

THE CHRISTIAN
AND WAR

THE CHRISTIAN AND WAR

BEING

“THE WORD OF THE CROSS”

MESSAGES ISSUED DURING THE GREAT WAR TO THE
PEOPLE OF GOD—A CALL TO REPENTANCE AND
TO THE FIRST PRINCIPLES OF CHRISTIANITY
SO LAMENTABLY FORSAKEN IN THESE
LAST DAYS BY THE PROFESSING
CHURCH.

BY

HUNTER BEATTIE

AND

“GOD’S UNKNOWN CHURCH”

A GRACIOUS AND POWERFUL SETTING FORTH OF THE
CHURCH ACCORDING TO GOD’S MIND—HER HEAVENLY
AND CONSEQUENTLY NON-EARTHLY CALLING—
HER CHRIST CHARACTER AND GLORIOUS
DESTINY, AS REVEALED IN THE HOLY
SCRIPTURES.

BY

ONE, WHO, BEING DEAD, YET SPEAKETH

HUNTER BEATTIE,
25, MONTEITH ROW, GLASGOW.

THE WORD OF THE CROSS.

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PREFACE.

THE first number of THE WORD OF THE CROSS was published in October, 1915. I had waited month after month in the hope that some of our leading teachers would speak plainly the path for the Saint during the great war which began in 1914. The regular magazines which professed to stand for the Faith were all in a condition of hesitancy. Of indirect and veiled teaching there was some, but not a word of plain direction, in words "easy to be understood."

The burden became oppressive and finally in the Name and in the Strength of the Lord, I was enabled to put pen to paper and the first message was written. The first copies were handed to Believers at a Conference held in the Christian Institute, Glasgow. While doing so one of the brethren who takes a lead in one of the Glasgow Assemblies assailed me abusively and threatened to have me arrested. This was strange, for THE WORD OF THE CROSS contained nothing but "the things most surely believed among us." It exposed, however, the falling away and the decay that had been surely sapping the vitality of the Assemblies that at one time stood as Churches of God.

The second issue came in December, 1915, and its message was widely received—although the elements among Brethren who were anxious that the Assemblies should have "a place in the sun" were sorely displeased. They have forgotten that the *Church of God* has no place in the Sun nor under the Sun—but ABOVE THE SUN—"in the Heavenlies, in Christ Jesus." In February, 1916, number three saw the light and its timely message brought many letters of thankfulness to God from saints who were helped in a critical moment.

Thoreafter THE WORD OF THE CROSS appeared as the Lord gave the message and opened the way for its issue.

It was thrown in the Saints' teeth that those who were called Conscientious Objectors were found in the

company of Socialists and Atheists who also refused to engage in War. But the answer was not difficult. The Saints' Exemplar—our Lord Jesus Christ—was crucified between two thieves and "numbered with the transgressors."

The State made a gigantic blunder in failing to note the difference between the Christian whose faithfulness to His Lord's example made it impossible to engage in war, and the Socialist whose objection to war was political and not moral, and who frequently stated they would fight if it were for a Socialistic State.

Godly men of all ages were arrested and thrown into prison—Evangelists, Teachers and Preachers, City Missionaries and Christian workers of practically all denominations, men whose moral and spiritual value were worth more to the nation than a dozen armies. Those first to be arrested were most brutally treated—being struck, kicked and subjected to many indignities—until the long list of crimes appalled many, and serious protests in Parliament and out of it served to somewhat lessen the rigor of these barbaric cruelties.

The result is that there are now more Christian Conscientious Objectors than ever. The persecution has turned the Saints to God and the Word of His Grace, and a reviving has followed, and a new devotedness to Christ has been the effect produced in the hearts of not a few.

What the future will bring we know. The testimony of Scripture assures us that "evil men and seducers will wax worse and worse," that "they will heap to themselves teachers, having itching ears, who turn from the truth and are turned unto fables."

We anticipate further persecution—for the nearer we approach the end of the age the more bitter will become Satan's wrath as he perceives his time shortening and his certain doom approaching. But God is our resource as He is our only necessity, and His All-sufficient Grace will be enough whatever circumstances arise.

"THE CHRISTIAN AND WAR" is sent forth in His Name and to His Praise in the full confidence that His chosen ones—His Remnant—His Little Flock—will not be slow to recognise the Shepherd's voice and to follow after.

ICHABOD : OR, WHERE IS THE GLORY ?

THE present great and unparalleled war cannot but be deprecated by all men. The fearful character of Germany's atrocities and her relentless disregard of all laws—her violation of every humane principle, with the senseless and useless destruction of the lives of non-combatants, have combined to make practically the whole world cry out against her. The evident justice of the British and Allied cause has produced a unity in this country that never in its history has been equalled. Yet it is advisable at this juncture to turn to God—to seek out of the Book and read, and my object is to set forth the right scriptural attitude of the Christian towards this or any war. *The great shame* of the professing Christian in these last days has been his alliance with the powers of evil and with the world. The co-operative store has, by its seeming advantages and tempting dividend, drawn many of the saints to join it; the insignia of the clasped hands revealing the unequal yoke of the saint with the world. Trades unionism offers no bait but the mailed fist—vowing vengeance on all who refuse to ally themselves with it. The penalty is heavy enough, and the saints have yielded to save themselves from the consequent suffering rather than account themselves happy to be permitted to suffer shame for His sake. Thus you have the saints—the children of God—the heirs of God—allied with an enemy whose sole declared object is to capture the markets of the world by crushing out of all business the individual trader, and the establishment of a co-operative commonwealth—and with the vast organisations of men whose avowed principle is to seize and maintain their rights, and to defend the same by the retaliation of strikes, or by any other means possible against their employers.

THE ENEMY.

With the beginning of this great war that old serpent, the devil (that deceiveth the whole world) took a

further step to still more closely ally the saints with the world, and thus withdraw them still more from due allegiance to their one Lord and Master—the Son of God. The faith, once delivered to the saints and contained in holy writ, but which had lain dust-covered through dark ages was, in the mercy of God, revealed in its great fulness early last century. Through chosen vessels I need not name, the grand and glorious truth of the Church was afresh declared. The heavenly calling and the heavenly character were not only taught and believed, but joyfully manifested in an unworldly and heavenly life. The passing value of present things was seen in the blazing glory of the unseen. What had formerly engrossed the mind and enslaved the affections, showed itself as the sere and withered leaf of autumn. Powerfully was it declared again that “all that is in the world; the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.” The great distinction and difference between the Church and the world became again visible. The Church was no longer seen as an earthly confederacy, holding and exercising earthly authority as in Romanism, nor as an ecclesiastical institution subject to, and in a manner licensed by, the State, to which it lends its voice and influence as in the Established and Non-Conformist Churches of Protestantism—but a living organism—the body of Christ, Himself the Head, and every believer in Christ a member of that body. Those who received the Divine revelation delighted to meet together that they might *unhinderedly* fulfil their Lord’s wishes. They had His sure promise that where two or three were gathered together in His name, He Himself would be in the midst. In weakness and humiliation they met—claiming not that they were the Church, to the exclusion of other saints, but a remnant seeking to carry out in the Spirit, the Lord’s mind for the Church. Thus while they did not claim to be the whole Church, they claimed, and rightly, the *whole truth of the Church*.

The cry heard over all the land was, “Wherefore

come out from among them and be separate, saith the Lord," and from sects and parties, and from worldliness and earthliness, they came out—out to the company of the Son of God—out to the presence of Jesus in the midst.

Unto Thee, the homeless Stranger—
 Outside the camp;
 Forth we hasten, fear no danger—
 Outside the camp.
 Thy reproach, far richer treasure
 Than all Egypt's boasted pleasure;
 Drawn by love that knows no measure—
 Outside the camp.

Not co-operation with the world, but separation from it, became the effect of the renewed vision of the Son of God in His glory, and in the midst of His assembly.

TRUTH FORGOTTEN.

As in Israel, declension and failure occurred after the passing of Joshua, and the elders who outlived him, through failure to maintain the position into which God had brought them—leading to alliances with the neighbouring nations; and as in the early Church, declension and failure began almost as soon as the truth was declared, so that Paul finds himself a man forsaken by most assemblies, and knowing only of one man like-minded; so we to-day find ourselves in the aftermath of the great calling-out movement of God of last century—a weakened and disheartened people, rent by many divisions, plagued because of unjudged sin in the assemblies, professing still the heavenly calling, but lacking the heavenly character and power.

Those whose voices rang out with clarion note the precious truth of the Church have passed to their reward, and their successors have failed to maintain the standard, so that the youth of the assemblies have not been established in the faith. This was the

condition of affairs when this lamentable war began. It was Satan's opportunity, and he was not slow to seize it. In perplexity the young men looked to the teachers and guides for a lead—"Show us the right way; the world is calling upon us to join in fighting the enemy, to defend the country, and to retaliate for every evil. Can we, as Christians, and professed followers of the Lord Jesus Christ, engage in this war to defend our interests, and, if necessary, to kill our enemies?"

To this appeal a few voices replied according to Scripture, and said, "No; Christianity and war of any sort can never be linked together." But other voices arose, some confused, saying neither one thing nor another, while others encouraged enlistment, basing their contention on some misunderstood text.

The result is that to-day many of God's saints are serving as soldiers and sailors, seeking to kill their enemies, slaying those to whom the Lord Jesus sent them, not with rifle and bayonet, but with the story of His matchless love and grace.

Oh! what shame is ours to-day! How broken should be our hearts and how tearful our eyes!

Truly this is an urgent call for the fullest confession to and deepest humiliation before God; for we are all involved. The decline and failure of one member affects all; "a little leaven leaveneth the whole lump."

A LOST OPPORTUNITY.

The question is asked—What was the right and Scriptural attitude of the Church of God when the war began? How should all the saints have acted?

In the remarkable prayer of the Lord Jesus as narrated in John xvii., we have these words, verses 20, 21, "Neither pray I for these alone, but for them also which shall believe in Me through their word; that they all may be one; as Thou, Father, art in

Me, and I in Thee, that they also may be one in Us ; *that the world may believe that Thou hast sent Me.*" The unity of the believers was to be the great witness to the fact of the Lord Jesus being the *sent one* of the Father:

He here steps over all geographical boundaries, abolishing them, together with every national distinction. The believers by their first birth may be Jews or Romans, but their second birth, through faith in Christ, made them saints, believers, called-out ones, the ecclesia of God. Their first and earthly citizenship has been displaced by the heavenly—their nationality gone—lost in the infinitely greater relationships and responsibilities of the new creation. Henceforth the believers of every nationality are all one in Christ—members of His one body, and owning the rule of Christ as Head. He alone exercises authority over them. His will and word are paramount. To Him alone they offer the fullest allegiance of their hearts, as He alone has the right to demand it, and every interest and every claim that dares to conflict with His Crown Rights must be set aside, even although they should be backed with all the earthly power of king and country, and should entail the loss of goods and life itself. *What an opportunity, therefore, the believers of every nation had when this war began!* Not that they had it only then, for the national prejudices have ever hindered the designed expression of the unity of the Body, and blazed out worse than ever on the declaration of war ; but it was an opportunity to provide the whole world with a vision of the Divine Unity—all the Christians loving one another—not because they were of the same nationality, but because they belonged to Christ, the heavenly relationship transcending all earthly ones, and obliterating all the marks of national enmity. What a picture it would have been to the whole world had it beheld the Christians of Great Britain, and Franco, and Russia, and Germany, and Austria, and Belgium, etc. (speaking different languages—of different races and customs, but one in heart and purpose and love

and in the display of the grace of God), say respectfully and quietly to their several rulers—

“ We, as Christ’s chosen people, as partakers of the heavenly calling, cannot take part in any war, either for the purpose of defence or aggression or retaliation. We will obey in quietness every law in keeping with the holiness and love and grace to which we have been called, but must reject every law that compels us to recede from the position in which grace has placed us or hinders us from the exercise and display of that grace by which we love and pray for our enemies, suffering all things from them, and leaving retaliation and vengeance and due judgment with the Lord Who has said, ‘ Vengeance is mine, I will repay.’ ”

Should the respective governments and peoples refuse this declaration and insist on their participation, then they must use the words of Peter and they who were with him when the highest court in Israel demanded that they should be disloyal to Christ. They refused their ruling and said, “ We must obey *God* rather than *men*.” And should punishments fall upon them, they still have the apostles’ example, and can rejoice that they are counted worthy to suffer shame for His name.

