that baptism was ever allowed to any but believers in Christ. It was first introduced by the African Church, which also granted "infant communion, giving wine to children incapable of taking bread."

WHENCE DID IT ORIGINATE? Here is the testimony of an authority:

WHITLEY STOKES, LL.D.: "I suggest that the source of Christian infant baptism is to be found in *folk-lore*, and that this kind of baptism was *originally a Pagan rite* of purification, which at first, perhaps, included the mother as well as the child" (*The Academy*, Vol. XLIX).

HOW DID IT SPREAD? The main reason is thus stated by:

Principal JOHN CUNNINGHAM: "Infant baptism is never heard of during the first hundred and fifty years of the

Church's history. Notwithstanding the remonstrances of Tertullian, infant baptism came slowly into use. For if there was a danger of a baptised person disgracing his baptismal profession, there was a still greater danger of an unbaptised infant *dying, and being damned for ever*. So great a calamity must by all means be prevented, and more especially where it could be prevented by the easy method of dipping the infant in lukewarm water. Thus, infant baptism came daily more and more into use, and was soon universal. It was a startling departure from the original institution, and the usage of three or four hundred years."—*Croall Lectures*.

SALMASIUS, the very learned historian and critic, says: "An opinion prevailed that *no one could be saved without being baptised*; and for that reason the custom arose of baptising infants."

IN THE FIRST CENTURY writings of Clement, Polycarp, Barnabas, Ignatius, Hermas, and Papias there is no mention of Infant Baptism.

IN THE SECOND CENTURY writings of Quadratus, Aristidez, Justin Martyr, Tatian, Theophilus, Clement of Alexandria, Irenaeus, there is no mention of Infant Baptism. Surely if it had been in use it would have been named by some of these accredited writers. But it can be found neither in *record* nor *practice*.

ONLY APPEARS IN THE THIRD CENTURY.

Bishop MOULÉ admits that: "In the New Testament we have not indeed any mention of infant baptism. . . . It is true that *few* certain notices of infant baptism are to be found before Century III" (*Outlines*, p. 256, 7).

COMES INTO USE IN THE FOURTH CENTURY. Dean STANLEY, admitted by Churchmen to be a leader, a scholar, and an authority, historical and ecclesiastical, says:

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"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, *for at least four centuries*, any other form was either unknown or regarded, unless in the case of dangerous illness, as an exceptional, almost monstrous, case."

In 1559 infant sprinkling was introduced from Geneva by JOHN KNOX. From Scotland it made its way to England in the reign of Queen Elizabeth.

The Westminster Divines had the question of baptism under discussion in 1643; 24 voted for immersion, 24 for sprinkling, the *casting vote* given by Dr. LIGHTFOOT, the chairman fixed, sprinkling in the Westminster Standards of the Presbyterian Church.

4. The Testimony of Scholars of Modern Times. (Not themselves connected with Baptists, or among those who practise the immersion of believers).

Canon H. P. LIDDON, Church of England, in his "Explanatory Analysis of St. Paul's Epistle to the Romans," says: "The baptism of adults by immersion is present to the Apostle's mind. The descent into the water (*kataklusis*) and the rising from it (*anadusis*) were the two striking features of the rite."

Dr. R. T. KNOWLING, Professor of New Testament Exegesis, King's College, London, writing on Acts 8. 38, in "The Expositor's Greek Testament," says: "The context *anebesan ek* indicates that the baptism was by immersion, and there can be no doubt that this was the custom in the early Church."

Dr. WM. SANDAY and Dr. A. C. HEADLAM, in the "International Critical Commentary": "Baptism expresses symbolically a series of acts. . . . Immersion—Death; Submersion—burial (the ratification of death); Emergence—resurrection."

Dr. A. PLUMMER, Church of England, Master of University College, Durham, in "Hastings' Dictionary of the Bible": "The rite is nowhere described in detail; but the element was always water, and the mode of using it was commonly immersion. The symbolism of the ordinance required this: A death to sin was expressed by the plunge beneath the water, and a rising again to a life of righteousness by the return to light and air and hence the appropriateness of immersion. Immersion is implied in Romans 6. 4; Colossians 2. 12."

Bishop HANDLEY MOULE, Church of England, in his "Outline of Christian Doctrine": "Scripture indicates a usage of immersion in the Apostolic missions, very plainly. And it connects baptism with our Lord's death, burial, and resurrection, doctrinally. . . . The Church of England makes immersion her first alternative, meanwhile, in the baptismal rubrics."

DEAN PLUMPTRE, Church of England, wrote on Acts 8. 38: "The Greek preposition might mean simply 'unto the water,' but the universality of immersion in the practice of the early Church supports the English version."

Bishop LIGHTFOOT, Church of England, Durham (quoted by Dr. ALEX. MACLAREN, Manchester) give this paraphrase (Rom. 6.): "Ye were buried with Christ to your old selves beneath the baptismal waters;" and he well asks: "If baptism be immersion, and immersion expresses a substantial part of its meaning, can sprinkling or pouring be baptism?"—*British Weekly*, 1905.

Dr. G. CAMPBELL MORGAN, formerly of Westminster Congregational Church: Extract from *Seren Cymru*—"A Congregational Minister Baptising by Immersion. 'An interesting service . . . when seven were baptised by immersion . . . not one of Dr. Campbell Morgan's children has been christened. One of the above seven was Dr. Campbell Morgan's own son.' . . .

Dr. R. F. HORTON, M.A., Congregational, London: "As in His complete humility He steps into the water, and is submerged beneath their waves."

Principal T. C. EDWARDS, M.A. : "Baptism is a symbol of our spiritual burial with Christ, and of our resurrection into newness of life (Rom. 6. 4)."

Rev. EZRA P. GOULD, S.T.D., Professor of the New Testament Literature and Language, Divinity School of the Protestant Episcopal Church, Philadelphia: "*Eis ton Iordanyn*—into the Jordan. The preposition here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion into the stream. The preposition *ek* in the next verse—going up *out* of the water—implies the same. Mark 1. 10."

Rev. MARK GUY PEARSE, the noted Methodist minister: "Baptism meant, and meant always, death, burial, resurrection."

The Hon. BAPTIST NOEL, Church of England, one of Queen Victoria's Chaplains (who relinquished his position), said: "I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian Churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in the water, a being buried in the water; and secondly, that immersion is meant to be a profession of faith in Christ."

Dr. GRIFFITH THOMAS, Church of England, of Wycliffe Hall, Oxford; Wycliffe College, Toronto, in *The Catholic Faith*, says: "The Greek word 'to dip' is *bapto*, with which the word 'Baptize' is undoubtedly associated."

Dr. Cox, requested Mr. Ewing, the author of a Greek Lexicon, to refer him to a single authority for a different interpretation: "I now once again demand of Mr. Ewing to point me out the Lexicon which does not give dipping, plunging, or immersing, as the unquestionable, settled, and universally admitted primitive signification of the contested terms."

To these might be added Dr. MASSIE, Professor of New Testament Exegesis in Mansfield College (Congr.), Oxford; Dr. DALE, of Birmingham; Principal RITCHIE, Nottingham College; Dr. J. VERNON BARTLETT, Professor of Mansfield College, Oxford; Dr. J. S. CANDLISH, Free Church College, Glasgow; Dr. JOHN WATSON (Ian Maclaren), Presbyterian, Liverpool; Archbishop SECKER, etc., etc., etc.

5. The Confessions of Eminent Men of All Denominations (*not Baptists*), mostly in days gone by.

MARTIN LUTHER, Founder of the Lutherans: "I would have those who are to be baptised to be entirely immersed, as the word imports and the mystery signifies."

JOHN CALVIN, founder of the Calvinistic Methodists: "The word 'baptise' signifies to immerse. It is certain that immersion was the practice of the ancient Church."

Professor GODET, French Protestant Church: "To be baptised in the Name of, signifies to be plunged in water, while engaging to belong to Him in whose Name the external rite is performed."

Dr. THOS. CHALMERS, of the Free Church of Scotland: "The original meaning of the word 'baptism' is immersion. The prevalent style in the Apostle's day was an actual submerging of the whole body under water."

JOHN WESLEY, the founder of the energetic body named after himself, "practised immersion before he went to Georgia, and while there he not only immersed, but he refused the Lord's Supper to all who had not been immersed."—"Tyreman's Oxford Methodists."

Dr. ALBERT BARNES, Congregational, the well-known Commentator: "It is *altogether* probable that the Apostle in this place had allusion to the custom of baptising by immersion" (Rom. 6. 4).

Professor J. AGAR BEET, Methodist: "From the

earliest sub-apostolic writings we learn that immersion was the usual form of baptism."

GEORGE WHITEFIELD: "It is certain that in the words of our text there is an allusion to the manner of baptism, which was by immersion" . . .

BISHOP LIGHTFOOT, Church of England: "Because ye were buried with Christ to your old selves, *beneath the baptismal waters*, and were raised with Him from those same waters to a new and regenerate life."

Dr. MARCUS DODS, Presbyterian New College, Edinburgh: "The reason for choosing this locality was *oti udata polla yn ekei*—'because many waters were there,' or *much* water; and therefore even in summer baptism by immersion could be continued."

CONYBEARE and HOWSON, in their famed book, "Life and Epistles of St. Paul": "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

Dr. E. W. BULLINGER, Church of England, in his well-known work, "A Critical Lexicon to the English and Greek New Testament," says: "By baptism we must understand immersion."

To these may be added quite a remarkable admission of a well-known Church of England clergyman, an acknowledged scholar, and one of the best-known Keswick speakers.

J. RUSSELL HOWDEN, B.D., Vicar of Southborough, speaking in the Great Hall, at Tunbridge Wells, on April 5, 1925, with (Revs.) Barclay Buxton, T. H. Groves, K. E. Bevan, J. Mountain, and many well-known residents on the platform, said: "Every man's utterances should be tested by the Word of God . . . There was something which he was going to say which he hoped would not be considered unkind. This was that *there was no heresy which had done more harm than the heresy of baptismal regeneration*. One could be baptised with water without being baptised with the Holy Ghost... We had got to remember that Christ died for the ungodly—

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not for this class or that class, but for the ungodly; and perhaps the regular church-goers needed Him as much as any of them."

And the list could be considerably lengthened if required.

IV. SUGGESTIONS AS TO BAPTISM, with some **Objections** and difficulties considered.

1. Ritualism will be the result of attaching such importance to an external rite. If it is Ritualism to follow the example of the Lord Jesus, who was immersed in Jordan when thirty years of age, then let me be a devoted Bible following Ritualist. So may it be claimed that it is Ritualism to believe and carry out His teaching (Matt. 28. 19; Mark 16. 16); Ritualism to fulfil the words of the Apostle Paul and be "*Buried* with Christ through baptism" (Rom. 6. 4).

Then how is it not Ritualism to keep the other ordinance, and Break Bread according to the Scriptures "upon the First Day of the week" (Acts 20. 7). Believers' Baptism is as much an ordinance of Christ as the Lord's Supper.

We are ever safe following the Scriptures wherever they lead, regardless of what men may say, tradition claim, or even hoary headed custom assume to be right and proper. May we not rather respond that the sprinkling of unconscious infants or immersion of unconverted adults is Romanistic in its origin and Ritualistic in its tendencies.

2. Baptism takes the place of Circumcision. This, one of the principal arguments of those who baptise infants, is controverted by the following facts:

Male children only were the subjects of circumcision under the Old Covenant. . . (Gen. 17. 12)

Circumcision was commanded to be done when *eight days old* (Gen. 17. 12).

Circumcision was *compulsory* (Gen. 17. 9).

Circumcision brought *every* male child into the Jewish fold (Acts 7. 6, 8).

Circumcision was given to freeborn and strangers—no distinction (Gen. 17. 12).

Circumcision was after natural birth.

Believers—men, women, or children, old enough to consciously act, are the subjects of baptism in the New Covenant (Acts 8. 12, etc.).

Baptism follows faith in Christ *at any believing age* (Acts 8. 12, 37).

Baptism is *voluntary* (Acts 2. 41).

Baptism indicates that the believer has been brought into the Heavenly Fold.

Baptism is only for the saved, and indicates separation unto Christ (Acts 2. 41; Col. 2. 12-22).

Baptism is *after* the "new birth," (John 3. 3, 7).

Timothy was circumcised after he "believed" (Acts 16. 1-3). Did this preclude Timothy from being baptised?

The question of circumcision was discussed at the first Church Council, about 53 A.D., where, if anywhere, it should have been made clear that baptism took the place of circumcision; but no such finding is in the Record (Acts 15. 7-29).

3. The Baptism of the Holy Spirit is Enough, apart from water-baptism. That both are right and needful is taught in Scripture. Cornelius and those with him heard the Word, believed on His Name, received remission of sins, and were baptised with the Holy Spirit (Acts 10. 33, 43, 44). Then, and not till then,

Peter said, "Can any man forbid *water*, that these should not be baptised, which have received the Holy Spirit" (vv. 47, 48).

Baptism in the Holy Spirit, the portion of every believer (1 Cor. 2. 13), rightly precedes, but does not take the place of baptism in water.

In the case of "certain disciples at Ephesus," they were baptised in water before they were baptised in the Holy Spirit (Acts 19. 5, 6).

Hear what JOHN WESLEY, a prophet of the infant baptism school, says concerning Acts 10:

"Peter does not say, 'They have the baptism of the *Spirit*, therefore they do not need baptism with *water*.' But just on the contrary, 'If they have received the *Spirit*, then baptise them with *water*.' How easily is the question decided, if we take the Word of God for our rule."

4. If Baptised once as Infants, why be Baptised again? This raises the question of which baptism is *valid*? Some hold that if the Name of the Trinity has been used in sprinkling or immersing, by Roman Catholic Father, Greek Church Prelate, a drunken or a godly clergyman, or, in fact, *anyone*, that is valid baptism. A sorry theory indeed when frankly stated.

The Scriptures certainly cite a case of re-baptism. Certain disciples had been baptised with John's baptism; after believing on Christ Jesus, "they were baptised in the Name of the Lord Jesus" (Acts 19. 3, 5). Here at least were twelve persons rebaptised.

5. Baptism could not be by Immersion, as there was not enough water in Jerusalem to immerse three thousand in one day. This,

an old objection, made fifty years ago, more than once exploded, yet reasserted in a recent book by an evangelical minister, has weight with the unlearned and prejudiced.

In Acts 2. 41 it is made plain that "three thousand were *added* the same day," the adding being of the "saved" (v. 47). But it does not say that the three thousand were *baptised* "the same day." Many, doubtless, were baptised at once, others, most likely, within a brief period afterwards.

We point this out not to avoid the "three thousand in one day," for if this be freely admitted, there is abundant evidence of a sufficiency of water to immerse three or four times this number, even "the same day." (See Appendix on *The Water Supply of Jerusalem*, page 203.)

The difficulty of eleven or twelve apostles being able to immerse this number is another makeshift of clerisy. The hundred and twenty in the upper room contained a number of "men and brethren" (Acts 1. 15, 16). Besides, there was nothing to hinder those *that day* made "priests unto God" (Rev. 1. 6) performing spiritual duties unto their fellows ere the day closed.

6. Baptism by Immersion is dangerous to Health. Without in any way urging the reckless baptising of men or women with certain ailments and at certain times of life, after fifty years' experience we have yet to learn of one single case of illness or death resulting from keeping the ordinance.

C. H. SPURGEON'S offer to pay the funeral

expenses of anyone who died as a result of being immersed, held good in his lifetime, without costing him a penny. Had he lived till to-day the result would have been the same.

Dr. A. RENDLE SHORT, Bristol, writes:

"Delicate, timid folk, men and women, boys and girls, have been baptised before now, and are still being baptised in the open air, in the face of a hostile crowd, and sometimes in icy waters. But such brave resolutions and fearless witnessing is part of the Cross which every follower of Christ with any conviction in his soul must take up sooner or later if he is to be a disciple at all, and shames the apathy of those of us who think we prefer a pleasanter way to that described in the Scriptures."

7. What Name should be used in Baptism?
Throughout the ages, and by the vast majority of Christians, the formula given by the Master in the Great Commission is still used: "In the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28. 19). As the commission and the promise are united—"All the days, even unto the end of the age" (v. 20, R.v.)—we fail to see any need of a change in the wording given at the first and used ever since.

A number of believers, in different parts of the world, contend vigorously for the use of the Name of the Lord alone. A glance at the places where it is used as noted below, indicates a variableness inconsistent with common use or custom:

"In the Name of Jesus Christ" (Acts 2. 38).

"In the Name of the Lord Jesus" (Acts 8. 16; 19. 5).

"In the Name of the Lord" (Acts 10. 48).

Had this been a revision there would certainly

have been a fixed term and regular usage. The *authority* is the Lord Jesus; the *Name* is the ever blessed Trinity.

V. THE SEQUEL TO BAPTISM.

However precious the Scriptural meaning and mode of baptism, the most important thing, from a practical standpoint, is the life which follows the ordinance. "*Buried* with Him by baptism, wherein also ye are *risen with Him*." "If ye then be risen with Christ, *seek those things which are above*" (Col. 2. 12; 3. 1). "So we also should *walk in newness of life*" (Rom. 6. 4).

To observe an ordinance in a correct way, to be clear as to the doctrine concerning same, is of little value unless the truth is outwrought in the life; otherwise little good to the individual and less glory to the Lord will result.

As Dr. MOUNTAIN, compiler of *Hymns of Consecration and Faith*, as used at Keswick, after being himself sprinkled as an infant, and after sprinkling infants for twenty years, confessed when he was immersed as a believer:

"The time of my baptism was one of great spiritual blessing. Christ came very near to me by His Divine Spirit; and I realised, as never before, my union with my Saviour in His death, burial, and resurrection. I was conscious also of a definiteness, thoroughness, and completeness in my confession of Him as my Lord and King, such as I had never experienced. Not that I felt there was any merit in my being baptised; or that the sacred rite had any saving effect. I saw that it was Christ's will and command that I should be baptised, and I felt it a duty, a privilege, and a joy to obey Him. As I came out of the baptismal waters the following

verse came into my mind, as a Divine message of comfort and stimulus:

"He leadeth me! Oh, blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, whate'er I be,
Still 'tis 'God's hand' that leadeth me."

As a final word on this great theme, we say:

To the believer who has been baptised, seek more and more to "know HIM, and the power of His resurrection" (Phil. 3. 10). "So...walk in newness of life" (Rom. 6. 4).

To the believer who has not yet been "buried with Him by baptism," the word is: "Why tarriest THOU?"

What is Meant by the “Breaking of Bread”?

“UPON the first day of the week, when the disciples came together to break bread.” Is this reference in the acts of the early apostles a mere casual reference to an ordinary custom of daily life, the eating of an ordinary meal, the partaking of a feast on a special occasion, or does it refer to a Divine ordinance?

That the early Christians observed “the Ordinances” (1 Cor. 11. 2) of the baptism of believers and the Lord’s Supper is clear to any unbiassed reader of the New Testament.

The observance of the Breaking of Bread, otherwise spoken of as the Communion, “the Lord’s Supper” (1 Cor. 11. 20), or the Eucharist, was planned by the Saviour wellnigh 2000 years ago, has been continued upon each first day of the week since, and is observed to-day in thousands of places in most of the lands of earth, by millions of persons of almost every kindred, tongue, and nation. The great *fact* of the observance is certainly worthy of the careful consideration of every one bearing the Name of Christ. Whether or not they agree with all that we adduce is of little import, compared with their attitude to the revealed will of God concerning an ordinance found in His Word.

“WHAT MEAN YE BY THIS SERVICE?” (Exod.

12. 26) was a question to be answered as Israel of old observed the Passover, and it behoved every member of the Redeemed people to have an intelligent reply thereto.

“What mean ye by this service?” may well be asked concerning a memorial feast, so universally and perpetually observed, and it behoves every Bible loving Christian to have a reason to give to every man why he observes, or observes not, this important Memorial.

Hence we seek from the Scriptures of Truth to give plain answers to pointed questions concerning the Breaking of Bread

I.—WHO INSTITUTED THE FEAST?

Matthew 26. 26-30: “Jesus took bread...and He took the cup.”

Mark 14. 22-26: “Jesus took bread and blessed, and brake it.”

Luke 22. 7-20: “And He took bread and gave thanks, and brake it, and gave unto them, saying. This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, this cup is the New Testament in My blood, which is shed for you.”