What a testimony to the Headship of Christ, to the Unity of the Body, and its perfect obedience to the Head! And what a testimony and proof to all creation that this Jesus, dead and risen, crucified through weakness, raised in power, is indeed the Sent One of the Father!

And what joy to the Father and to the Son and to the Holy Spirit to thus behold the full growth of the new man in the saints. And what an opportunity—**LOST!**

REPENT—DO THE FIRST WORKS.

My beloved brethren, this is a call to repentance, to confession, and forsaking of the ways of self-will which have robbed the saints of their joy, of the holy

Uction and power. It is a call to separate, to come *out*, to touch not the unclean, to refuse fellowship with the unfruitful works of darkness, but rather to reprove them. Thus only can we walk with God who is light, and in Whom dwells no darkness at all. I pray the God and Father of the Lord Jesus Christ that it would please Him, by the Holy Spirit, to open the eyes of the saints to see from whence they have fallen, that they may humble themselves before God. Peradventure He will restore to us the years that the cankerworm has eaten, and send us a gracious reviving.

BRETHREN, arise,
 Let us go hence
 Defiled, polluted thus,
 This is no home for us,
 Till earth is purified,
 We may not here abide.
 We were not born for earth :
 The city of our birth,
 The better paradise,
 Is far above these skies.
 Upward then let us soar,
 Cleaving to dust no more.

Brethren, arise,
 Let us go hence
 For we are weary here,
 The ever falling tear,
 The ever-swelling sigh,
 The sorrow ever nigh,
 The sin still flowing on,
 Creation's ceaseless groan,
 The tumult near and far.
 The universal war,
 The sounds that never cease,
 These are our weariness. (BONAR.)

A WORD TO THE SAINT.

“ And ye shall hear of wars and rumours of wars ; *see that ye be not troubled* ; for all these things must come to pass, but *the end* is not yet.”—Matt. xxiv. 6.
 “ *The end* ” here is not the end of the world's existence, but the completion or fulfilment of the age. The completion of this age, the Dispensation of Grace, will be marked by the Coming of the Lord Jesus for

His saints ; raising His sleeping ones, changing His waking ones, and catching all together up in clouds to be for ever with Himself (1 Thess. iv. 13-18, and 1 Thess. v. 9).

Until that happy day this poor world will witness nothing but vanity and vexation of spirit. Jew and Gentile united in their rejection and murder of the Son of God, the Prince of Life, and consequently there will be no peace upon earth until that dreadful act of rebellion has been judged. Peace is to-day proclaimed to those who repent and believe the Gospel, thereby owning their guilt and separating themselves from the world still under the judgment of God. You, dear child of God, have thus escaped the wrath to come. On you the wrath and judgment of an offended and angry God will never fall. The blood of Christ, shed by man's most stupendous act of folly, in which was displayed the extremest limit of impious sin, serves to remove that very sin, to blot out eternally that very act, and to justify the sinner himself on the ground of his repentance toward God and his faith in the Lord Jesus Christ (Acts ii. 13-1, v. 29-32 ; Heb. x. 25). You have believed God's record concerning His Son, and thus you have come over to Christ's side and are no longer reckoned as being " of the world " (John xvii. 6, 14, 16). You are separated for ever from the world's guilt and doom.

To-day, alas ; you are compelled to witness the most gigantic war the world has ever known. The lust and greed of men have culminated in acts of aggression that have drawn many nations into the dreaded vortex of war, with its unparalleled suffering and slaying and maiming of millions of men. You behold the dying gasp and struggle of weaker nations, the relentless pressure of the conquerors, and the diabolical cruelties perpetrated, and you tremble and fear and wonder. And it is all very near you, for perhaps your own kith and kin have gone out yonder where the earth is red with the blood of men that cries to God for vengeance. But strangest sight of all you have to witness is the return of the saint who had come to Christ's side,

on his way *back to the world he had left* to mingle his blows with theirs.

And you are troubled. Beloved of God, will you hear your adorable Lord speak to your heart His precious words, "*See that ye be not troubled.*" As if He would say—This in not *your* business, this is not *your* war. Well for the world to be troubled, for they have countries to lose, and stores of gold and silver and rich merchandise and worldly honour and glory. But *your* treasures are beyond the reach of every foe, and *your* country is not an earthly but an heavenly, and your life is hid with Christ in God. And your enemies are not men, but wicked spirits, and your weapons not carnal but spiritual and mighty through God. Oh! beloved, your Lord is on the throne. His purposes are ripening fast. His blessed Holy Spirit would engage your heart with Him whose grace He delights to unfold and whose glory you are destined to adorn. "**See that YE be not troubled.**"

WHO IS ON THE LORD'S SIDE ?

It has been objected that to insist upon a definite separation from the world, whether in its organisations and its disintegrations or conflicts, is to become a partisan. Thank God, this is indeed true. *Neutrality is impossible.* The saint must come out on Christ's side as opposed to the world. "No man can serve two masters," and it is equally impossible to serve neither. It is quite an easy matter to maintain silence on these themes that so vitally affect the glory and honour of the Lord Jesus Christ in His Church, and thus escape the cross, but it would be a guilty silence that assuredly would entail sad loss at His judgment seat.

It has also been suggested that such matters may be left to the judgment of the individual believer who would thereby satisfy himself as to his course of action. This is not a new proposition. It began in Eden's garden, and has reappeared in various guises until this day. It is the lamentable tale of the Book of Judges over again, when "there was no king in

Israel, and every man did that which was right in his own eyes," leading to the most awful departure from God and the massacres of brethren.

Is there no word from God? Has God failed to give His people a clear direction for these difficult days, that we are to leave the settlement of the most momentous questions to the individual conscience? When was conscience ever a safe or true guide? Has sin not so warped and destroyed conscience that it is to-day but the mere mirage of the desert? "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth"—so confessed Paul. Conscience led him to persecute the Church of God—a blasphemer and injurious. "The time will come," said the Master to His disciples, "when he that killeth you will think that he doeth God service." This again is conscience. Man's best and most accurate judgment only leads him to oppose God and His saints, and at the same time to imagine that he is surely pleasing God. "To the law and to the testimony"—to the Word of God. Back to the *Book*, beloved brethren, for there alone will you find an answer to all your questions—a light for the dark and difficult day—a sure guide and a faithful witness. The Holy Scriptures, rightly divided according to the teaching of the Holy Spirit, form the sole authority, and are alone sufficient direction for the saint as he passes through the wilderness to glory. However new the circumstances, however, unparalleled, there lies in the Word of God the true and final solution to the difficulty, and the unerring direction to the saint who sincerely desires the mind of the Lord.

WHAT SAITH THE SCRIPTURE?

The question that to-day actuates the minds of many of God's saints is—"What is our attitude towards the world in these days of new experience and new demands? Can we, as saved ones, as saints, partakers of the heavenly calling, members of the body of Christ

children of God, take part in the world's affairs, its politics and conflicts ? ”

Let us hear the answer of Holy Scripture.

First of all, please remember that all the warring nations to-day, without exception, are only different and opposing systems of the one world that lies in the wicked one. Some may be more righteous in their moral actions than others, but they together form *the same world* that cast out Christ and maintains its rejection of Him, and that will shortly suffer the vengeance of God for the despite done to His Son.

Let us then, with chastened hearts, owning our weakness and failure, approach with holy solemnity the Scripture of Truth. May we have grace to write and grace to receive what *He* saith. That we may accurately know what we are as distinct from what the world is, let us consider briefly :—

I. The Divine calling and character and description of the Church. In Rom. i. 7 we are entitled, “ *Beloved of God, called saints.* ” We are at once described as those set apart for God's holy use. He has loved us. We are His beloved ones. No human merit has made us saints, but the gracious and sovereign calling of God in the Gospel of God concerning His Son Jesus Christ our Lord. His henceforth we are, separated from all we were formerly a part of, and separated unto all that is in His mind for us.

“ *Sons of God* ” is His next designation of us in Rom. viii. 14, followed in the succeeding verses by the precious titles of “ *Children, heirs of God and joint heirs with Christ.* ” What dignity is expressed in the first, and what wealth and glory follows ! Oh ! beloved, we are not merely saved from death and judgment, but exalted and enrobed with all the preciousness of Christ. No mere chance brought us into this blessedness, for in verses 28-30 we learn that we are the called according to the purpose of Him who from eternity had us foreknown and predestinated, and in time called and justified and glorified us by His grace. And as He views the called ones, Divinely called and separated to Himself, He declares them to be “ one

body in Christ" (Rom. xii. 5), although they may by their first and natural birth belong to many nations. "One body in Christ" means that whatever marked them formerly, *Christ* is to mark them now. A common union to Christ means a common union in Him, so that the characteristics of Christ come out in them. Again, in 1 Cor. i. 2, we are termed "called saints," "The Church of God," and "Sanctified in Christ Jesus." We dare not boast. It is the sovereign grace of God that called us. We are God's Church, not the church of a country or a creed, but God's called-out ones—those whom He has summoned forth out of the world to be gathered together for an especial object. To this end He has visited among the nations of the world, Jew and Gentile, to take out from them a people unto His name. Note, beloved, it is *out—out—not in*. It is separating them from the world, and consequently from the nations that form the world; gathering them to Himself and giving them His Word and Spirit by which they live, and setting them now fully equipped to do *His* will and to fulfil all *His* counsels; God now receiving from His Church that love and obedience that the world has failed to give through its rejection and murder of the Son of God.

God has intense interest in His Church, for in 1 Cor. iii. 9 we learn that "we are God's husbandry" or tillage to produce fruit unto Him, and God's building to declare the glory of Him, Jesus Christ, the alone foundation, while the ownership of Christ is set forth in the emphatic words of verse 23—"Ye are Christ's, and Christ is God's."

Sweet, indeed, are the words we read in the sixth chapter of the epistle, and verses 11 and 19: "But ye are washed, sanctified, justified," and "ye are not your own." All sin and defilement washed away for ever, sin separated from us and we separated to God, before whom we stand as righteous ones "in the name of the Lord Jesus, and by the Spirit of our God." While this is all blessedly true, our God insists that the fact of such blessing being ours, produces a corresponding attitude of soul, so that in 2 Cor vi.

14-18, we have the practical effect of the truth emphasised in a direct call to *come out*, to reject alliances with the ungodly, to refuse identification with them in their aims and purposes. The glaring incompatibility of righteousness with unrighteousness, of light with darkness, of Christ with Belial, of the believer with the unbeliever, constitute a fourfold call from God to "come out from among them and be separate." Thus only can He manifest the heart of the Father towards them, and they their filial love and obedience to Him. He will not be content with mere words and professions of affection. Love to Him will alone be known by its separation from all that He himself is separated from. He that loves the Father will love what He loves and abhor what He abhors.