1 Cor. 11. 23: “The Lord Jesus, the same night in which He was betrayed, took bread.”

Three of the writers of the Gospels, and the chief writer of the Epistles, make plain that the ordinance of the Lord's Supper was divinely instituted by our Lord Himself, and that on the night of His betrayal; therefore it cannot be a meaningless ordinance, or one to be lightly set aside, but one concerning which it behoves all

who love Him to search the Scriptures and loyally carry out His farewell behest.

"WHERE I SHALL EAT THE PASSOVER WITH MY DISCIPLES" (Mark 14. 14). This and the portions at the head of this section clearly show that it was during the eating of the Passover that the Supper was instituted. They are quite distinct, yet they have much in common.

The PASSOVER reminded the partakers of the house of bondage from which they had been delivered, and pointed to the "Land flowing with milk and honey" to which they were travelling, or had been brought. Death behind, glory before.

The LORD'S SUPPER reminds all who partake, of "the hole of the Pit whence they have been digged" (Isa. 51. 1), the "far off" place from which they have been brought, and points to the "pleasures at God's right hand for evermore" (Psa. 16. 11) to which they shall be ushered at "His Coming." The backward look—"the Lord's death." The forward look—"the Lord's Coming."

The Night of His Betrayal.

"THE SAME NIGHT IN WHICH HE WAS BETRAYED." What thoughts these words conjure up in memory. He who, even 'mid the dying agonies of Calvary, thought of a loved mother, and said to the disciple whom He loved, "Behold thy mother" (John 19. 27), looked down the ages and thought of His lonely and loved followers in all lands, and instituted this simple yet blessed means for the remembrance of Him and the communion of His Own.

JOSEPH, a type of Jesus, in his last request gave "commands" that they should "carry up his bones from hence" (Gen. 50. 25; Heb. 11. 22). They might have argued that it was a dying whim, a difficult undertaking, a mere matter of "bones;" but that dying request was to them so sacred that they cared for these "bones" for close on 200 years, carried them other forty years on the wilderness march (Exod. 13. 19; Joshua 24. 32), and reverently deposited them, as he had "commanded," in the land of their fathers (Joshua 24. 32).

Most of us have had last requests from loved ones ere they disappeared from our view, yet with what reverence we received them, and with what diligence we carried them out. And shall the parting request, or what may almost be termed the dying "command" of Christ—"THIS DO"—be esteemed lightly, or disowned altogether, by anyone daring to call Him "Lord and Master?" (John 13. 13).

II.—WHAT AUTHORITY HAVE WE FOR BREAKING BREAD?

1 Corinthians 11. 23-26: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread. And when He had given thanks, He brake it, and said, take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, this cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

“A threefold cord is not easily broken,” says the Wise Man, and a threefold cord constitutes the strongest Scriptural basis for any doctrine or practice. This we have for “the Breaking of Bread.”

1. The **Saviour’s Own Institution.** Luke 22. 7-20, and other portions already cited.

2. The **Disciples’ Example.** They “came together to Break Bread” (Acts 20. 7).

3. The **Special Revelation** to the Apostle in 1 Corinthians 11, as cited above. Not something he got from Luke or Matthew, but a *special and direct Revelation* from Heaven, which he “received to hold” (the force of the word) and to pass on for others to hold “till He come.” This is indeed the Charter for the Feast.

In the upper room, to the handful of true disciples the Christ of God said, “THIS DO” (Luke 22. 19). From the right hand of the Majesty on high, to “all that in every place” are “called saints” He says “THIS DO” (1 Cor. 1. 2; 11. 24, 25)

The Hymn the Saviour Sang.

The Hymn or Psalm which the Saviour and His disciples sang (Matt. 26. 30 *margin*) is accepted by most students to be the “GREAT HALLEL” sung at the Passover, consisting of Psalms 113 to 118. Psalms 113 and 114 being sung after the first cup; Psalms 115 to 118 after the third cup, “the cup of blessing,” and before the 4th and final cup. During the interval thus indicated, our Lord doubtless introduced the Breaking of Bread.

How significant, then, the singing of Psalms 115 to 118, beginning with the Glory of God—"Not unto us...but unto Thy Name give glory;" introducing the Sorrows of Calvary—"the pains of Hades gat hold upon Me" (What must these words have meant to the Master!); reminding Him of the enlarged place (Psa. 118. 5) and of His exaltation as "the Head" of the Church and of all creation (Col. 1. 18; 2. 10; Eph. 5. 23); closing with the note of His Coming—"Blessed is He that cometh" (Psa. 118. 26). "Till He come."

Then follows the setting the face as flint, the spirit in which we should ever close the Breaking of Bread—"Bind the sacrifice with cords even unto the horns of the altar" (v. 27; Rom. 12. 1). "His all for me—my all for Him."

Yet ere that solemn chant of Master and disciples was concluded this glad note of thanksgiving was heard: "O give thanks unto the Lord, for He is good: for His *mercy* endureth for ever" (v. 29).

"**MERCY**" being the basal note of all our thanksgiving as sinner or saint, on earth or in Heaven. "Mercy"—the last note ere the Master went out to dark Gethsemane and darker Calvary, there for our sakes to be:

"Scorned by man, by God forsaken,
Outside the Camp."

Anyone reading carefully and candidly the Scriptures concerning the Breaking of Bread will notice

Five Outstanding Marks

concerning the Feast.

1. **Personality** is *the* feature in the Breaking

of Bread. Observe the personal note in the Charter. "*The Lord Jesus, He* was betrayed, *He* took bread, *He* gave thanks, *He* said, *My* body, for *you*, in remembrance of *Me*, *He* took the cup, *He* had supped, *My* blood, do *ye, ye* drink, in remembrance of *Me*" (1 Cor. 11. 23-25). The best meeting begins with each heart saying, "We would see Jesus," and ends with each one declaring, "We have seen the Lord."

The individual partaker is to "*examine himself.*" Doing this in sincerity, like the ISRAELITE of old, he will say of his lineage, "A Syrian ready to perish was my father" (Deut. 21. 5). Like DAVID of old, he will say of himself, "Who am I, O Lord God, and what is my father's house, that Thou hast brought me hitherto?" (2 Sam. 7. 18). Nay, entering in thought into the deepest recesses of his soul, realising what he is by nature in the presence of a thrice Holy God, like ISAIAH of old he will exclaim, "Woe is me...for I am undone" (Isa. 6. 5). In spirit, like Simon Peter, he will "fall down at Jesus' feet" and be ready to say, "I am a sinful man, O Lord" (Luke 5. 8).

Then in deepest humility, he will rejoice in his Lord and Master. Like PAUL of old, he will say, "The Son of God who loved *me* and gave Himself for *me*" (Gal. 2. 20). Like DAVID of old, he will say, "Whom have I in Heaven beside Thee, and there is none upon earth that I desire beside Thee" (Psa. 73. 25). Yea, like THOMAS, he will sum up his adoration with the exclamation, "My Lord, and my God" (John 20. 28). "Worthy, worthy is the Lamb that was slain."

2. **Simplicity.** The Lord Jesus, a handful of unlearned and untutored disciples, an upper room, two plain elements found in almost every part of earth—"bread" and "the fruit of the vine." No elaborate details, no ritualistic ceremony, no officialism, sweetly simple yet gloriously solemn in the presence of the Lord Jesus.

3. **Solemnity.** Instituted on the night of His *betrayal*. Commemorating His body broken and His blood shed, suggesting that each Lord's Day may be the last on earth. Under the eye of God, with Jesus in the midst, guided by the Holy Spirit, no lighthearted flippancy should in any degree ever be manifest at the Supper.

4. **Liberty.** "Every one hath a psalm, a hymn" (1 Cor. 14. 23, 26). In no Scripture is there ever a hint of a bishop, priest, presiding elder, or other person to usurp the function of the Spirit

5. **Continuity.** "Ye do proclaim the Lord's death *till He come*." Then will the remembrance of Calvary be forgotten? Nay, the myriad Host, with a loud voice in sweetest unison proclaim, "Thou art worthy...for Thou wast *slain* and hast redeemed us to God by Thy *blood*" (Rev. 5. 9). As the Lamb is the centre of gathering here below, so in the centre of the ransomed, throughout eternal ages, is "the throne of God and of *the Lamb*" (Rev. 22. 1).

And will the Feast then be done with? Did the Master not speak of "no more partaking of the fruit of the vine *until* the Kingdom come?" (Luke 22. 18). Whatever may be the materials,

if materials there be in Kingdom days, the prospect is certainly that after ceasing to partake of the Supper of the Lord on earth, the blood-washed shall sit down at "the Marriage Supper of the Lamb" in Glory (Rev. 19. 9).

How often have we left the Morning Meeting with the words of Psalm 102. 11, 12 upon our lips: "My days are like a shadow that declineth... but Thou, O Lord, shalt endure for ever, and Thy remembrance unto all generations."

To-day, the emblems, seeing through a glass darkly, His spiritual presence; to-morrow, the reality, seeing Him face to face, and the realised, enjoyed, and bodily presence of our beloved Lord. Hallelujah.

III.—WHO SHOULD BREAK BREAD?

Again we turn to our "Charter," 1 Corinthians 11. Verse 2 tells us whom he is addressing—"I praise ye *brethren*." Chapter 1, verse 2, tells us who form the "ye" mentioned more than once in the special revelation. "The Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with *all* that in *every place* call upon the Name of Jesus Christ our Lord, both theirs and ours."

Clearly those to whom the message was given were not all the citizens of Corinth, or the residents in a district or geographical area, or whoever cared to come, but those who belonged to the "Church of God," those who were *sanctified* or set apart in Christ Jesus, or as is expressed in chapter 3. 23, "*Ye are Christ's*," they belonged

to Christ; those who were "saints" or "children of God by faith in Christ Jesus;" those who owned Christ as their *own* Saviour and Lord.

"The *disciples* came together to break bread" (Acts 20. 8). Disciples were declared followers of the Lord Jesus.

"They that gladly received His Word were baptised...and continued stedfastly in...the Breaking of Bread" (Acts 2. 41, 42). So those who to-day "gladly" respond to "What saith the Scripture?" are found obeying the Lord as to "the ordinances" of the New Testament.

Thus it will be evident that in the New Testament those who "Broke Bread" were Christians, believers, children of God, saints, brethren, disciples, all titles implying a "new birth," personal faith in Christ, and heart allegiance to Him; and embracing every member of the body of Christ on earth—no less, no more.

The modern idea of all in a parish, be they sinners saved, as some thank God are in many churches; or sinners unsaved, including fornicators, adulterers, thieves, extortioners, drunkards, and even worse (1 Cor. 5. 11; 6. 9, 10), who are at liberty in many churches and actually partake of the communion in others, is abhorrent both to the letter and the spirit of the Word of God, the alone guide for the Church of God.

JUDAS is cited as a case of an unreal man being found at the Passover. In our judgment John 13. 30 makes clear that he "went out" before the institution of the Supper. Yet even if at the Supper, he was there as a professed follower of

Christ, and unconverted partakers, who claim Judas as the example of an unreal disciple at the feast, should beware lest they also share in his doom (Acts 1. 18), and are found in his own place.

"Let both WHEAT AND TARES grow together" (Matt. 13. 29, 30) is another verse used to apologise for the mixture of saved and unsaved found around so many communion tables. But they are to grow together in "*the world*" (Matt. 13. 38), not in the Church. They will be together in the *world* till the great divide takes place, but in "*the Church in Glory*" (Eph. 5. 27) not one tare or bastard wheat, not one unregenerate soul will ever be found. They will certainly not be at the "Marriage Supper;" nor should they be found at the Lord's Supper now.

Qualifications for Breaking Bread.

Three distinct marks should characterise every member of a Church formed "according to the Pattern."

1. They must be "**born again**" (John 3. 3, 7). Thereby are they made fit for Heaven and fit for the communion of Heavenly citizens here below (John 3. 3, 7; Gal. 3. 26; 1 John 5. 1).

2. They must be "**sound in faith**" (Titus 1. 13; 2. 2), holding the faith "once for all delivered to the saints" (Jude 3, R. v.). "Who-soever transgresseth and abideth not in the doctrine of Christ...receive not Him" (2 John 9, 10; 1 Tim. 1. 10; Titus 3. 10).

3. They must be **clean in life**. "If any man that is called a brother be a fornicator, or covetous,

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or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat...put away from among yourselves that wicked person" (1 Cor. 5. 11-13).

Faith looks back to Calvary, *Love* looks up to the throne at the risen Christ, *Hope* looks forward to the moment of His Coming to gather all His ransomed Home. What part or portion can one "without Christ" have in such a Remembrance.

"Thank God, Mary, that's past for six months," said an unconverted man to his wife, coming down the steps of the Parish Church of K——, as he realised that he had been "eating and drinking judgment to himself" (1 Cor. 11. 29). Such has been the feeling of many another communicant who instead of being warned to "flee from the wrath to come" (Matt. 3. 7) has been urged to partake of the Supper of the Lord with a view to ultimate salvation.

IV.—WHAT IS THE PURPOSE OF THE BREAKING OF BREAD?

"This do for a remembrance of ME" (1 Cor. 11. 24, 25). It is a feast of remembrance and a feast of expectation. Scripture defines this twofold object—"Ye do proclaim the Lord's death"—remembrance, *past*; "till He come"—expectation, *future*.

In the British Legation, Peking, a piece of wall which withstood the attack of the Boxer rioters, is left in its warworn condition, and bears a tablet, "*Lest we forget.*" So in every place where saints gather to remember the Lord, the

emblems re-echo the words to the hearts of His own: "*Lest we forget.*"

Most memorials commemorate the date of the birth of the one remembered, or the date of some victory, notable invention, period of residence, or other event. The Breaking of Bread celebrated world wide for close on two Millenniums, refers not to the birth of Christ (ever distinct and unique as that was); not to His victories over the Tempter; not to any event in His life; to any place He visited, to any miracle He wrought, but to His *death* on Calvary's tree. There each individual in heart repeats the words of the chief of sinners who became the chief apostle: "The Son of God who loved *me*, and gave Himself for *me*" (Gal. 2. 20), and rightly sings:

"When to the Cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember Thee."

As the People of God of old in their march through "this great wilderness," (Deut. 1. 19) ever looked back to the land of gloom from which they had been delivered by the blood of the lamb, so the People of God to-day look back to Calvary and remember the Blood of the Lamb slain on their account.

As they of old marched on and looked forward to the land of Glory, so the children of God to-day, remember His promise: "I will come again" (John 14. 3) and rejoice in hope of the glory of God assured to them on the ground of Sovereign Grace

When we stand at the grave or by the memorial of a loved one, we are moved by the two mightiest factors in the human frame—*memory* and *hope*. Memory looks back and thinks of gracious words, kindly deeds, and simple incidents connected with our loved and lost. Hope looks forward to the reunion morning, when all “in Christ” shall meet to part no more.

So when we gather to remember our Beloved, *memory* looks back to the Lord’s Death, to the sufferings of Christ; *hope* looks forward to the Lord’s Coming and the glories to follow. Hence there our souls are stirred as nowhere else, and as at no other time. Who that has upon the Lord’s Day partaken of the Lord’s Supper, in remembrance of the Lord’s Death, and in hope of the Lord’s Coming, has not experienced in a peculiar sense what it is to have “days of Heaven upon earth” (Psa. 89. 29), and valued each recurring opportunity of fulfilling, “This do in remembrance of ME?”

The Act of Breaking Bread.

The observance of the Feast manifests the character of the observer in several ways. We name a few.—

1. It is an act of **Obedience**. It fulfils His *desire*. The Lord said: “With desire I have desired to eat this Passover with you” (Luke 22. 15). Is it any less His desire now that His own should meet with Him, gather around Him, adore Him? It obeys His *command*, “This do in remembrance of Me.” Our only opportunity

to prove our loyalty in this one life, which will soon be past. May we not lightly miss one opportunity of "doing His will."

2. It is an act of **Testimony**. "Ye do *proclaim* the Lord's death." I own up to friends, neighbours, and the world, that all my hope for Heaven's bliss is in the shed blood of Another. I declare my appreciation of the Perfect Sacrifice, the Precious Blood, and the mighty Atonement of Calvary.

3. It is an act of **Confession**, declaring that even if saved for fifty years, "in me, that is in my flesh, dwelleth no good thing" (Rom. 7. 18). In substance I say week by week:

"All that I have e'en here on earth,
All that I hope to be,
When Jesus comes and Glory dawns,
I owe, blest Lord, to Thee."

4. It is an act of **Fellowship**. "The communion of the body of Christ," "The communion of the blood of Christ." The Supper was celebrated by a company of the Lord's disciples, not by each one of them separately and alone, jointly they partook of the cup and the bread. The one loaf reminds me of the one Body, and therefore of the communion of "all saints. And as there rich and poor meet together, "truly our fellowship is with the Father and with His Son Jesus Christ" (1 John 1. 3), and the "communion of the Holy Ghost is with us" (2 Cor. 13. 14).

5. It is an act of **Hope**. "Till He come." The only hope for the individual, the Church, the Jew, or the world—"the Coming again of our Lord Jesus." For at His Coming all saints will be

changed into His own image, the Church will be united, the dry bones of Israel revived and reformed stick to stick, and all the wrongs of earth put right.

Ministry at the Breaking of Bread.

As the definite object of the gathering is to "break bread in remembrance of Him," that act should not be put in a corner or made merely subsidiary to the meeting. Any ministry preceding the partaking of the emblems should surely lead to the remembrance of Christ. Should opportunity occur after the bread has been broken, ministry of a generally helpful and edifying nature would be opportune.

In this connection many meetings need to pray to be preserved from the failings of three kinds of brethren.

1. The FORWARD BROTHER, who must be on his feet. Impelled by the forwardness of the flesh, any moment of hallowed pause is seized by him as an opportunity of letting forth any favourite portion or theme, something he has heard or read during the week; in fact, the theme is not usually so much before this brother as that his voice is being heard.

Rather at any time have the "silence of death" than the spirit of "keep the kettle boiling" whether there is heat or chill.

2. The BACKWARD BROTHER, who persists in keeping his seat. The backwardness of the flesh impels him, even when at times he feels the Spirit's impulse, to let the time be wasted by some

effusion, or filled up by "scraps" of truth, or "a thought occurred to me when singing that hymn," etc. May quiet, godly, timid brethren betake themselves to make full proof of their ministry, to the edification of all.

3. The INDIFFERENT BROTHER, unexercised in heart as to what *the Lord* would have him do. Criticism, comments, or unfriendly acts may have chafed his spirit, other things may have come in, fairly correct excuses might be given. Yet we are at the Lord's Table, with Jesus in our midst, seeking the alone guidance of the Holy Spirit, and God forbid that any should be careless as to our impress for good or ill on the gathered company.

"NO MAN LIVETH UNTO HIMSELF" (Rom. 17. 7), his every look, act, and word tells on others. So no man remembereth the Lord unto himself. His presence, his voice, his silence, his spirit tell on all who with him take part in this Divine Institution.

V.—WHEN SHOULD WE BREAK BREAD?

"For as oft as ye eat this bread and drink this cup ye do proclaim the Lord's death *till He Come*" (1 Cor. 11. 26). "*As often,*" not "*as seldom,*" not once in six months, once in three months, or once a month, but "*as oft*" surely indicating once a week at least, on the Day of Rest mercifully decreed by the Creator, observed by the Saviour, utilised by the earthly saints, and continued throughout all times and in all climes since the Feast was instituted.

It is interesting to observe what the Saviour and the saints did upon

"The First Day of the Week."

Luke 24. 1. "Now upon *the first day of the week.*" "Behold two of them went that same day to Emmaus" (v. 13). Jesus Himself stood in the midst of them and said, "Behold My hands and My feet" (v. 36).

John 20. 19. "Then the same day at evening, being *the first day of the week...* came Jesus and stood in the midst."

John 20. 26. "And after *eight days* (the first day of the week)...came Jesus,...and Thomas answered, My Lord and my God."

Acts 20. 7. "Upon *the first day of the week,* when the disciples came together to break bread."

1 Cor. 16. 2. "Upon *the first day of the week* let every one of you lay by him in store as God hath prospered him."

Rev. 1. 10. "I was in the Spirit on *the Lord's Day.*"

Without claiming a definite command to break bread upon the first day of each week, there is clear evidence that the Saviour and His disciples met upon the First Day of the week, and that the disciples according to their usual custom, broke bread "upon the First Day of the week." The Lord's Day in most civilised countries is set apart for the worship of God, and surely it is not too much to remember the "Friend who died to save us" once every seven days at least.