Striking, indeed, is the next word I would have you consider. The Apostle Paul is in great exercise of soul for the Church of God in Corinth, and in chapter 11 of his second epistle, verses 2, 3, he tells them that he has espoused them to one husband, "that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The Church is the betrothed of Christ, and her love must be for Him alone. The bridal day is coming, and the apostle's concern is that she may be kept from unchastity, from loving the world, or anything of the world; for all that is in the world is opposed to the interests of her Lord. Not as a roaring lion, but with the subtlety of that old serpent will the enemy seek to detach the Church from her vengeance to Christ. Alas! we to-day have to say, "How far he has succeeded." **We look in vain for the chaste virgin espoused to Christ.**

We behold instead a brazen woman who says, "I sit a queen and am no widow," who is unconscious of her Lord's absence, and who is deeply and constantly engaged in the affairs of the present evil age. She regards herself as having part in the world's politics and conflicts, ranges herself on the side of governments and parties, and is occupied in a vain

attempt to secure stability here in a scene whereof God hath said, " Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we, receiving a Kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear : For our God is a consuming fire."—Heb. xii 26-29. What a shaking is coming soon, as the fig tree casting her untimely figs (Rev. vi. 13) ! what unsettling ! what falls of kingdoms that thought themselves secure and invulnerable ! what blasting of men's hopes and ideals and confounding of all their plans to set up another Babel that will exclude God and His Son !

Woe to the Harlot Church ! Woe to those who subscribe themselves by the name of Christ, but engage themselves with the world, His enemy. Woe to those who say, " Lord, Lord," but do not His sayings, for " the hypocrite's hope shall perish." And surely as judgment shall fall upon the " Mother of Harlots " (Rev. xvii. 5), so surely will the harlot daughters, the sister churches of Christendom, be involved in the wrath of the Son of God when He comes to take vengeance on those who have sided with His enemies, who professed heavenliness in creed, but worldliness in character, spots in the love feasts, clouds without water, twice dead, wandering stars, to whom is reserved the blackness of darkness for ever (Jude xii. 13).

Thank God for every true saint who cleaves to the unshakable kingdom, rejecting the claims and demands of all the other kingdoms that would entice him to swerve a hairbreadth from the most absolute loyalty to the Lord Jesus Christ, to whom be glory throughout all ages, world without end. Amen.

WHOSE FRIEND ARE YOU ?

“Ye are my friends, if ye do whatsoever I command you.”—John xv. 14. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”—James iv. 4. In the fifteenth chapter of John’s Gospel the Lord is addressing His disciples just prior to the Cross. In the thirteenth chapter the time has come that He should depart out of the world to the Father, and His quenchless love fills the few remaining hours in unfolding more fully than He has done hitherto, the precious revelations of His heart and mind. His love is an assured thing, and He counsels them to continue in it. Not their poor, frail love is He referring to, but *His* strong and measureless affection. Continuously they will enjoy His love if they keep His Commandments. His own love to them is to be the standard and measure of their love to one another. Thus alone will they participate in His joy, which flowed as a natural consequence from His perfect and willing obedience to the Father, in whose love He continuously dwelt. In verse 13 of this fifteenth chapter He indicates the greatest manifestation of human love in the words, “Greater love hath no man than this, that a man lay down his life for his friends.” Then follows the striking statement with its necessary condition: “Ye are My friends, if ye do whatsoever I command you.” As His friends He has made known to them all that He heard from His Father, so that they know His mind. Nor is this the result of their seeking, but of His choice; in sovereign grace He chose them, and He ordained that they should bring forth much fruit, and that their fruit should remain. I can imagine how their hearts thrilled as they listened to His astonishing statements, with their marvellous revelations and declarations of matchless grace. What joy to be accounted His friends! How every other

friendship paled into insignificance before this incomparable blessing. He has already assured them of His love. Now He assures them of His desire that they be His friends. This is a closer tie, a privileged intimacy that carries with it a new responsibility. He loved them in spite of what they were, and His love led Him to the Cross ; but if they are to be His friends, they will seek to do His will and give Him pleasure. As His friends, He desires that their conduct be suitable to Him ; that they seek after His interests, and be prepared to accept whatever loss and suffering may as a consequence ensue, rather than that this precious friendship be broken.

The Lord Jesus is the Saviour of sinners. He is the Saviour of all who believe. Every soul who trusts in Him is saved from wrath through Him. But every saved one, every child of God is not *His friend*. Friendship is beyond relationship, and beyond love. Friendship can only exist where there is mutual worthiness and esteem. "A man that hath friends must show himself friendly, and there is a Friend that sticketh closer than a brother." He that will be a friend will seek his friend's welfare with all his heart, whatever sacrifice may be involved. And he will seek that he himself will be worthy and pleasing to his friend. He will seek to present those qualities that will draw out his friend's respect and esteem, and thus furnish ground for that perfect confidence which is the basis of true friendship. "The Lord knoweth them that are His," but desires that those who are His prove their friendship by keeping His word. To His friends He will reveal Himself ; in their ears He will whisper His secrets that He will tell to no others ; to them He will unfold hidden and precious things of His Word. Others will say, "Whence hath this man letters, having never learned ?" or "Is this not so-and-so, whose father and mother we know ?" just as they said to the Lord Jesus whose friend you are. They will not know that as He received His learning from His unbroken intercourse with the Father, so you have received yours through being His friend.

“ Shall I hide from Abraham that thing which I do ? ” said Jehovah while on His way to destroy the cities of the plain. And to Abraham, the friend of God, did Jehovah reveal His intention. “ He shewed His *ways* unto Moses, His *acts* to the children of Israel.” Oh ! how blessed to be a friend of Christ ! to be admitted to His inner circle in the companionship of Himself and His Father ; for the Father has such fondness for those who love His Son above all else and are His friends, that He, too, will come and make His abode with such (John xiv. 23).

And in the days of difficulty and stress, His friends will know what their Lord is doing. They will be in no doubt whatever as to His mind for them. Their course of action will be clear, without hesitation. Others will say, “ There is no clear word of direction ; we know not what to do.” But not they, for they will know. From the strife of tongues they will be hid in His pavilion, and if compelled to enter the fiery furnace, there will be seen Another with them, for He never forsakes His friends. May I ask you now, whose friend are you ? Will you be His friend ?

The conditions of this friendship are now detailed. “ If the world hate you, know ye that it hated Me before it hated you ”—verse 18. “ *If* ”—was there at any time a possibility of the world loving them ? Has the world ever loved the children of God ? Never, and never will. Shall hell love heaven ? Shall darkness love light ? Shall Satan love Christ ? Not till then will the world love the saint. But, it is objected, are there not many professing children of God who are highly esteemed by the world which has shown its favour by conferring honours and titles and praise upon them ? This is true, indeed, but this is also true—“ Woe unto you, when all men shall speak well of you ; for so did their fathers to the false prophets ”—Luke vi. 26. Nor will the saint ever be esteemed by the world unless and until he seeks the world’s fellowship, submits to its demands, and suffers the heavenly calling to be obscured by present gain and earthly well-being. “ If ye were of the world, the world would

love his own ; but because ye are not of the world, but *I* have chosen you out of the world, therefore the world hateth you"—verse 19. What a statement is this ! We do well to remember it is the Son of God who makes it. What infinite distance does He place betwixt *His own* and the world ! It is the fact that the Son of God has separated His people from that world that arouses its bitter hatred. His call has reached their hearts. His hand has touched them, and they have responded and have put their trust in Him ; and the world that hates Him, hates His.

Beloved of the Lord, do not be deceived by the sophistry of to-day that dares to teach that the nation is no part of the world, whereas it is the nations that form the world ; and however favoured this nation may have been by the mercy of God, it is still in the world and of the world, and has no place for God's beloved Son. **Where there is no place for Christ there can be no place for the Christian.** "Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you ; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent me"—verses 20, 21. Is there not something seriously wrong that to-day the servant obtains better treatment at the hand of the world than his Lord ? The world has not changed. It still lies in the wicked one. Satan is still its god and ruler. It is still guilty of the rejection and murder of God's Son. It has not shown the slightest indication of repentance, but on the contrary multiplies its words against God. The Son of God has not changed. He is "the same yesterday and to-day and FOREVER." His truth is unchanged. "For ever, O Lord, Thy word is written in heaven." "My word shall never pass away." "The word of the Lord endureth for ever." Wherein lies the change ? With shame must we confess the failure of the Church—the sad failure of His own to maintain that separated and heavenly position to which He called them. The path of faith

has been forsaken, and we have gone down into Egypt. Its leeks and garlic and fleshpots, its food in plenty has turned the heart from the wilderness journey, although Canaan lay that way. The pleasures of sin have been esteemed, and the reproach of Christ undesired.

Nevertheless, it is still the experience of those who are to-day His friends that the hatred of the world to Him and His is as virulent as ever.

Behold, now, the gracious tenderness of the Lord for His own. "These things have I spoken unto you, that ye should not be offended"—John xvi. 1. "Ye are My friends, if ye do whatsoever I command you." Blessed friendship, indeed, but with conditions how hard, yea, insuperably hard and impossible to flesh. He perceives the sinking and sorrow of their hearts. The conditions are hard, and further, He is soon going to leave them. What will they do? They are in danger of being stumbled. He will soon be gone, but the Comforter, the Holy Spirit, will be here, and in His power and grace the human impossibilities become Divine accomplishments. So He thus speaks faithfully, hiding nothing from them, lest they should be stumbled; and then He continues the tale of the coming days of trial. "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me"—John xvi. 2, 3.

Perhaps their hearts glowed as He spoke of their being His friends, and perhaps the glow faded into a chill as He drew the picture of their coming sorrow and suffering.

Perhaps *your heart* warmed as theirs did, and now as you think of what it is going to mean to be a true friend of Christ, you shrink and you question; and, were you but courageous enough to confess it, your heart desires to evade the consequences of this friendship. It may mean the loss of employment, with its resulting trial and difficulty. You think of your home going to pieces, your loved wife and children homeless

and starving, and that is so very hard to bear. And the sneer and scorn of the world will be yours, and shame will be heaped upon you, and you will be accounted the offscouring of all things. But this will be no new experience except to you, for ten thousand saints have trod that way—men of faith—who died in faith. “Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth”—Heb. xi. 35-38.

This is the Divine comment concerning these friends of God—“Of whom the world was not worthy”—although the world condemned them, and doubtless considered that in so doing they were acting in the best interests of their country. Let me again ask you in all tenderness, my brother, my sister, Whose friend are you? *His* friend, or the world's friend?

Ponder again the solemn words of James iv. 4—“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.”

It is not necessary to allow oneself to be carried along in the whirl of worldly pleasures and lusts in order to be a friend of the world. You need but to accept its objective, its goal, to engage in its planned purposes and politics, to participate in its conflicts, and allow yourself to be numbered with them that go down to the pit. This, indeed, constitutes you a friend of the world. Do the nations to-day desire God's Son to reign over them? Have they repented of His rejection and murder? Is His word valued by them? Can you have fellowship with the murderers of your Lord? Will you be a friend of those who hate

Him ? To join hands with the world by identifying yourself with any section or country of it, is to constitute yourself not only the world's friend, but the enemy of God. And God holds you guilty of that most abhorrent of all sins—adultery. Betrothed to Christ, you have joined yourself to another, like the woman who forsakes her rightful husband and flees with a paramour, bringing guilt and shame upon her own head and sorrow to him to whom she pledged her troth. No greater crime did Jehovah ever accuse Israel of than this, for no greater crime could they commit ; and it has its message for us to-day. “ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope ”—Rom. xv. 4.

In Ezek. xvi. Jehovah tells the story of Israel's blessing and failure. “ I washed thee, I clothed thee, I decked thee, and thy renown went forth among the nations for thy beauty ; for it was perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by. Wherefore, O harlot, hear the word of the Lord. I will judge thee as women that break wedlock and shed blood are judged.” Is it necessary to say more ? Name any kingdom or government that to-day has room for Christ. There is not one. And can there be room for you, oh child of God, where they want not Him who died for thee ? And will you take that precious life, and all that you are and have, and place them at the disposal of another who is not your Lord, and rob *Him* of what is His alone ? For ye are bought with a price ; therefore, glorify God in your body and spirit which are His ”—1 Cor. vi. 20.

“ Ye are My friends, if ye do whatsoever I command you.”

“ Friend of the world . . . enemy of God.”

Whose friend are you ?

THE CHURCH, THE STATE, AND THE WORLD.

THE TEACHING OF THE SCRIPTURES FOR THE PRESENT DISTRESS.

THE DIFFICULTY.

We are assuredly living in hard and difficult days, but there is no extremity in the life of the saint that God cannot meet. I do not say that God will deliver him out of it, but He will certainly supply him with needed Grace to do the will of God in it. Many thousands of saints have had to face death in its most terrible forms rather than surrender the precious truth of God; and we do not consider they were defeated, but count them Victors, for they overcame by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death (Rev. xii. 11).

In this favoured country we have so long enjoyed peace and quietness and unexampled liberty that the sudden outbreak of an unparalleled war with the new, and hitherto undreamt of, demands of the National Authorities found the Saints in an unprepared condition. The claim was at once made that the Saints, the Saved ones—the elect of God, should associate themselves with the nation by enlisting in its armies and seeking to destroy the nation's enemies. The war was characterised as a righteous war. The devastation of Belgium moved the hearts of many. The vicious cruelties of sea and land warfare roused much indignation. The call for men was promptly answered, and very many of God's professing saints rushed to the front to avenge the nation and destroy the power of the nation's enemies. Many sought for guidance; but, alas! thousands of the so-called ministers of Christ lent their voices to the crusade—urged the members of their churches to enlist at once—presided and lectured at recruiting meetings, and in hundreds of instances forsook the calling they professed

God had given them—donned the khaki and made haste to slay their enemies. Not for centuries has the professing Church's FAILURE called so loudly for the Divine judgment on HER as at this juncture.

BLIND LEADERS.

The attitude of the Churches has been contrary to Christ and Christianity. The Pulpit appeals for war and vengeance belong not to the Christ of Calvary's Cross, but to the natural activities of the evil hearts of men, who are ignorant of the faith once delivered to the saints—who confound the Dispensations of God's dealings with men—and who know not the stupendous difference between Law with its inexorable demands and judgments, and Grace with its unconditional and tireless bestowal of blessing.

Soon the whole professing Church will suffer the judgment of God—for judgment must first begin at the house of God (1 Pet. iv. 17). When Israel made leagues with outside nations or failed to observe that separation which Jehovah enjoined, they were handed over to the power of the nations, who oppressed them until they had repented and turned again to God. And we may expect a similar judgment upon the professing Church on account of their utter failure to either apprehend the mind of God or to declare it in this hour of His People's need, and for the hopelessly wrong direction they gave to those who looked to them for guidance. Great sympathy and forbearance must be exercised towards those dear men whose misplaced confidence in these clerical leaders has plunged them into the ditch; and as our Lord Jesus pronounced His woe upon the Pharisees and leaders of the people, so may these men tremble when He begins to deal with them.

But I am anxious to deal briefly with some of the questions that have arisen in the minds of many of God's beloved people who desire to know and to do His will, regardless of consequences. The question of to-day is:—CAN A CHILD OF GOD TAKE UP ARMS AGAINST HIS OR THE NATION'S ENEMIES?

This means, first, that the saint must take an oath to obey the King and his officers with absolute, blind, and unquestioning obedience, whether the commands honour God or dishonour Him.

But Christ says: 'I say unto you, swear not at all . . . but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. v. 33-37). To Christ alone must the saint yield unqualified obedience; and the believer who takes this or any oath thereby rejects the authority of Christ and dishonours His Word.

WHOSE SLAVE?

The believer who takes this oath yields himself as a slave; and he is as much a slave if engaged in any capacity designed for the prosecution of war as if he were an actual combatant. He has surrendered his individuality. He can no longer think or act for himself or for God. His will is yielded to another, not his Lord. His intelligence—mind—life—body—all he is—have been placed in the hands and under the control of men. He is the slave of men. The believer who does this ignores the fact that he is bought with a price, and is not his own (1 Cor. vi. 19, 20). He rejects the claims of his Lord and Master who alone has the right to command him. He acts in independence and self-will.

The Scriptures declare plainly that the saints must never place themselves in such a position as will entail their absolute submission to the authority of men.

In 1 Cor. vii. 20-24 we learn that the slave has not to care for his bondage—although he must not run away from it, but if the opportunity be given him to secure his freedom, then he is to seize the opportunity. Those who are free, however, are to remember that they are bought with a price, and must not become the slaves of men. They must retain their freedom to serve the Lord Christ. **The Saint can join nothing. He is joined to the Lord.**

Third—For the Child of God to engage in war, plainly means that he undertakes to kill his enemies; to return

blow for blow—cursing for cursing. Hear again the word of Christ: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have you? do not even the publicans the same?" (Matt. v. 43-48). The Child of God who values the word of his Lord can never undertake to kill his enemies. He is a disciple of Christ, and a disciple is one who follows after. Did Christ kill His enemies? On the contrary, He died for them, and thus secured their reconciliation to God (Rom. v. 10).

GRACE, NOT LAW.

James and John learned the lesson that Peter had to learn later. The Lord Jesus steadfastly set His face to go to Jerusalem, for the time was come that He should be received up. He sends messengers before Him, who enter into a Samaritan village to prepare for Him, but the Samaritans refuse to receive Him, because they see He is bound for Jerusalem. James and John evidently think this rejection of their Master should meet with well-merited punishment, and asks Him if He will let them command fire from heaven to destroy these Samaritans, as Elijah did. He at once rebukes them, saying: "Ye know not what manner of spirit YE are of. For the Son of Man is not come to destroy men's lives, but to save them." And they went to another village (Luke ix. 51-56).

Wherein lay their error? Was Elijah wrong? No. Elijah acted righteously—according to Law. The Law was given by Moses, but Grace and Truth came by Jesus Christ (John i. 17). The Law pronounced judgment on the evil-doer. Grace forbears and intimates mercy and forgiveness. The disciples had

but slightly entered into the full value of their association with Christ. Brought up under Law, they failed to understand that now that they were connected to Christ they were connected to Grace, and the manner of their spirit was no longer justice and judgment, but Grace and Mercy. They knew perfectly that they were acting according to Law, and judged they were acting rightly, but the Master's words reveal the fact that had they fully realised that the manner of their spirit was not Law but Grace, they would not have sought the destruction of their enemies but their blessing. And, likewise, had God's Saints to-day realised that they are not under Law but Grace—that the manner of their spirit is not Law but Grace—not judgment but love and mercy—they would not be found at this time seeking to slay their enemies, nor even harbouring revengeful thoughts. Peter learned later, in GETHSEMANE, that the manner of his spirit was Grace and not Law. The Lord Jesus had said, "When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in Me, 'and He was reckoned among the transgressors': for the things concerning me have an end. And they said, Lord, behold, here are two swords. And He said unto them, It is enough" (Luke xxii. 35-38).

THE SWORD SHEATHED.

This passage has been used by many to authorise the use of the sword by the saint. The natural or carnal man will always so read it. So Peter that day understood it, and in defence of his Lord and Master in the most righteous cause that earth has ever known, he drew the sword and cut off the right ear of the high priest's servant. Other blows would doubtless have fallen from his ready sword and vigorous arm, but he is instantly restrained by the Lord's surprising

words: "Suffer ye thus far," and by the Lord's still more amazing action, "And he touched his ear and healed him." This display of Grace was the Lord's own illustration of His own teaching. He had already taught them, "I say unto you, that ye resist not evil," followed by this, His call to Peter to "suffer" and not to defend; and His healing of His enemy's ear further exemplified His astonishing sayings: "Thou shalt love thine enemy, and bless them that curse you, and do good to them that hate you." Peter was commanded to sheath his sword, and learns now that he has misunderstood his Lord's reference to the sword, which is sheathed now to the Saint throughout this Day of Grace.

Some have sought to teach that the word "take" implies to take the sword in aggression, and consequently permits its use in defence. This position is untenable, for Peter did not act in aggression, but in defence of his loved Master, and not until they had laid hands on Jesus and taken Him (Matt. xxvi. 50, 51). Peter's evident desire was to make an unexpected onslaught on the enemy, hoping that the Lord Jesus would escape or deliver Himself in the resulting confusion. Now he sees what Grace is, and by and by, when the Holy Spirit fills him, and himself is arrested and cruelly and unjustly scourged, he learns to act as Jesus did, and manifests the same Grace. For Peter the sword is sheathed for ever. Nor did James or John, or Paul, or any of the tens of thousands of the saints of those days, ever use or sanction the use of the sword. Instead, James writes: "Ye have condemned and killed the just and *he doth not resist you*" (James v. 6). Nor was the sword unsheathed by the professing Church till centuries later, when the Blessed Hope of the Lord's Return was no longer known—the Heavenly Calling of the Church forgotten, and the Church had disowned her ABSENT Lord, and said: "I sit a queen and am no widow," and with the sword and lying pretensions sought to form a kingdom for herself on earth.

The question now is: If the Lord's reference to the

sword does not sanction its use by the believer, what did He mean by it? It is a very simple matter. He has on not a few occasions told them that He was going away, but they apparently did not grasp His meaning. Now He reminds them of His first commission, when He sent them two by two throughout the country without purse, scrip, or shoes, and they confess that, although they went thus empty, yet they lacked nothing. But now He is going away. He will soon be numbered with the transgressors*—the things concerning Him will soon all be fulfilled, and He will not be here with them as formerly to provide for them and to defend them. His extraordinary care of them will soon cease, and they will be exposed to hunger and poverty and the hatred of enemies, and they will require to make their own dispositions and arrangements, subject always to the teachings they heard from His lips. And doubtless He refers to the sword that they might have an object lesson which they will never forget—that, contrary to all their Jewish teaching, and to what is considered just and right among men generally—His disciples—His loved Ones—His Church—must ever act in Grace—must ever display Forbearance and Love to their worst enemies, and however appalling the circumstances, must never, never use the sword.

Fourth—The Christian who engages in war rejects the example as well as the teaching of the Lord Jesus.

When Christ came He found the nation of Israel in the hands of the enemy—the Roman Cæsar governing the land, while the people helplessly suffered the exactions and tyranny of their oppressors. The nation longed for a deliverer, and the common expectation

*The Lord knew they had two swords and knew their hearts that they would use them and that their using the sword would constitute them *transgressors*, and consequently He would be numbered with them according to prophecy and as an attempted slur on His Holy Character. He permits them to retain their swords for the fulfilment of the prophecy and the exposure of their own hearts. Thus only could they learn the lesson. The healing of the servant's ear removes the evidence of Peter's transgression and saves him from the vengeance of the Roman law.

of the Messiah was that of an invincible Commander who would rout the armies of the Gentiles, restore the kingdom to Israel, and bring all nations under the heel of the Jew. The teaching of the Lord Jesus being so diametrically opposed to all this, brought out the wrath of the Pharisees and leaders of the people. To secure His destruction they formulated the subtle question: "Is it lawful to give tribute to Cæsar or no?" His remarkable answer: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's," at once makes it evident that the Lord Jesus would not undertake either defensive or offensive measures against the rulers of the country, even although they were foreign enemies and despisers of Jehovah. He acknowledges Cæsar's rights, at the same time indicating that God has His rights and claims as well. The answer of the Lord Jesus makes it plain that the Child of God has nothing to do with the question as to who rules the country, whether a native government or a foreign yoke. The powers that be are ordained of God, and to resist their establishment, or to seek to remove them after they have been established, is to resist the ordination of God. The saint cannot be a patriot. Christianity has supplanted love of country by love of persons.

The love of the saint can have no geographical limits. He loves his brethren and he loves his enemies, and he does good unto all men, specially those that be of the household of faith.

Will you remember that the Lord Jesus was more than once charged with being unpatriotic. He was accused of having too warm a side to the Samaritans—a pro-Samaritan, and also of being in league with the devil, "Say we not well that thou art a Samaritan and hast a devil?" So His enemies said, and His reply: "I have not a devil," showed that while He repudiated the devil, He refused to repudiate the Samaritan. He had come to taste death for *every* man, and He loved the Samaritan as well as His own kindred the Jews. Their heart took in Judæa, His heart the whole world. The day is coming when out

of His mouth will proceed a sharp two-edged sword to smite His enemies, but not *to-day*; for in this God's Day of Grace, out of His mouth come only words of Life and Blessing.