Fifty years ago, when we began to Break Bread

once a week, many said it would become common, or stale, or we would get tired of the weekly feast. To His praise be it said, after half a century of the Remembrance of Him, with few omissions on account of sickness, not one of these things has come true. The times when we have drawn nearest to the heart of our Beloved have been at the Feast. And *the* meeting above all meetings to-day is the gathering to proclaim His death and project the mind to the glories awaiting at the Coming of the Lord.

Gathering to the Name.

And should it not ever be so, when we think what that one sentence of the Master contains—

1. The PLACE. *Where?* Irrespective of man's structures, parochial divisions, party walls, or other barriers; on land or sea, in west end or east end, stately cathedral, humble hall or lowly barn:

"Where'er saints meet Thee, Thou art found,
And every place is hallowed ground."

2. The PERSONS. "*Two or three.*" The smallest possible number, "two," the three thousand in one day, the innumerable Host in Glory, Christ is with them and sufficient for them.

3. The PURPOSE. "*Are gathered together.*" Not casually met, not come together for another purpose and added this on, but "gathered together" around the one Person.

4. THE PIVOT. "*In My Name.*" Not in the name of any person of earth, however good and noble; not in the name of any country, method, ordinance, or other thing; but in the alone worthy

Name—Jesus Christ our Lord. Gathering in any other name is a virtual denial of “the Name above every name” (Phil. 2. 9). CHRIST, the Centre of Heaven, and Christ should be the only Centre of “all saints” on earth.

5. The PRESENCE. “*There am I.*” Blessed assurance to small companies, poor companies, unlearned companies, timid disciples, and any company in sincerity gathered unto Him. “There am I.”

6. The POWER. “*In the midst.*” The Victor of Calvary, the Conqueror of Death, the Captain of the Lord’s Host, as the centre, power, and defender of His own.

Having thus carefully considered the teaching of the Scriptures as to the Commencement, Charter, Character, and Continuation of the Feast of Love commonly called the “Breaking of Bread,” it is fitting we should personally and prayerfully consider

VI. WHAT IS MY RELATION TO THE BREAKING OF BREAD?

I may evade the point to-day, yet wish I had faced it in the Day of Recompense. I may ignore it as a mere fetish of a certain class of Christians, but there it is in the Word of God, and there I must account for it when my life record is reviewed. My primary duty is to find out what saith the Scripture? (Rom. 4. 3.) and to solemnly ask, “Lord, what wilt Thou have *me* to do?” (Acts 9. 6). Then seek to “do” and to “be” according to “the commandments of the Lord”

(1 Cor. 14. 37). Remember, that in keeping His commandments there is "great reward" (Psa. 19. 11).

Solemnly we urge upon every one not saved, not sure of sins forgiven, not yet "born again," if a partaker of the Communion or the Lord's Supper, to cease from "eating and drinking *judgment* unto yourself" (1 Cor. 11. 29) until you are absolutely assured that you have "passed from death to life" (John 5. 24), and "from the power of Satan unto God" (Acts 26. 18). This great change may take place at this moment, for, "If *thou* shalt confess with thy mouth Jesus as Lord, and shalt believe in *thine* heart that God hath raised Him from the dead, *thou* shalt be saved" (Rom. 10. 9).

If you are truly "born again," and have not remembered, or do not remember the Lord as He requested, let me urge you to seek out a company of regenerate men and women, not a "mixed multitude," observe how they keep the Feast, and compare it with your own New Testament. If practice and precept dovetail, seek with all your soul to be a fellowhelper to the Truth. Size of company, name or nickname of people, style of building, matters of class or caste, etc., are mere trifles compared with the realised Presence of the Master fulfilling His promise, "There am I."

No Compromise—No Commingling.

If in sincerity of heart you take the Communion or Break Bread where those you loved have done

so for generations, yet where you have misgivings because those definitely unconverted, openly wicked, or those who make no profession of conversion are found, hearken to the explicit command of the Lord concerning the union of light and darkness, believers and unbelievers, children of God and children of the wicked one. God's Word says "Come out from among them" (2 Cor. 5. 17) and you will be wise to obey it. Then freed from the unequal yoke, seek a "saved" company, and you will in a special sense realise the further promise, "Ye shall be My sons and daughters, saith the Lord Almighty" (v. 18).

If you have long remembered the Lord, and the Feast is becoming familiar, your heart is growing cold, the meeting is formal, or many other things which we might name, think that every time you take your place to "THIS DO," even if you take no part at all, you make glad one heart—the Heart that for you was riven on the Tree, the One who gave the command. He desired, I obey.

May each and every heart in any part of the Globe who in honesty of purpose "Breaks Bread" after the Example and Command of the Master, rejoice more and more in the grace which has delivered us from "so great a death" and doom in the Lake of Fire, and by virtue of His precious Blood and perfect Sacrifice assures us of a welcome at "the Lamb's Great Bridal Feast of Joy above."

Can We be Sure of the Coming of the Lord?

THERE are thousands, and tens of thousands, if not millions, who believe that at any moment the Christ of God, who died on the Cross, and who now fills the Throne of Glory, may leave that throne, descend into the clouds, cry "Rise up, my loved, my fair one, and come away" (Song of Sol. 2. 10), and in the twinkling of an eye every true child of God, alive or dead, will bid farewell to earth, and be for ever with the Lord.

Now is this heart-belief of these myriads pure *fiction* or genuine *fact*? Is it the mere theory of fallible man, or is it the revealed truth of the Eternal God?

I purpose answering the question from "the Scripture of Truth," under five heads:

1. What is meant by the Lord's Second Coming?
2. Why I believe in the personal and imminent Coming of the Lord.
3. When will the Lord Come? Are there Signs? Can we fix the date?
4. Who will go when He Comes? Can we be certain?
5. What will take place when He Comes?

I.—WHAT IS MEANT BY THE LORD'S SECOND COMING?

When we speak of "the Lord's Coming," "the Second Advent," "the Coming Again of Christ," we mean that the blessed Christ of God, who came

into the world to save sinners, who died for us, who was raised for our justification, and who sitteth at the right hand of God, will leave that sphere, descend into the clouds above Jerusalem, London, Paris, New York, Melbourne, and every place. When He descends He will give a shout which will raise every dead saint, with arch-angelic voice He will change every living saint, then He will blow the trump of God, which will call *All*—the saved dead raised and the saved living changed—to rise to meet Him in the air, and with Him enter glory, and thus be for ever with the Lord.

Differences of judgment on minor details there may be, but this expresses the belief of numerous Bible-loving Christians, including many of the ablest students of Scripture. Lest it should be thought to express only the ideas of a few unknown, or of any particular party of believers, we cite a number of honoured and well-known names of those who, in the main, hold to this view of our Lord's Second Coming. Many more could be given.

Accredited Students and the Coming.

Lord Blythswood.	Prof. T. R. Birks.
Sir Robert Anderson, K.C.B., LL.D.	Archibald G. Brown.
Sir Arthur Blackwood.	Earl Cavan.
Dr. James H. Brookes.	Lord Congleton.
Dr. Baedeker.	Earl Carrick.
Dr. Anderson-Berry.	J. R. Caldwell.
Bishop Baldwin.	Dr. Wilbur Chapman.
Dr. Horatious Bonar.	Captain Dawson.
	J. N. Darby.

Students and the Lord's Coming. 179

Dr. A. C. Dixon.	Thomas Newberry.
A. J. Gordon.	Dr. Thos. Neatby.
F. W. Grant.	Preb. Webb Peploe.
Dr. James M. Gray.	Dr. A. T. Pierson.
J. Russell Howden.	Dr. G. F. Pentecost.
Dr. I. M. Haldeman.	Bishop J. C. Ryle.
Dr. Stuart Holden.	W. Graham Scroggie.
Frances R. Havergal.	Dr. C. I. Scofield.
T. Shuldham Henry.	Dr. A. T. Schofield.
Prof. S. H. Kellog.	Dr. Joseph A. Seiss.
William Kelly.	Ira D. Sankey.
William Lincoln.	Lord Radstock.
D. L. Moody.	Dr. R. A. Torrey.
James E. Matheson.	Dr. Griffith Thomas.
C. H. Mackintosh.	J. Hudson Taylor.
Albert Midlane.	Dr. Adolph Saphir.
Dr. Handley Moule.	Lord Shaftesbury (7th).
Henry Moorhouse.	C. H. Spurgeon.
Andrew Miller.	J. Denham Smith.
Dr. Kellog.	John Urquhart.
Dr. Robert M'Killiam.	Dr. Nathaniel West.
L. W. Munhall.	Major Whittle.
Prof. W. G. Moorhead.	Dr. Dinsdale Young.
R. C. Morgan.	Henry Varley.

Twofold Aspect of One Coming.

It is well to remember that there is a twofold aspect of the Coming. Just as when Christ came last time He came first to Simeon, Anna, Zacharias, and other waiters, privately, secretly, quietly as in Luke 2. 25, 36, then to the People, the Nation, when they cried, "Blessed be the King that Cometh in the Name of the Lord," as in

Luke. 19. 37: so in the Second Coming He comes first privately, quietly, secretly *for* His own in the clouds; then later (some suggest an interval of seven, others up to forty years) He comes *with* His own to take His great power and reign, as King of kings and Lord of lords, unto the uttermost bounds of the earth, and of His Dominion there shall be no end.

Remember in neither case was it *two* Comings, but in each a dual aspect of the *one* Coming. This will help to make clear many portions of the Word of God. Old Testament writers mainly referring to the latter, and New Testament writers to the former aspect of the Second Coming of our Lord.

In the Epistle to Titus Paul focuses the dual aspect thus: (1) The Blessed Hope, and (2) the Appearing of the Glory of our great God and Saviour Jesus Christ" (chap. 2. 12).

Practical Bearing of the Coming.

That the Coming is not a mere visionary idea, but a very practical truth connected with the daily life and conduct of the Christian is shown in its relation to—

1. PURIFICATION. "Every man that hath this hope set on Him purifieth himself, even as He is pure" (1 John 3. 3).

2. MODERATION. "Let your moderation (or yieldingness) be known unto all, the Lord is at hand" (Phil. 4. 5).

3. SANCTIFICATION. "And the very God of peace sanctify you wholly: and I pray God your

whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ" (1 Thess. 5. 23).

4. PATIENCE. "The Husbandman hath long patience...be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh" (Jas. 5. 7, 8).