Fifth—The question is asked: "Must we who are saints not obey the powers that be?"

Most assuredly. But this question infers that if the powers that be pass legislation demanding the believer's participation in the nation's wars, then the believer must comply. The word of God does not say so.

LOVE OR KILL—WHICH ?

Romans xiii. 1-7 is usually quoted, but these verses declare only that the believer must not do evil, for rulers are not a terror to good works, but to the evil, and those who do evil are warned that "he beareth not the sword in vain." "The powers that be are ordained of God"—no matter what the form of government may be, and the saints must never lift the sword against them, for in so doing they are fighting against God. They are resisting God's ordinance, and their judgment will be all the heavier. This applies equally to the fighting Covenanter of Scotland or of Ireland, the Huguenots of France, or the Reformers of Germany or Switzerland. They sought and may yet seek to fight God's battles with carnal weapons, and the sword will slay them, for they will fight, not only without God, but against Him.

If Rom. xiii. 1-7 is to be properly understood, the believer must read from verse 17 of the previous chapter: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Then read from verse 8 to 14 of the thirteenth chapter: "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

These two portions set-forth the activities of Grace, love towards enemies—recompensing evil with good—for love worketh no ill to his neighbour. The command is again repeated, Thou shalt not kill—non-resistance again taught, and rejection of the works of darkness enjoined. Sandwiched between these two portions we have the injunctions to obey the powers that be. But Scripture cannot contradict itself, and Rom. xiii. 1-7 cannot possibly mean that, if the powers that be command the saints to kill their enemies, they are to be obeyed since God, who is greater than "the powers that be," most positively commands them to love their enemies—to render to no man evil for evil—on no account to kill—not to work ill to his neighbour—and to leave the question of vengeance to be settled by God.

When "the powers that be" issue laws that are thus opposed to God's word to the saint, then those powers must be disobeyed, even although it means the loss of life itself, for in these things we must obey God rather than men (Acts iv. 19, v. 29). Christ

must be pre-eminent. His word must be obeyed. "When they persecute you in one city, flee to another," so the persecuted saint may flee, but never fight. "When ye shall see Jerusalem compassed with armies . . . then let them that are in Judæa flee to the mountains; and let them which are in the midst of it depart out of it," etc. (Luke xxi. 20-24). Most definitely does the Lord command His disciples to take no part in the defence of their beloved city or country—not to fight, but to *flee*. Profiting by the Lord's word, the Christians in Jerusalem fled to the mountains and escaped the terrible slaughter that followed the taking of the city by the Romans.

Suppose the Jewish authorities had commanded all the men in Jerusalem to fight in defence of the city on the plea that they were to obey the powers that be—yet the Christians had a greater authority to obey—even the Word of Christ, and He must be obeyed, although it should mean the setting aside of rulers and governments.

These remarks apply equally to and explain the Scriptures of Peter and Titus that refer to the same matter.

THE POSITIVE POSITION.

What, then, is the believer's attitude to the State? The believer's attitude is threefold. *First*—To obey every law that does not entail disobedience to the Word of God. These laws may be inconvenient—they may be opposed to our personal thoughts and opinions, but so long as they do not traverse the truth of God they must be obeyed. Behind these laws lies the authority of God. Should a law be passed that would compel disobedience to the Word of God, then it is evident that God is not behind *that* Law, for God cannot say one thing by the Scripture and another and contradictory thing by the powers that be. *Second*—To render to all their dues—tribute, custom, fear, honour (Rom. xiii. 7). Whatever taxes are imposed, they are to be paid. They may be unjust taxes, or

the money may be devoted to objects that are opposed to God and His truth. That is their responsibility, for which they shall give answer to God.

"Doth not your Master pay tribute?" inquired the tax-gatherers of Peter. "Yes," he replied. But the Master thought otherwise, yet he submitted to the unjust tax, lest they should be offended.

Third—To pray for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. ii. 1-6). This is a great privilege and a great responsibility. The prayer closet holds the secret of greater power than an earthly throne. The believer here can exercise his Divinely ordered power in all parts of the world. One man of God in prayer is a more potent force than a man with a thousand votes. Yet the object of the saint's intercessions and supplications and prayers is not to be victory in battle for the particular country in which he may be found living, nor for any political or patriotic ascendancy, but that we, the Children of God, may lead a quiet and peaceable life in all godliness and honesty, and that those for whom we pray may be saved and come unto the knowledge of the truth.

The Apostle Paul is frequently quoted as having had not only a Heavenly citizenship, but an earthly one, and that therefore it must be right for the believer to fight and war as an earthly citizen. This is absurd. Every believer has a right to do what Paul did—to claim the rights that by law were conferred upon him, which rights were God's provision for him in his passage through the world. But war and fighting mean not the mere assertion of rights, but the forcible and violent seizure of asserted rights, and the killing of all who dare to withstand such seizure. This Paul never did, and this the Christian can never do. In no case did Paul seek vengeance or retaliation upon his enemies, although he had opportunity to do so. His assertion of his Roman citizenship was made with the desire to reach their consciences by informing them of the criminality of their proceedings against him. Sometimes he was delivered, but more frequently he suffered.

When they ignored or rejected his claims, there was no further assertion—he was prepared to suffer. Nor did he often claim the rights of a Roman citizen to save himself from suffering. Not till after he and Silas were scourged and cruelly maltreated in Phillipi, and the earthquake had loosed their bonds and awakened the jailer, did they state this fact. Nor did they press for punishment upon the guilty magistrates, but forgave in the display of the Grace of Christ, only insisting upon the magistrates granting a personal and legal release from prison. Paul's own nation, the Jews, bitterly persecuted him, yet he prefers no charge against them, seeks no condemnation of them, pronounces no woe against them, but says: "I have nothing to accuse my nation of." But he rises higher than this in the wondrous outshining of the Grace that first reached himself from Christ in Glory, as he pens the unparalleled words: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix. 3). They cursed him; he blessed them—willing to be accursed if only they might be blessed. This is Christianity.

Already it has been noted that the Apostolic Church at no time used the sword in defence of themselves, their wives or families or possessions. They were partakers of the afflictions of the Gospel—they endured hardness as good soldiers of Jesus Christ—they had received the Word in much affliction—they were not moved by these afflictions, knowing that they were appointed thereto—they were warned that they were about to suffer tribulation, which also came to pass. They were made a gazing-stock both by reproaches and afflictions, and stood by those who were so used and took joyfully the spoiling of their goods. Many of them lost their lives, but, like their Master, died rather than injure, far less kill, their enemies.

The refusal of the Christians to bear arms lasted for the first two or three centuries. The testimony of the early writers is conclusive as to this. The military profession was considered by the early Christians as opposed to Christianity, while it was

usual for a soldier to lay down his sword when he accepted the truth of Christ. The declaration of their faith has become historic in their simple words :

“ I am a Christian and therefore I cannot fight.”

Resolutely was it uttered and adhered to, although it meant to be run through with the sword or thrown to the lions. Not all the professing saints so acted. “ They went out from us because they were not of us,” so the Apostle John declared, and in many other Scriptures we have evidence of those who failed to stand in the evil day. Tertullian wrote that Christians ought not to hold office nor yet serve in the army—that Jesus Christ, by disarming Peter, disarmed every soldier afterwards, and asks the question : “ Can one who professes the peaceful doctrine of the Gospel be a soldier, when it is his duty not so much as to go to law ? ”

In this connection a distinguished writer says :

“ But the ordinary Christians, the tradesmen and shopkeepers and skilled artisans, who had to face the practical difficulties of life, could not act on this principle; and the Church justified them, and held that they ought not to force their religion on the notice of others, and might even employ legal forms to give a show of legality to their position, and help inactive or well-disposed officials to keep their eyes shut.”—(The Church in the Roman Empire, p. 436.)

These references are only made to show the compromise gradually effected by the professing Church in the refusal to accept the Scriptural teaching of separation from the world, and the seeking to make it easy and comfortable to be a believer in Christ by *hiding* instead of holding forth the Word of Life. (Phil. ii. 15, 16).

To keep silence about Christ is to deny Him. To withhold the truth is to proclaim a lie. “ It is a faithful saying : For if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, He also will deny us ” (2 Tim. ii. 11, 12).

Of course, the shopkeepers and tradesmen of those

latter days were just like the professing Christian shopkeepers and tradesmen of these last days. To identify themselves openly with the devoted disciples of Christ, who declared they had no abiding city or country here, meant that their trade or business would suffer loss. The Christian tailor or grocer or butcher would be considered a slacker—a pro-enemy man—and would find his customers deserting him and his business disappearing; and instead of rejoicing that he was being found worthy to suffer such shame for His Name, and glorying in the tribulations that He sent, he silences his testimony—hides his light—submits to the world's demands—saves his business and his life, *and loses his life and his Lord's approval* (Luke xiv. 26, 27; Matt. x. 32, 33-39).

Further, the Saint to-day can have nothing to do with Peace meetings, Peace associations, or such like. There will be no Peace on earth till the Prince of Peace returns to occupy His rightful throne and wield His rightful sceptre. And that will not be till this rebellious world has been judged for the murder and rejection of God's Son, and has waded through seas of blood, through wars and judgments such as earth has never seen. The world wants Peace without Christ, but that is a Satanic delusion. "For, when they shall say Peace and safety; then sudden destruction cometh upon them" (1 Thess. v. 3).

" I am coming "

is His precious word to-day. "Now is our salvation nearer than when we believed." Soon His Church will be caught up in the clouds to be for ever with Himself. Happy Day! Blessed morning without clouds! Long looked for come at last! Oh! to see Himself—the Blessed Man of Calvary's Cross—of the Father's Heart and Love and Glory. And then to behold Him King over the whole earth—reigning in Righteousness—

Glorified in the very scene that to-day rejects Him.

HISTORY REPEATED.

Many have written of special difficulties that had arisen, and these beloved ones I have sought to help by correspondence. To meet the needs of many, I have written this message in the form of question and answer—as if before a Tribunal.

I do not deal with the sufferings of some of God's choicest saints, personally known to me, at the hands of some of these Tribunals, when scorn and contumely was poured upon them with such vindictiveness that even the unsaved protested against the manifest injustice. That I leave in the hands of the Son of God, who beheld the meekness and patience of His suffering ones as they proved their Discipleship; and He who charged Saul of Tarsus with the awful crime of persecuting the Christ in his mad persecution of the saints will not fail to suitably deal with the persecutors of this modern age.

“ He that is of God heareth God's words : Ye therefore hear them not because ye are not of God ” (John viii. 47). “ And if any man hear my words, and believe not, I judge him not : for I came not to judge the world but to save the world. He that rejecteth Me and receiveth not My words hath one that judgeth him : the Word that I have spoken, the same shall judge him on the last day ” (John xii. 47, 48).

CHRIST AGAIN BEFORE THE TRIBUNAL.

The day arrived when John Pilgrim, James Sojourner, Peter Stranger, and Paul Heavenlyman had to appear before the Tribunal in Twomasters City, in the County of Bothworlds, to furnish said Tribunal with satisfactory reasons for their refusal to bear arms—to submit to military jurisdiction—and to engage in war. These four men, with others of a like character, were called conscientious objectors, and if proven so, the Tribunal had authority to exempt them from bearing arms and fighting. I may say that Twomasters City is

large and populous—a great trading centre where thousands have won fortunes and lost souls. It is exceedingly religious. Its many spires can be seen for miles. There are also many buildings called Halls, where various parties meet to worship in various ways, and with varying degrees of faithfulness to the Divine Word. Scattered among all these are the true-born children of God, who are not reckoned of much account, since they are mainly poor and without much education. In both halls and churches a man is esteemed largely according to his financial standing. He may be incapable of teaching the saints—may be anything but an example to the saints—but if he is the leading business man or the richest member, he expects to be recognised as a manager of a church or the leading brother of a meeting, although, I am glad to say, there are a few notable exceptions. Mr. Poor in Spirit, Mr. Meek, Mr. Godly, or Mr. Truth in Love are not very popular. Mr. Poor in Spirit is not liked because he has no possessions in Twomasters City, and looks so chastened, without any bravo about him, that those who are otherwise never consider him in their counsels. Of course, it is whispered that he has possessions elsewhere in another Kingdom, and it is common property that the High and Lofty One, whose name is Holy, dwells with him. Mr. Meek is somewhat similar. His meekness is mistaken for weakness, and many nasty and wicked things are said about him and to him, and he answers not, but comforts himself with the promise of his Lord that he will yet exchange present rejection for future Glory. Mr. Godly and Mr. Truth in Love are in the same boat. They are irritated by the former because they can find no fault in him and by the latter because his ministry finds faults in them. I might tell you more about Twomasters City—and I may, on another occasion—but must get back to our four friends as they stand before the Tribunal. John Pilgrim is called first. The Grace of God reached him some years ago, and he became a new man indeed. His whole character was changed. His heart burned with love to Christ and to men. He turned his home

into a Gospel Hall, and week by week he sought to save men. He might have moved elsewhere and "bettered" himself, as men say; but for the sake of the lost souls around him, he remained to seek and win them to Christ. Those who knew him loved and honoured him as a faithful witness of Christ.

To-day he appeals for exemption, because he is a Christian, and, in accordance with the Scripture, must adhere to the commands given by God. The clerk was beginning to read the applicant's reasons, when the chairman inquired if applicant was present. John Pilgrim stood up. The chairman asked him: "Do you read the Bible?" and Pilgrim replied: "Yes, and I have one with me."

The Chairman—You are told in the Bible to fight the devil.

Pilgrim—No; not to fight, but to resist him.

The Chairman—You are; and if the German Emperor is not worse than the devil, I am a Dutchman. We give you no exemption.

Pilgrim—It does not matter whether I get exemption or not. I will be obedient only to the Lord.

I am not going to give details of all that was said, except to say that Pilgrim was called a "hypocrite," "the most awful freak that ever walked the earth," etc., and his application refused. He felt all this very keenly, but, like his Master, suffered it quietly, and "committed himself to Him that judgeth righteously" (1 Pet. ii. 23).

James Sojourner is next called. In this case the clerk reads his reasons, which briefly were:—"Because I am a Christian, and am therefore subject to the Word of God as to my conduct on earth (1 Pet. ii. 21). Christ is given for my example. His nation, the Jews, were under the Roman Power, but He commanded 'that we resist not evil,' 'love your enemies, bless them that curse you' (Matt. v. 39-44). 'Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' Consequently, I cannot be a soldier, for then I would have to resist evil. I am commanded to love my enemies, and no

one kills those they love. God says in 1st Cor. vi. 20 that I belong to Him and cannot give myself over to an earthly king, as a soldier must needs do. Further, Colossians i. 13 says that I, as a Christian, 'have been translated into the Kingdom of His Son.' Heb. iii. 1—I became a 'partaker of the Heavenly calling.' Philippians iii. 20—'My citizenship is in Heaven.' I have therefore no part in the political or military affairs of this world. My attitude to those of this world is to do good to all. Galatians v. 10 insists 'that none render evil for evil unto any man.' 1 Thess. v. 15—I have to 'live peaceably with all men,' and not to 'avenge' myself (Rom. xii. 18, 19). My path is defined by Paul in 2 Cor. vi. 17 as that of separation from the world. James iv. 4 says that to be a friend of the world is to be an enemy of God. but the Lord Jesus Christ died for me, and I cannot but be *His* friend. With this definite teaching of Scripture I cannot take part in any war, since doing so would violate God's Precious Truth."

The military representative did not assent, and said the sectarian reasons given, supported by Biblical quotations, were not considered applicable. The decision of the court was exemption from combatant service only, which James Sojourner intimated he could not accept, but more than this he did not have opportunity to say.

Our friend, Peter Stranger, came next. Unlike his namesake, he is not of ready speech, and indeed he had little opportunity. Evidently they had had enough of the Scriptures, and the clerk saying that Peter Stranger's reasons were somewhat similar to Sojourner's, the reading of them was dispensed with. Stranger is only a baker's vanman, and his plea of conscientious objection was ignored, and his employment made the test. To this he objected, but the Tribunal had its own way, and exempted him for a month. This decision he refused to accept, and with the others intimated an appeal.

Paul Heavenlyman's case is a special one. Not that he is more decided than the others, but I am

looking upon his case as a test one, designed to state as briefly as possible the difficult questions put, and their true and Scriptural answer—setting forth the only possible stand the child of God can take to-day, if he desires to gain his Lord's approval and to bring honour to His worthy Name.

All these four regard the Tribunal as the legal representatives of and duly appointed by the officers of the Government, who are "the powers that be," and ordained of God for the punishment of *evil-doers* and the praise of *well-doers*. Consequently, they treat them with the reverence and courtesy that their solemn position demands.

Paul Heavenlyman's reasons for refusing military service were somewhat similar to those already noted, so I need not repeat them. They come out in fullness in his replies to the questions asked him. I am not going to differentiate between the chairman or members of the Tribunal or Sheriff, but include all the questioners under the title *Tribunal*.

After the form had been read by the clerk, the applicant was asked if he had anything further to add. He replied that he had, and received permission to make the following statement:—"I wish to say that I have no strictures to pass on this war, or on any war—nor on this nation for engaging in war. I fully acknowledge that the nation has authority accorded to it by God to repress evil and inflict punishment on the evildoers, but refuse absolutely to acknowledge the right of the State to command me to obey their laws when the said laws clearly conflict with the Word of the Living God to His Church to-day. These laws are persistently applied to the people of God—the sons of God—because the State has failed to recognise the stupendous fact that the moment a man believes God's message concerning His Son, he, in that moment and by that act, loses his nationality and is translated into the Kingdom of God's dear Son. This transcendent truth is also unknown or forgotten, or ignored by thousands of those who name the Name of Christ. This accounts largely for their participation in politics

and wars. Further, the man who believes in Christ becomes the peculiar property of God's Son Who has redeemed him and claims him ALL AND WHOLE as His purchased possession. Christ is his Lord and Master. He is Christ's slave and disciple. In his tripartite being of spirit and soul and body he is Christ's. His body is indwelt by the Holy Spirit, Who takes possession in the Name, and for the interests of Christ (Acts xx. 28, 1 Cor. vi. 19, 20). Thus, the believer's first consideration is to know the mind of his Master and to obey His Word with unerring fidelity—even although he should be sentenced to death for thus placing the Word of his Lord before and above the laws of the State. I am prepared to render unto Cæsar the things that are Cæsar's, but I am not prepared to render unto Cæsar the things that are God's. In addition, I would add that in every nation where Christ is preached and believed there His people are. All these believers—called by God—sons of God—saints—are one nation—members of one body, of which Christ is the Head. It is thus impossible that these should fight with each other, and consequently the only course open to all such is to abstain entirely from everything that would indicate national distinctions and enmities. The prayer of the Lord Jesus was that '*they all might be one.*' He never anticipated His disciples—as thousands of professing saints are doing to-day—ranging themselves under the flags of the several nations among whom they live, and engaging to kill and destroy all who oppose them. Finally, let me repeat, the great error of the State in this day, as in all previous days, is its apparent inability to discern the fact that there is a people of God, distinct from this or any nation, living among the nation—a holy, Christ-loving, sin-hating, inoffensive people—to whom the Law of Retaliation has been abrogated by their Lord and Master, and who have been commanded to suffer all loss and indignity, and death itself, without seeking to injure those who thus assail them, according to the example set them by their Lord Himself—'Who when He was reviled,

reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously' (1 Pet. ii. 23). Laws passed that conflict with the Word of Christ must, therefore, be disobeyed, and if the State chooses to punish such, then God Himself will judge that State: 'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you'" (2 Thess. i. 6).

Tribunal—Then you desire to partake of all the benefits of the State, while you refuse to share its responsibilities?

Heavenlyman—I do not at all submit to what your question infers. This poor world owes more to me than I could ever get from it. The whole world lieth in the wicked one—guilty of the rejection and murder of God's Son. Its doom has already been pronounced, and only the presence of the children of God on the earth prevents meantime the catastrophe of Divine judgment, and permits of others fleeing from the wrath to come through faith in the Son of God. We are the light of the world and the salt of the earth, according to Christ's Word. The people of God alone hinder the full development of the gross darkness of man's sin and rebellion against God, and they alone preserve the earth from utter corruption. Thus Kings, Governments, and Tribunals owe their present immunity from judgment to the very people whose faith they refuse, whose faithfulness to their Lord they will not recognise, and whose persons they persecute.

Tribunal—But still you share in the safety guaranteed by our Army and Navy.

Heavenlyman—I contest your statement. "No king is saved by the multitude of his host." "The horse is prepared for the day of battle, *but* safety is of the Lord" (Prov. xxi. 31). I recognise the courage of both Army and Navy, but my sure shield is neither one nor other but the Living God. "I will both lay me down in peace and sleep, for THOU, LORD, ONLY makest me to dwell in safety" (Ps. iv. 8). Further, I am not told to expect safety and deliverance, although it may please God to grant me both, but sorrow and

weeping and lamenting and tribulation and death. "If they have persecuted *Me*, they will also persecute you" (John xv. 20). "Yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John xvi. 2). "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice" (John xvi. 20). "In the world ye shall have tribulation" (John xvi. 33). While these sorrows may come upon the child of God, he is sustained by the Word and Example and Presence of the Lord Jesus, Who ministers wondrous consolation to His suffering ones, and grants them in these times precious revelations of Himself so infinitely sweet that "'twere a well-spent journey though seven deaths lay between."

Tribunal—Do you not think that, as a citizen, you have a right to fight in defence of your citizenship and that of others?

Heavenlyman—I am a citizen only so far as it is necessary for me to live to the glory of God. I refuse the franchise. I register no vote. I belong to no political party. To do so would be to take a part in the ruling or government of the world. This the Christian cannot do without being disloyal to Christ. His Lord and Master being rejected and cast out of the world which is still unrepentant, he cannot reign without Christ. Whatever privileges he enjoys are the gifts of God. If the State withdraws those privileges or imposes burdens, he submits. He pays all taxes, renders honour to whom honour is due, and leaves the settling of the account to God.

Tribunal—Do you mean to say that if the enemy advanced against your city, you, as a citizen, would refuse to defend it?

Heavenlyman—In the first place, my only enemies are the World, the Flesh, and the Devil. I cannot consider men of any nation as my enemies. If they act as enemies, my Lord and Master, by Example and Word, commands me to love them—to do good to them—to pray for them—that I may be a real child of my Father in Heaven. This is beyond nature and beyond righteousness. This is Grace, and possible only to

those who do it in the energy and power of the Holy Spirit. Secondly—I would refuse to defend the city, because the Lord Jesus warned His Disciples to take no part in the defence of Jerusalem when they should see it encompassed with armies—but to flee out of it. He also warned them when persecuted in one city to flee to another. He Himself did so till the time came when He should depart out of the world unto the Father. Thirdly—I could not possibly imagine the Lord Jesus—dressed as a soldier—standing behind ramparts, shooting down His enemy, or plunging a bayonet into his body. One shudders at the very thought of the blessed and meek and lowly Jesus doing such a thing. He blessed, and cursed not. He killed not, but made alive. He condemned not, but saved. He is my Exemplar. Him I follow. And if my following Him leads to prison and death, I shall in that be still only a follower. Fourthly—What I state now was the teaching and practice of the Apostles and the early Christians. They were stoned, imprisoned, scourged, and put to death, but they never lifted the sword. They no longer regarded the earthly citizenship as something to fight for, but as something to lose for Christ, and if at times it was mentioned by them, it was never in retaliation or revenge, but to obtain those privileges that God had given them, or to convict the consciences of ungodly magistrates who wrongfully condemned them. “Our citizenship is in Heaven, from whence also we look for the Saviour” (Phil. iii. 20). “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews: but now is My kingdom not from hence” (John xviii. 36). Surely, if Christians were forbidden to fight to preserve the Person of their Lord and Master, they may not fight to preserve themselves or any city they should happen to dwell in. Christ has no kingdom here. His servants must not fight. “Let us come forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Heb. xiii. 13, 14).