5. ZEAL. At the end of the great chapter concerning the Coming the exhortation is: "Therefore, my beloved brethren, be ye steadfast, unmoveable, *always abounding* in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).

Thus is witnessed the very blessed and very practical Hope of the personal and imminent return of our Lord.

II.—WHY I BELIEVE IN THE COMING OF OUR LORD.

In answering the question of fact or fiction shall we appeal to the theories of men, the books of seers, the creeds or confessions of Church Councils? Nay, not even to the writings of the great and godly men whose names we have quoted; not as authority, but as confirmatory, of the Word of God.

The subject is mentioned 318 times in the 260 chapters of the New Testament, or once in every twenty-five verses, so there must be Scriptural evidence in abundance. In fact it is questionable if there is stronger evidence for any Christian doctrine or practice than for the truth of the Second Coming of our Lord and Saviour Jesus Christ.

"A threefold cord is not easily broken" (Eccles. 4. 12), so we supply the three strands of that great cord of truth concerning the Coming.

1.—The Saviour's Declaration.

I believe the Lord is Coming because He said so Himself in the first mention of the subject in the Testament. As He was about to leave His own He gave them this promise: "If I go away, *I will come again* and receive you unto Myself" (John 14. 3). One thousand years before His birth He said: "*Lo, I come...* to do Thy will, O God" (Psa. 40. 7). He kept that promise "in due time" (Rom. 5. 6). Is the promise of His Coming again less trustworthy? According to this promise only one thing *must* take place before He comes. "If I go." He has gone, He is Coming.

Oh! but, says someone, that means "He comes at DEATH," for is John 14 not the chapter read at funerals? Then He must have been busy since the "go," for 100,000 persons die daily, and if it means death He must make many, many journeys daily. But it is the opposite. Death is the enemy, He who comes is the Friend; death severs, the Coming unites; death is the king of terrors, the One who comes is the Prince of Peace.

Others say, "He comes at all great CALAMITIES." We have heard it declared that, "He came at the Destruction of Jerusalem (70); He came at the signing of the Magna Charta (1215); He came at the great Lisbon Earthquake (1755); He came at the Battle of Waterloo (1815); He comes at every great national event." There is nothing about

"national" or "calamity" in the promise or the chapter. He says: "I will receive *you* unto Myself."

It is the peerless Person of Christ who is Coming, He is Coming for persons—His own who love and serve Him—and He receives them unto Himself.

2.—The Angelic Confirmation.

I believe the Lord is Coming because God sent "two men" direct from Heaven with the Message. "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1. 11).

WHO IS COMING? "This same Jesus." Not another Jesus, not a mystic Jesus. The same Man who sat tired on Sychar's well, who lay asleep in the hinder part of the Galilean boat, who dried the widow's tears outside the Gate of Nain, who wept over a doomed city, who bled and died on Calvary, who lay in Joseph's tomb, is the One who is Coming to welcome His weary pilgrims to their eternal rest.

HOW IS HE COMING? "He was taken up, and a *cloud* received Him out of their sight... This same Jesus shall so come in like manner, as ye have seen Him go." An uprising by His own Divine power, a cloud, and He was gone. A down-coming by Divine power, saints caught up in the *clouds*, the meeting "together" in the air. As simply as He went from the feeble few of His true disciples, so sweetly shall He return and gather around Himself all true disciples, wherever they may be on or under the earth's surface.

WHAT IS THE MANNER OF HIS COMING? "Shall so come, *as ye have seen Him go.*" The last sight seen by human eyes of the Christ of God was with outstretched, nail-marked hands of blessing (Luke 24. 51). The next sight which the saved shall see will be "this same Jesus" with outstretched hands of blessing. How often has the Lord's Coming been used as a terror, a whip, or a threat, instead of as purposed. "Wherefore *comfort* one another with these words" (1 Thess. 4. 18). Not with "terror in His wings," but with blessing in His hands is my Lord Coming to welcome me Home.

3.—The Apostolic Revelation.

Unto the Chief Apostle was revealed the "great mystery" concerning "Christ and the Church" (Eph. 5. 32). One of the five mysteries revealed to him was that of the Coming as made known in 1 Thessalonians 4. 15-17: "For this we say unto you by the Word of the Lord, that we which are alive, and remain unto the Coming of the Lord, shall not prevent (hinder, or go before) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Here we have made clear and plain by direct Revelation that—

It is A PERSON who is Coming. "That blessed Hope" (Titus 2. 13) is to see that Blessed Person

who gave Himself for our sins. It is not centred on events, places, scenes, departures, but on "the Lord Himself." And this is the crux and core of the Coming—"HIMSELF." Missing that, I miss all!

The Lord will DO THREE THINGS: (1) Give a shout. That "*Shout*" (*Kelosma*, as of a boatman at the ferry, or huntsman in the chase) will raise every dead or sleeping saint, whether laid in lovely mausoleum or in a pauper's grave, whether buried in the briny deep or in terra firma. (2) Speak with Archangelic "*Voice*." That Voice, His own voice, will change every living saint in a moment of time into His own image. (3) Then He will blow the third or last *trump* (1 Cor. 15. 52); and as with the Roman armies when the third trump sounded, the marching legions of Rome went forward as one man. So, when Christ blows the trump of God, "they that are *Christ's*" (1 Cor. 15. 23), dead or alive, irrespective of class, creed, country, or condition, will be "caught up together" to meet the Lord in the air. It is of "Grace" alone from first to last.

"Oh blessed Hope with this elate,
Let not our hearts be desolate,
But, strong in faith, in patience wait,
UNTIL HE COME."

III.—WHEN WILL THE LORD COME?

In Paul's masterpiece of logic—1 Corinthians 15—in which he unfolds the Gospel of the Grace of God, the Gospel of Resurrection, and the Gospel of the Coming, he first uses the word, "*behold*," in verse 51, and follows it with, "I show you a

mystery; we shall not all sleep." Some hymn books say: "We shall sleep, but not for ever." The Bible says: "We shall not all sleep, but we shall all be changed *in a moment*, in the twinkling of an eye" (vv. 51, 52).

Can We Fix the Date?

Many and varied efforts have been made to fix the date of the Lord's Coming, the close of the Dispensation, or the end of the world.

In the second and third centuries PAPIAS, JUSTIN MARTYR, and others, taught that the world would last for 7000 years, 1000 of which Christ and His saints would reign on the earth. This may partly explain why the "Blessed Hope" was for a time lost to vision.

The year 700, completing a cycle of time, was looked upon by many as the time of the End. Then 1000 was classed as a climax time, and other special years of the centuries have had remarkable attention, without any results.

EDWARD IRVING, founder of the Catholic Apostolic Church, with his book, "The Coming of the Messiah," caused quite a stir in 1827, but afterwards drifted into evil doctrine.

WM. MILLER, founder of the Millerites, of which the Seventh-Day Adventists are an offshoot, turning 2300 days into years, came to the conclusion that the Second Advent would be in the spring of 1844. As nothing turned up in the spring, he advanced to the autumn, with like results. Some early Adventists left their work, gave away their property, left crops ungathered, and took children from school as being useless,

with the result that as Mrs. White, his successor, admits, "they were involved in doubt and uncertainty." The fact that the Seventh-Day Adventists have more than fifty-five educational establishments, sixty-four sanatoriums, and twenty-two publishing houses, belies the prophecy of their founder.

MICHAEL BAXTER, of the *Christian Herald*, a good and generous man, whom we knew personally, fixed 1866, 1874, and 1881, and probably other dates, for Christ's Coming. When asked how he explained his jumping from date to date, he simply replied, "Truth's progressive." Now he is with the Lord, if regrets can be, we feel sure he regrets the damage done by his false dates.

C. J. RUSSELL, self-styled "Pastor" Russell, of "The Watchtower," or "Millennial Dawn," now calling themselves "The International Bible Students' Association," printed and taught that "the harvest of this age began with the presence of the Lord at the beginning of Earth's great jubilee in 1874...and ends with the overthrow of Gentile power in A.D. 1914—a period of forty years." 1874 is gone, 1914 is gone, "Pastor" Russell died in 1916, his followers may try to mystify his meaning, but false prophet and false prophecy are alike discarded by all intelligent Bible students.

J. B. DIMBLEBY, Astronomer Royal, Greenwich, by many and careful chronological calculations proclaimed by book and magazine the year 1897 as the date of the Coming; but it is gone,

he is gone, and many of his followers disappointed, gave up interest in the Master's promise, "*Surely I come quickly*" (Rev. 22. 20).

C. J. BAKER, of Kansas City, issued a booklet trying to prove by the Feasts that the Lord must come at the Feast of Trumpets (usually in September). If not then, we must wait another year for the first day of the seventh month—the Feast of Trumpets, and so on!

R. C. HOUSTON, an American, issued an elaborate chart, declaring that "the 70th week of Daniel will begin in September, 1914, and end with Armageddon in Autumn, 1931, when the Millennium will be ushered in." We have not yet had any evidence of the beginning, so question the date for the end.

R. T. NAISH, a present-day writer, in his book, "The Midnight Hour," centres on 1934 as being 2520 years from the destruction of Jerusalem by Nebuchadnezzar in B.C. 587, and other reckonings.

Others argue concerning the two returns to Jerusalem, others turn the 2520 days into years, and find the terminus of the Times of the Gentiles in 1923, 1932, and other years.

A. C. GAEBELEIN, New York, says: "We have collected pamphlets and articles in which, *every year since 1916*, is prophesied to be the year of Christ's return."

In our judgment one verse settles the point. The Saviour said: "But of that day and that hour knoweth *no man*" (Mark 13. 32). If He said none knew, vain is the effort of any man to know the date thereof. From date fixers turn aside.

What About "Signs?"

Does the Bible not speak about those who can "discern the signs of the Times?" (Matt. 16. 3). Did our Lord Himself not refer to signs? Signs there certainly are. Not of the Coming of the Lord *for His Church*, the Church period being an interregnum or undefined period; but of His Coming to take *His great power* and reign.

Of the various signs which could be named in this connection, we give three which, in our judgment, are the most important to-day.