Tribunal—As a conscientious objector, are you sure that your conscience is rightly instructed? Many have engaged in wrong causes who claimed to be led by conscience.

Heavenlyman—I am not here because of my conscience, but because of the Word of God. I am not led by my conscience, but by Holy Scripture. I acknowledge only one Instruction and one Instructor for my conscience—the Word of God and the Holy Spirit. I do not claim to be heard because of the sincerity and conscientiousness of my convictions, but because these convictions were born from and are sustained by Holy Writ, which speaks the emphatic and the final word. “To the Law and to the Testimony—if they speak not according to this Word, it is because there is no light in them.” And I recognise the authority of the Scriptures to be above all other authority.

Tribunal—May a Christian not bear arms in defence of others—if not in defence of himself? Christ defended His friends, according to John xviii., by giving up Himself to secure the safety of His Disciples.

Heavenlyman—No. The weapons of our warfare are not carnal, but spiritual. The Lord Jesus interposed Himself between His friends and the foe, but He did not kill the men who opposed Him in order to save His friends. He speaks the word “I am,” and they go backward and fall to the ground. This power He exerts to manifest their real powerlessness to arrest Him—not in order to defend His Disciples. Afterwards He voluntarily submits to arrest, for “no man taketh My Life from Me; I lay it down of Myself, and I take it up again,” and in surrendering Himself to the enemy, He asks that these—His Disciples—may be free to depart. The Christian may not go to “the front” to repel the foe—for there he is required to kill men. A Christian may lay down his life for his friend, and ought to lay down his life for the brethren; but neither the world of men nor his own kindred are his brethren, and to reason otherwise is to wrest the Scriptures. Further, He secured His Disciples’ safety on that occasion, because it was necessary for the

carrying out of His purposes, but He did not promise them immunity from trial and death, and later, in His inscrutable wisdom, permitted their enemies to kill them. *They knew* the force of their Lord's example, and whether to save themselves or to save others—never, never used the sword.

Tribunal—Do you not ignore the truth of "Romans," while you emphasise the teaching of "Ephesians?"

Heavenlyman—No. I hold both in an even balance. The "Romans" Epistle, which calls upon me to recognise and obey the powers that be, also positively commands me to love my enemies—reminds me of the command, "Thou shalt not kill"—forbids my retaliation or revenge for any purpose, and enjoins my doing good to my enemies—giving them drink and food. Thus, if "the powers that be" command me to do aught of these forbidden things, or forbids me to do what God commands, then I "must obey God rather than men."

Tribunal—If "the world which lieth in the wicked one" is the State, why then are Christians told to be subject to it? Scripture says that rulers are God's ministers; your contention would make them ministers of Satan.

Heavenlyman—Christians are to be subject to the "powers that be"—kings, magistrates, and such like (who have God-given authority to punish evil-doers and praise well-doers), because the Christian may do no evil, and the heathen world being filled with false and wicked reports against the Christians—charging them with all sorts of crimes and treasons—it was necessary to emphasise the fact of the Christians' good behaviour and loyalty to whatever form of government they found themselves under. Also, it was essential to impress the Christians with the necessity of all this, so as to furnish indisputable evidence of their good conversation; "having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Pet. iii. 16). Every Scripture which commands subjection to "the powers that

be" does so in relation to the moral law ; " but let none of you suffer as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet, if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf " (1 Pet. iv. 15, 16). Kings and rulers are thus " ministers of God " for the carrying out of God's purposes for the universe albeit they may be ignorant of it, while in themselves and in their princely characters they may be ministers of Satan. Herod would therefore be a minister of God, but Christ called him " that fox " (Luke xiii. 32). Pilate was a minister of God, but he pronounced Christ innocent, and then crucified Him. " For of a truth against thy Holy Child Jesus, whom thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done " (Acts iv. 27, 28). Here, Herod and Pilate and the Gentiles and the people of Israel were unconsciously the ministers of God, carrying out His pre-arranged and determined counsels. But read, " Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain " (Acts ii. 23). Here, Herod and Pilate and the Gentiles and the people of Israel were unconsciously the ministers of Satan, carrying out his evil counsels. Thus all the nations or States form " the world that lieth in the wicked one," and Christians are subject only to those laws which do not conflict with or set aside the Word of the Lord.

Tribunal—You will acknowledge that Abraham was a pilgrim, and a stranger, with a heavenly prospect. Did he not fight in a land where he was a stranger and rescue his kinsman ?

Heavenlyman—Abraham had the Scripture addressed to him : " In Thee shall all nations be blessed." This promise was given in Gen. xii. 1-3. In Gen. xiii. 14-16 we read :—" And Jehovah said unto Abram, after that Lot was separated from him, ' Lift up now thine eyes, and look from the place where thou art northward,

and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that, if a man can number the dust of the earth, then shall thy seed also be numbered.'” This was the promise of an earthly seed—earthly possessions—an earthly heritage which partly reached fruition in the nation of Israel, and while now in abeyance, will yet reach its full glory in a complete fulfilment when the times of the Gentiles are fulfilled. Then follows Gen. xiv. Lot is carried away by the kings as a prisoner, and all his goods taken. Abram gathers his trained servants, fights and defeats the enemy, and delivers Lot by the power of the sword. This is quite in keeping with the earthly and national character of the promise given to Abram. Gen. xv. contains a further and different revelation. Abram asks God, “What wilt thou give me, seeing I go childless?” And God brought him forth abroad, and said, “Look, now toward Heaven, and tell the stars, if thou be able to number *them* ;” and he said unto him, “So shall thy seed be.” This is the promise of a Heavenly seed, in contradistinction to the earthly. This comes out in the Church, gathered out of all nations to the name of Christ during this dispensation, so that we are the children of Abraham (Gal. iii. 7-9). Israel thus represents the promise of earthly blessing and an earthly seed, while the Church undoubtedly is the fulfilment of the Heavenly blessing and the Heavenly seed. Note what follows. In Gen. xviii. Lot is again in difficulty and in great need of deliverance from the Sodomites and their just doom, and Abraham’s sole resource is not his trained servants and the sword which would now be powerless to deliver, since it was God whose righteous wrath would shortly be poured upon Sodom. War is the governmental action of God in judgment on the nations and the Saint who engages in war is thus setting himself against God. The Christian belongs to an entirely different dispensation than obtained before our Lord Jesus fulfilled and abrogated the Law to His Own. The Saint cannot

act in judgment on the world in this Day of Grace. Within the Church godly discipline must be insisted on, but outside the Church judgment belongs to God alone and if He uses one nation to chastise another for its sins, woe be to the Saint who is fool-hardy enough to join the conflict. The Church may not judge them that are without. Hear the emphatic Word of God :—
“ For what have I to do to judge them that are without ? Do not ye judge them that are within ? But them that are without God judgeth ” (1 Cor. v. 12, 13). Abraham’s weapon is now the victorious weapon of **“ All Prayer ”** (Eph. vi. 18), and through his intercession Lot is delivered. This is the sole weapon of the saint to-day, Abram, as the representative of Israel, an earthly nation, uses the sword ; but Abraham, as the representative of the Church, which has no promise of earthly blessing, but Heavenly, resorts to prayer and intercession, and is heard.

Tribunal—Are not you aware that thousands of your fellow-Christians are fighting and killing the country’s enemies to preserve our liberties ? If they can do it, why not you ?

Heavenlyman—With unfeigned sorrow I confess that many who have named the Name of Christ have gone out to slay. **“ They know not what manner of spirit they are of.”** They are acting in flat contradiction to Christ, and will require to give account of their terrible doings at His Judgment Seat. Better a thousand times to die than for a Christian to kill his fellow. No child of God can do so without first rejecting the example and Word of Christ. It is the denial of Christianity. Further, in a little while Christ is coming to take out of this world all His own—raising the dead saints and changing the living. Then He is coming with ten thousands of His saints to execute judgment on all the ungodly. This is the day of His Grace—when in long-suffering He is bearing with the world and intimating mercy and forgiveness to all who will receive it, but then it will be judgment and wrath and righteous retribution on guilty men, and He with His saints and angels will rain down

terrible judgments on the ungodly of Britain and France and Germany and all the countries that have heard and refused His Gospel. Shall I lift the sword to-day to fight for a country which to-morrow I may be fighting against with my Lord from Heaven? (Jude 14, 15; 2 Thess. i. 6-10).

Tribunal—Then you think that the citizens of this country should sit idly by and permit an enemy to ravage and destroy their country?

Heavenlyman—I am not here to say what the citizens of this country or any country should do. “*The powers that be*” are ordained of God to repress all evil and to punish the evil-doers, and are responsible to take necessary measures to do so. I am here to declare, according to the Scriptures, that the Christian cannot be recognised by any State as a citizen, except it permits him to obey his Lord first and the State next; and the Christian must refuse all citizenship that would bind him to disobey His Master. I do not say that it is wrong for a nation to go to war to preserve its interests, but it is wrong to the Christian—absolutely, unutterably wrong.

Tribunal—Do you mean that a man cannot be a Christian soldier?

Heavenlyman—The phrase is not Christian. You cannot join what God has separated. This is one of the master strokes of Satan. He takes the word “Christian,” that belongs to Christ, and the word “soldier,” that speaks of war and bloodshed and sin, and he joins them together. It is an unequal yoke. It is blasphemy. It is making Christ the minister of sin. You have the same policy of Satan in “Christian Science” (so called), which is neither Christian nor Science, and “Christian Socialism,” that will not have the Christ.

Tribunal—But this is a Christian nation.

Heavenlyman—There is only one Christian nation, and it is not Britian, nor Germany. It is called in Scripture a “holy nation,” and includes all the Christians, and only the Christians, of every country and clime and people. These are members of one

body—owning only one Head, Christ—indwelt by one Holy Spirit, and governed by one authority—the Holy Scriptures.

Tribunal—Do you assert that you and the few who think with you are right, and the vast body of Christians and Churches wrong ?

Heavenlyman—It would surprise me were I to find the so-called Churches right at this time of day. Scripture teaches me that “in the last days perilous times shall come. For men shall be lovers of their own selves—covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof. From such turn away” (2 Tim. iii. 15). These words refer to the character of the professing Church in the last days, just prior to the coming of the Lord Jesus. Further, I am told that “the time will come when they will not endure sound teaching ; but after their own desires shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth and shall be turned unto fables” (2 Tim. iv. 3, 4). That is, they will select their own teachers, and choose only those whose teachings appease their itching ears. This time has come. I am also told by the Lord Jesus in Rev. iii. 14-22 that the Laodicean period—the last phase of the Church on earth—is to be characterised by great external prosperity, and saying, “I am rich and increased with goods, and have need of nothing.” We are in this period to-day. Never in the history of Christianity were there so many Churches—so many ministers—so many Colleges and Theological Seminaries. Vast buildings are raised for preaching in ; vast Gospel campaigns designed for years before they can be carried out, and roping in tens of thousands of so-called converts. Churches are amassing property and money in millions—telling out their riches in imposing architecture and costly stained-glass windows

and furniture—envying each other's preachers, and bargaining with and buying the said preachers whose outstanding gifts please their ears, and who are willing to accept an extra thousand a year—not for the money's sake—oh, no!—but for “the larger field of service!” And the Christ looks sorrowfully down upon it all and says:—“And knowest not that thou art wretched and miserable, and poor, and blind, and naked. I counsel thee to buy of *Me* gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see.” And where is Christ to-day? He is outside the Church—yea, outside the Churches. “Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him and will sup with him and he with me.” Outside the Church He stands and knocks—looking for a man—one here and one there who has a heart for *Him*—who loves the Lord Jesus above all else—in whose heart Christ dwells by faith—to whom the slightest word of Christ is an absolute law in which he delights—to *that* man Christ will come in—with *that* man Christ will sit and sup, and he with Christ. And the others will perhaps feel the sough of His presence, and conjecture that *something* has happened, but the only fellowship that day was with the one man that had ears to hear and a heart to love the voice of His Lord. Let me repeat it: **This time has come.** We are in the last days. The whole professing Church has apostatised from Christ, marking her apostasy by her eager vindication of the saints' participation in war—thrusting her ministers and students and men into “the far-flung battle line”—glorying in deeds of prowess—magnifying the flesh—priests of Baal and preachers of “another” Jesus and “another” Gospel. I thank God He has a Remnant. God has never had anything more than a Remnant. To-day, as in the days of Malachi, there are a few who fear the Lord, and speak often one to another of the things concerning Himself, and these only shall reign with Christ in His Coming

Kingdom, for only they who suffer with Him shall reign with Him.