SIGN 1.—Universality,

or the linking together of earth as never before. Just as when our Lord came the first time, God had planned that the earth should be a unison under the Roman Empire, so that the news of His birth, life, miracles, etc., quickly spread to the utmost bounds of the then known earth, so to-day, by express trains and steamers, quick flying aeroplanes, telegraphs, telephones, wireless messages, and other rapid means of transport and communication, the cry, "Behold He Cometh," shall soon reach earth's remotest bounds. It was reported that before the tail of the winning horse of the Derby was past the post, the news, by wireless, was passed throughout Britain, and in 90 seconds the same news had crossed the 13,000 miles of space between Britain and Australia. The news of an earthquake, a tidal wave, a wreck, a collision, a fire, in almost any part of earth, is passed round the world in a few

minutes. How rapid then may the cry, "Behold the Bridegroom Cometh!" (Matt. 25. 6), be passed to the uttermost bounds of earth. "As the lightning cometh out of the east, and shineth even unto the west, so shall also the Coming of the Son of Man be" (Matt. 24. 27).

SIGN 2.—Depravity.

Truly the marks or signs given in the prophecy concerning the "last days" are visible before our eyes. Self-lovers, money-lovers, pleasure-lovers abound, traitors, truce-breakers, silly women, evil men, and vice and sin of all kinds increase more and more (2 Tim. 3. 1-13). The sums spent annually in strong drink, gambling, tobacco, jewellery, games, theatres, cinemas, and other passion gratifying ways are appalling. Spiritism, Socialism, sensualism are spreading at an alarming rate. Whatever improvements may have been made in hygiene, sanitation, housing, and other things, it is everywhere evident that "evil men and seducers are waxing worse and worse" (v. 13).

As God intervened at the Flood, with the inhabitants of Palestine, at the overthrow of Sodom and Gomorrah, so, when earth's superabounding sin has "reached unto Heaven" (Rev. 18. 5), God must and will intervene.

SIGN 3.—Jewry and Jerusalem.

Jesus said: "Jerusalem shall be trodden down of the Gentiles, *until* the Times of the Gentiles be fulfilled" (Luke 21. 24). Although the present

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Government is vastly different from the rule of the Turk, it is well to remember that Palestine is still under Gentile rule, even if the promise has been made that it shall become a National Home for the Jew. Yet there are signs that the Land so long desolate is beginning once more to "blossom as the rose" (Isa. 35. 1). Railways are traversing every part, ports are being constructed, Jewish steamers now sail regularly, irrigation schemes are being undertaken, Jewish colonies are springing up in many parts, millions upon millions of vine, fig, and other trees have been planted on the barren slopes, in a little while afforestation and cultivation will change the face of the countryside; Jews are gathering back as never before; "the latter rain" (Jas. 5. 7) is falling slightly, without doubt the Land is getting ready for the King, and the King will once more come to His own, amid the mighty acclaim, "Blessed is He that cometh in the Name of the Lord" (Matt. 21. 9).

These and many other signs indicate a crisis ahead, the climax of the Ages, "the end of all things at hand" (1 Peter 4. 7). Whilst they relate not to the Coming in the clouds, they certainly cry that, if the Coming with His saints to reign over the earth is *near*, as signs seem to indicate, then the saints can rejoice that, "now is our salvation *nearer* than when ye believed."

"To-day our weary eyes are bright,
So many signs appear;
And our heart is watching while we work—
We know our Lord is near!"

IV.—WHO WILL GO WHEN CHRIST COMES?

One of the greatest questions that could possibly be asked is Who will go? Who will be left? Suppose we try a few answers such as many might give. Say—All who are in what claims to be “the True Church”—Rome? All who believe in the Thirty-nine Articles of the Church of England? All who accept the Presbyterian form of Church Government? All who believe in adult or believers’ Baptism? All who agree with John Wesley’s Notes? All who wear the red jersey of the Salvation Army? All who are “Friends?” “Disciples.” All who meet in the Mission Hall, the Gospel Hall, or similar buildings? All belonging to any specific creed, confession, congregation, company, party, or cult?

Respectfully, yet emphatically, we assert that some from each of above will *go*, and some will be *left* behind!

What Then is the Test?

The apostle makes it clear in the Magna Charta of the Second Coming—1 Thessalonians 4. 13-18. Verse 14 says: “If we believe that Jesus died and rose again.” Not faith in any theory, association with any company, but *personal faith in a Person*, that Person Jesus the Son of God,” who was delivered for our offences, and was raised again for our justification” (Rom. 4. 25). This corresponds with, “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead,

thou shalt be saved" (Rom. 10. 9); also with what Paul declared to be "*the* Gospel...that Christ *died* for our sins...and that He was *buried*, and that He *rose* again the third day according to the Scriptures" (1 Cor. 15. 1-4).

In the same chapter, in speaking of the Coming, the apostle makes plain who will *go*: "They that are CHRIST'S, at His Coming" (v. 23).

Without for one moment forgetting the Scriptures, which tell us that "We must all appear before the Judgment Seat of Christ," that "some shall be beaten with few stripes and some with many" (Luke 12. 47, 48); that, "one star differeth from another star in Glory" (1 Cor. 15. 41); that the reward is "to every man according as his work shall be" (Rev. 22. 12). Yet we unhesitatingly affirm that the Scriptures teach that every true child of God, without exception, solely on the ground of sovereign grace, will rise to meet the Lord in the air; and every one "*not Christ's*," whatever their profession, condition, or connection will be left behind, and hear Him say, "I know you not" (Matt. 25. 12). How intensely solemn for each of us to rest not till, on the ground of the Blood which secures, and the Word which assures, we can confidently say, "I am His, and He is mine" for ever and for ever (Song of Sol. 2. 16).

V.—WHAT WILL TAKE PLACE WHEN THE LORD COMES?

One of the happiest hours that any lover of the Lord can spend is to sit down quietly of an evening and muse on "what would happen if

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the Lord were to come to-night?" To enumerate all things would take pages; we name a few of the leading triumphs:

1.—The Individual.

EVERY BELIEVER WILL BE CHANGED in a moment of time into the image of his Lord. In the epistle addressed "to the Church of God at Corinth, to them that are sanctified in Christ Jesus, called saints, with *all* that in *every place* call upon the Name of Jesus Christ our Lord" (1 Cor. 1. 2, 3), we are assured that "we shall not all sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye, at the last trump" (chap. 15. 51, 52). "When He shall appear we shall be like Him, for we shall see Him as He is." Like Him "as He *is*." Like Him "as He is *pure*" (1 John 3. 2, 3).

The extent of the change is indicated in 1 Corinthians 15. 49, one of the great ratio texts of the Bible: "As we have borne the image of the earthy, so we shall also bear the image of the Heavenly." Wondrous thought! As I have been like the first Adam, marred, scarred, and defiled by sin, so shall I be like the last Adam, purified, glorified, perfected! "Whom He justified them He also glorified" (Rom. 8. 30).

2.—The Family.

LOVED ONES WILL BE UNITED. "Them also which sleep in (or through) Jesus, will God bring with Him" (1 Thess. 4. 14). Those who have been taken from us are said to "sleep" in or through Jesus. "Christ died," but those who believe in

Him "sleep," as to their *bodies* only. Alas! how many, for which of us has not had to say—

"A light is from our household gone,
A form we loved is stilled,
A chair is vacant at our hearth,
Which never can be filled."

But through faith in the Lord Jesus Christ we, and they, shall meet again at His Coming.

David said, concerning his dead babe, "I shall go to him, but he shall not return to me" (2 Sam. 12. 23). So may every saved parent say concerning children dying in infancy and innocence. The Patriarchs looked forward to "being gathered to their people" (Deut. 32. 50), whom they then would know. Moses and Elias were known in the Holy Mount. Jesus said concerning a dead member of a family whom He loved, "Thy brother shall rise again" (John 11. 5, 23). In chapter 12 the beautiful picture of reunion indicates busy Martha, devout Mary, and the loved and lost, yet risen, Lazarus sitting at the table with the Lord they loved. So saved sons and daughters, brothers and sisters, as pictured in John 12. 1-3, raised or changed at His Coming, shall be reunited around Him in Glory.

Paul, looking forward to the day when he would lay his devoted head on the Roman block and have it severed by the rude executioner, expressed his firm conviction of "having a desire to be with Christ which is far, far better" (Phil. 1. 23). In his dying moments he thought of reunion on the Crowning Day, "Not to *me* only, but unto *all* them that love His Appearing" (2 Tim. 4. 8).

In the foretaste of the Glory given on the glory-mount we see MOSES, the lawgiver who died 1400 years before; Elijah, the prophet who never died, but was caught up to Heaven 900 years before; PETER, the impetuous, like so many of us; JAMES, the devout, who early laid down his life for his Lord; JOHN, the beloved disciple, who pillowed his head on the Saviour's breast, and served Him e'en down to hoary hairs, all gathered around the Lord, knowing each other, and covered with the Shekinah glory of God. So our loved ones, young and old, scattered far and wide on earth, manifesting vastly different degrees of grace, by virtue of the Precious Blood, with us shall join the multitude which no man can number, and ascribe "Blessing, and honour, and glory, and power, to Him that sitteth on the Throne, and unto the Lamb for ever and ever" (Rev. 5. 8-13).

'Mid the sorrows of parting we are not without hope, for—

"On that happy Advent morning
All the graves their dead restore—
Father, sister, child, and mother
MEET ONCE MORE "

3.—The Church.

ALL SAINTS WILL BE UNITED. The Saviour prayed: "Father I will that they all may be *one*" (John 17. 21). Had that prayer been answered, and the Church from the beginning gone forth as "one"—one name, one guide-book, one Master, one in doctrine, one in heart, one in purpose—how different things might have been to-day.

But, alas! the purpose of Satan was that they should be peeled, scattered, and divided, and so well has he succeeded that to-day there are some 300 leading denominations and sections, with numerous small parties, cults, and companies, every one a violation of the Saviour's wish, a hindrance to effective work, and a taunt by the worldling.

Will the prayer ever be answered? Not by man with all his talk of Church Union, Federation, compromise, and agreements. But by the mighty gathering Shout of the Christ of God, and every blood-bought saint bidding good-bye to sects, divisions, and parties, and uniting in the truest sense, as "all one in Christ Jesus" (Gal. 3. 28) around Him in Glory.

If Heaven is Heaven without sects, divisions, denominations, and parties, would it not be wise to drop all *now* and have Heaven below?

Oh, happy day! when, having loved the Church, died for the Church, set apart the Church, cleansed the Church, He shall present the Church (not part of it) to Himself *a glorious Church*, "holy and without blemish" (Eph. 5. 25-27).

'Mid all appearances in the opposite direction, to-day we may still sing the victory song—

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant must remain."

4.—The Jews.

GOD'S CHOSEN PEOPLE, who have been termed "The Miracle of history, and the History of

miracle," shall be restored to favour. "He came unto His own (people or land), and His own received Him not" (John 1. 11), tells the sad treatment of the Jew concerning their Messiah in the days of His flesh.

The terrible cry, "His blood be on us and on our children" (Matt. 27. 25), has made them the tribe of the wandering foot throughout the lands of earth for nearly two millenniums.

Blindness in part has happened to Israel, *until* the fulness of the Gentiles come in. Yet Israel shall be saved; for "there shall come out of Zion, *the Deliverer*" (Rom. 11. 25, 26). Then, as foretold in Zechariah, the Revelation of the Old Testament, "In that Day there shall be a fountain opened to the house of David...for sin and for uncleanness." Visibly beholding the true Messiah, they shall say unto Him, "What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." All who then, by faith, "shall look upon Him and mourn" (chap. 12. 10), shall have the "Lo-ammi" veil lifted, and Jehovah promises — "they shall call upon My Name, and I will hear them: I will say, It is My People; and they shall say, "The Lord is my God" (Zech. 12. 10; 13. 1, 5, 6).

The land repeopled, the desert blossoming as the rose, the "drybones" breathed upon by the Spirit, the valleys filled with living and rejoicing Jews, the King welcomed by the Chosen Race, Israel restored, and Jerusalem once more the glory

of the whole earth. What a Day for the King and the Kingdom!

"Israel's long, long fast is done,
And her long, long east begun."

5.—The World.

ALL WRONGS WILL BE RIGHTED. James the apostle, who evidently saw in vision these "last days," speaks very strongly concerning the miseries of the rich whose "riches are corrupted," and "whose garments," lavish and costly, "are moth eaten," because they have defrauded the labourer, and "been wanton" with illgotten wealth (Jas. 5. 1-5).

And what is the remedy for such ills? Unite and fight, federate and be equally oppressive, look to Parliaments of People, or League of Nations, and expect the Golden Age to come by man, or union, or revolution?

Nay, his message is, "Be patient, brethren, the Coming of the Lord draweth nigh" (v. 7). Lest the undue oppression should cause undue weariness and anger, he reminds us that, "The husbandman...hath long patience and waiteth," and adds, "Be ye *also* patient, stablish your hearts, the Coming of the Lord draweth nigh" (vv. 7, 8).

When He comes, in a moment of time, His own, long harassed and distressed on earth, shall be caught up out of it all to be in His presence, with no more pain of body, no more night of sorrow, no more of earth's curse, with its sweat of brow and galling yokes, for these things shall have "passed away" for ever (Rev. 21. 4. 25).

Then He comes *with* His own to "reign on the earth" (Rev. 5. 10), "for He must reign till He hath put all enemies under His feet" (1 Cor. 15. 25). That reign will be different to all other reigns, in that it will be a reign of perfect *righteousness* and *equity*. "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. 33. 1), "for He cometh to judge the earth, with righteousness shall He judge the world, and the people with equity" (Psa. 98. 9).

The Prince of Peace was cast out of earth well-nigh 2000 years ago (Acts 3. 15); there has been no peace on earth since, but, on an average, two wars every generation; there will be no peace on earth till the Prince of Peace returns. But, thank God, the Prince of Peace is Coming, and "of the increase of His Government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isa. 9. 6, 7).

Thus shall He hush all the groans of creation, banish all the birth-pangs and death agonies of mankind, right all the wrongs of earth, settle the question of armaments, cause wars to cease. Then:

"No longer hosts encountering hosts,
Shall crowds of slain deplore,
They'll hang the trumpet in the hall,
And study war no more."

Oh, Lord! haste that happy Golden Day.

6.—The Saviour.

CHRIST SHALL BE SATISFIED. Last of all and highest of all, He who bled and groaned and died

on Calvary, "shall see His *seed*, shall prolong His days, the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be *satisfied*" (Isa. 53. 11).

Israel, near the end of his pilgrim journey, beholding the two sons of Joseph, born to him in Egypt, said: "I had not thought to see thy *face*; and, lo, God hath showed me also thy *seed*" (Gen. 48. 11).

Satan, the Jews, and the world thought to cut the Name and Person of the Christ "out of the land of the living" (Isa. 53. 8), so that neither His face nor His seed should ever more be seen by God or man. But God raised Him from the dead, set Him at His own right hand, "far above all principality, and power, and might, and dominion, and every name that is named" (Phil. 1. 21), and has decreed that "He shall be exalted, and extolled, and be very high" (Isa. 52. 13), so "that at the Name of Jesus every knee should bow, in Heaven, and in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 10).

As certain as He died alone on the Roman gibbet, so certain, within a short distance from the spot on which He died, shall He sit on the Throne, as Great David's greater Son, King of kings, and Lord of lords.

Blessed be God, in that divinely appointed moment, when He shall have healed the wounds of Israel, hushed the groanings of Creation, and gathered all His own from land and sea together

unto Him in the Glory, beholding the ranks of the ransomed, ten thousand times ten thousand, fruit of the travail of His soul, shall He not "see His seed"—the fullest fruition of Calvary—"and be *satisfied*" (Isa. 53. 10, 11).

The word, "satisfied" (*sabea*), is the strongest word that can be used, implying satiated, filled as a sponge unable to hold one drop more. Is it any wonder that when those very eyes, that were closed in death on the Cross, look upon "the riches of the glory of His inheritance in the Saints" (Eph. 1. 18), made like unto Himself, that no stronger word could be found to express the attainment of the Joy that was set before Him, than—SATURATED with exceeding joy.

As the Master, whose ear was bored to the door-post of Calvary, exclaims to His Father, "Behold I and the children whom Thou has given to Me" (Exod. 21. 6; Heb. 2. 13), shall not each servant declare, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. 17. 15).

The last revelation of Jesus in the last book of the Bible, fresh from the Throne, was, "I AM the root and the offspring of David, and the Bright and Morning Star...SURELY I COME QUICKLY" (Rev. 22. 16, 20)

May the glad response of each heart be "AMEN. Even so, come, Lord Jesus!" Adding with truth—

"I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore."

APPENDIX.

THE WATER SUPPLY OF JERUSALEM.

THE argument that baptism, as practised in the 2nd chapter of the Acts, must have been "sprinkling," because there was not enough water in Jerusalem, seems exceedingly foolish in view of the following facts.

In 2 Chronicles 32. 3, 4, **Hezekiah** took council with his princes how to defeat Sennacherib when he invaded the land. One great measure was to stop the fountains which were without the city and the brook that ran through the midst of the land, and also turn the water-course of Gihon into the west side of the city of David (verse 30).

This was a gigantic engineering scheme, as modern discovery has proved, and gave employment to "much people." The work was of such national importance that it obtained the following notice in the sacred records: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?" (2 Kings 20. 20).

The mention of a pool being part of the scheme is interesting, as from it we may infer that it was a large one, but not the only one. In Isaiah 7. 3 we read of the *upper* pool, and in Isaiah 22. 9, 11 of the *lower*, and the *old* pool.

Without going further into the question of the number of the pools existing, enough has been shown to prove the abundance of the water supply of that ancient city from the Scriptures.

Let me **cull from Josephus** a remark or two (p. 714, chap. 4); the description of Jerusalem. "Now the

valley of the cheesemongers . . . distinguished the hill of the upper city from that of the lower, extended as far as Siloam, for that is the name of a *fountain* which hath sweet waters in it, and this in *great plenty* also." Again, on page 715. The tower of Hippicus "was square; its length and breadth were each twenty-five cubits, and its height thirty. . . . Over this sacred building there was a reservoir twenty cubits deep, over which there was a house of two stories whose height was twenty-five cubits."

Further describing the tower Phasaelus, he says: "Its height and breadth were equal, each being forty cubits, over which was its solid height of forty cubits, over which a cloister went round about whose height was ten cubits; . . . there was also built over that cloister another tower, parted into magnificent rooms and a place for *bathing*, so that the tower wanted nothing that might make it appear a royal palace."

Out of these records arise interesting questions which need not be put to the simple people who believe in a waterless Jerusalem, but hydraulic engineers might tell us how a volume of water, forty-five feet square and thirty feet deep, got to the top of the Hippicus tower—forty-five feet high—and for what purpose? Still more interesting would be their explanation of how private bathrooms on the top of the Phasaelus were supplied at a height of one hundred and thirty-five feet?

Now we turn to **modern-day testimony** about the water supply of the Holy City.

In the book, *The Lakes and Rivers of the Bible*, by W. K. Tweedie, D.D., written in 1864, without the advantage of more recent discoveries, the following items are found on page 183: "Outside the Jaffa Gate is the Birket Mamilla, or *Upper Pool* of Gihon, an artificial tank about three hundred feet in length, two hundred wide, and twenty deep. The water which collects there is conveyed into the city by a small aqueduct, and supplies what is called the Pool of Hezekiah within its walls. . . . The Birket is eclipsed by the *Lower Pool* of Gihon. . . . It is about six hundred

feet in length, two hundred and fifty feet wide, and forty feet deep. In the bed of Kidron is the ancient Enrogel; its site is five hundred and fifty feet below the summit of Mount Zion. . . . It is one hundred and twenty feet deep, and its overflow at times capable of driving mills. In the same neighbourhood is the Fountain of Siloam; it is fifty feet in length and twenty deep, and as many wide. The Fountain of the Virgin is also found in the Valley of Kedron."

The Pools of Solomon, in the neighbourhood of Bethlehem, are not to be passed over in silence. There are three in all. The largest is five hundred and eighty-two feet long, two hundred and seven feet wide, and fifty feet deep. The second is three hundred and eighty feet long, two hundred and thirty-six feet wide, and twenty-five feet deep.

Dr. THOMPSON remarks in his *The Land and the Book* that "when full, THE LARGEST POOL WOULD FLOAT THE LARGEST MAN OF WAR THAT EVER PLOUGHED THE OCEAN." The contents of these cisterns were carried in part to Jerusalem by an aqueduct and in part to Solomon's gardens situated in this region.

Enough has now been written to show how baseless is the notion that 3000 people could not have been immersed in water in Jerusalem and its suburbs. Enough, too, has been said of the gigantic conceptions of the men of other times to lower modern assumption of superiority at least in aquatic engineering and architecture.

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