Tribunal—I think we have had enough of this. Do you believe in capital punishment.

Heavenlyman—I have already answered that. The State has power to decree death in a lawful case, but the Christian is distinct from the State, and cannot take part in such a matter.

Tribunal—Could you not act as juryman?

Heavenlyman—No, for that is dealing righteously and retributively, and the Christian may act only in Grace towards all, as God has acted towards him.

Tribunal—May a Christian not be a policeman?

Heavenlyman—No, for the same reason, and also many other reasons, as, that we are forbidden “even to speak of those things that are done by men in secret” (Eph. v. 12), and a policeman has not only to speak of them, but to investigate them and bring the offenders to judgment. He is the exponent of Law, while the Christian may only exhibit Grace.

Tribunal—We offer you non-combatant service.

Heavenlyman—I beg most respectfully to refuse your offer. I can only accept an exemption that leaves me absolutely outwith military control, and free to serve my Lord Christ according to His Word. Under no circumstances can I undertake any service that has for its purpose the prosecution of war. Saul of Tarsus, the persecutor, was a non-combatant when he held the clothes of those who stoned Stephen. But he was verily as guilty.

Tribunal—Is that because you don't believe in war?

Heavenlyman—It is not a question of my not believing in war. Would you say that war is good? No? Then it is bad—unutterably bad—and the saint, the followers of the Loving Christ, cannot, dare not, engage in what is bad even if it is represented that it is with a good object in view. He must never do evil that good may come.

Tribunal—Of course, you know that you are already a soldier?

Heavenlyman—I am aware that the law of the country

deems me to be a soldier, but my consent to that has not been gained, hence this appeal; and since the Word and Law of my Incomparable and Divine Lord and Master clearly and absolutely forbids my being a soldier, I must obey Him to the rejection of all contrary laws.

Tribunal—If in a non-combatant corps, then you will not be sent to the front, and will not need to fight and kill.

Heavenlyman—As one who is “in Christ,” it is impossible to have any part whatever with war without outraging the Divine teaching and example of the Son of God, and to make roads for war purposes—to hew wood—to drive transports—to work at munitions, whether in the counting-house or at the lathe—are equally to engage in war, and equally obnoxious to, and in contradiction of, the Heavenly calling and the Heavenly character.

Tribunal—But Christ used force when He scourged the money-changers and others in the Temple?

Heavenlyman—I do not read that He scourged the money-changers, but that He made a scourge of small cords, and drove all out of the Temple, and the sheep and the oxen, so that the scourge was most likely for the driving out of the sheep and the oxen. Further, He had an incontestable right to use force, as He had come to Israel as the Messiah—the God-appointed Ruler and Son of God, with Divinely-given, as well as inherent, authority. When He is rejected by the nation, He refuses to use force, and declares before Pilate that His Kingdom is not now from hence. When the sword was used on His behalf, He disowned its use and disarmed Peter. He will yet use force, but not in this Day of Grace and Goodwill toward men.

Tribunal—There isn't much evidence of goodwill among men.

Heavenlyman—The remark is scarcely relevant to the case, but let me point out that the Angelic intimation did not say goodwill **AMONG** men, but goodwill **TOWARD** men—the heart of God in wondrous Grace *willing* good and blessing to men. This goodwill

continues until this day, but will one day cease and judgment begin.

Tribunal—What do you say to joining the R.A.M.C. ?

Heavenlyman—What I have already said covers this also. As a Christian, I dare not surrender my personality to the arbitrary authority of men. I dare not take an oath or promise to obey every command issued. And did I join without oath or affirmation, I would still be giving a tacit, if informal, undertaking to blind and unquestioning obedience to military laws. I am also forbidden to unequally yoke myself with unbelievers. My body is the temple of the Holy Ghost, and being bought with a price, I must not become man's slave.

Tribunal—We don't understand these narrow views of yours.

Heavenlyman—I have no views—narrow or broad. I accept God's views as He gives them in Holy Scripture. They may be narrow, but so is the way that leads to life, and few there be that find it. Nor do I expect that you will understand, for "the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned " (1 Cor. ii. 14).

Tribunal—Then you refuse to help a wounded man. The Good Samaritan did not refuse.

Heavenlyman—The Good Samaritan did not need to become a soldier before he could help the wounded man. It is part of my life and creed to help the needy ; but I object to become a soldier for that purpose. I am also required " to do good to all men," irrespective of nationality.

Tribunal—We give you exemption from combatant service only. If you will within twenty-one days undertake work, which, not being under military control, is nevertheless useful for the prosecution of the war, under conditions approved by the Tribunal, you will be exempt from non-combatant service while so engaged.

Heavenlyman—I thank you for your courtesy and for extending to me all the leniency you mention, but

for the reasons I have already given, I may not accept your conditions. The weapons of our warfare are not carnal, but spiritual. We wrestle not against flesh and blood, but against wicked spirits. We are to recompense to no man evil for evil; but are to overcome evil with good. We must not be conformed to this world—and must not be partakers with the children of disobedience, holding no fellowship with the works of darkness, but rather reprove them. We are appointed unto afflictions, and all that will live godly in Christ Jesus shall suffer persecution; while we must, through many tribulations, enter into the Kingdom of God. We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. We give no offence in anything, but commend ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, by honour and dishonour, by evil report and good report. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and God forbid that I should glory save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. And now, behold, I go bound in the Spirit into Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy.

THE PRESENT DISTRESS.

“ Be patient, therefore, brethren, unto the Coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts for the Coming of the Lord draweth nigh.” (James v. 7, 8.)

THIS is a fitting exhortation for all our hearts to-day, and chiefly for those devoted few whose faithfulness to their Lord has banished them from home and kindred, and who are called to share in the sufferings of Christ, being rejected with Him. The saints in James' day had been subjected to much cruel persecution at the hands of their masters, who are forewarned of the miseries that shall come upon them. “ Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together in the last days. Ye have condemned and killed the just, *and he doth not resist you.*” (James v. 1-6.) In such distressing conditions the saints' resource is not in Trade Unions and Legislation, seeking their help to secure their rights, for this is but “ going down to Egypt for help ” and “ trusting in the arm of flesh,” both of which call forth God's strongest condemnation. The one resource of the saint is GOD—his only hope lies in the Personal Return of the Lord Jesus Christ. HE *is* coming, and He *will* come. Then the night of mourning will be over, and the Morning Joy fill all our hearts. On His enemies He will make war, and righteous retribution will fall on those who despised and persecuted Him and His; while He will comfort and reward all who have suffered shame for His sake. Meantime His saints will have need of patience—that they may endure whatever suffering follows their adherence to Christ and His Word—held and sustained by that Blessed Hope—*the coming of the Lord draweth nigh.*

It would take a whole issue itself to tell of all the letters of grateful thanks to God that have reached me from hundreds of God's saints. I take the liberty of quoting one letter as a fair sample of many. The writer is Philip Mauro, well-known as the author of those excellent works, "Man's Day," "The World and Its God," etc. Mr. Mauro writes:—

"I thank God for the testimony, which, by His grace, you have been enabled to bear. Only by grace abounding could you be able to stand against the enormous pressure of these times, and to refuse to compromise (which it would be and is so easy to do) the truth as to the believer's standing in Christ and hence entirely outside the politics of this world. Your No. 4, 'The Word of the Cross,' has just come into my hand. Have seen nothing like it for clearness in setting forth the doctrine of Christ on this subject, and for faithfulness in not shunning to declare *all* the counsel of God. May He whose truth it declares use it marvellously for a testimony, and I pray for those who take the ground of 'John Pilgrim' and others that they may be divinely strengthened to stand, and that specifically 2 Tim. iv. 16, 17 may be fulfilled to each one of you."

A CONSPIRACY OF SILENCE.

A beloved brother writes:—"I have just been at the Conference, where a number of known ministers of the Word took part. We heard the usual addresses, but the perplexing thing was the entire absence of the message for the moment." There seems to be a most studious avoidance of the subject that presses most upon the Church of God. The question of the saints' participation in war is "tabooed" to-day. The handful of self-appointed leaders who apparently seek to dominate the servants of Christ, as well as the assemblies of God, have closed doors and barred platforms to any man with a message, unless his message is to encourage the saints to fight and slay their fellow-men. He who teaches the Truth of Scripture which brethren have held and taught UNTIL NOW is not wanted, save among a few here and there where the words and example of Christ have still some authority. These are indeed the last days when the *last* Epistles are

specially applicable. Well do we need the command of 2 Tim. iv.—“ I charge thee therefore before God and the Lord Jesus Christ, who shall judge the living and the dead at His Appearing and His Kingdom ; preach the Word, be instant, in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine ; for the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth and shall be turned into fables.” And well may we apply the words of Isa. lvi. 10, 11—“ His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and THEY are shepherds that cannot understand : they all look to their own way, every one for his gain, from his quarter.”

REIGNING WITHOUT CHRIST.

The Church has succumbed to the devil's second temptation—the offer of the kingdoms of the world. This, that the Lord refused to take from Satan's hand, the Church is willing and desires to accept to-day. Already they are administrators in the earthly kingdom and associated with the persecutors of the Little Flock. They seem ignorant of the fact that for the little Flock alone the Father has reserved the Kingdom (Luke xii. 32.)

MISSING THE MARK.

To miss the mark is to be disapproved at the judgment seat of Christ, and means eternal loss to him so disapproved. The whole professing Church seems to have missed the mark. The Church is not intended by God to patch up this poor old lost world, which is ripe for judgment.

Preachers are talking of this war making the world a better place to live in by the triumph of Right over might, and urging on the Church to join in the crusade

of "cleaning up"—lowering the standard to meet the approval of the man in the street—engaging in politics—seeking the suppression of evils, such as the drink traffic—so that the sin of man will not obtrude itself so brazenly, and men will be deluded into thinking that they are better than God says they are.

Thus we find known leaders among brethren who have accepted positions as Justices of the Peace, Town Councillors, miner's leaders, Trades Union delegates—some of whom have been engaged in compelling men to take the oath in spite of the Lord's express prohibition—"Swear not at all." These leaders have not only pitched their tent toward Sodom, but are already sitting in the gate of Sodom—later editions of Lot the worldling, while professing to be Abraham the Faithful—from such turn away.

PRESSING TOWARD THE MARK.

The mission of the Church is to witness—to declare the mind of God concerning the world's sin and man's utter depravity. By word and life to testify against it and to tell out the Love of God in Christ—thundering the Truth that without shedding of blood is no remission—setting forth Christ as the atoning sacrifice—the Lamb of God that beareth away the sin of the world—preaching His death for our sins—His burial—His Resurrection for our justification—His glory at God's right hand—His soon return to take His Church, His Bride—His Coming in Power and Great Glory to judge the world and to set up His Kingdom. And while she testifies concerning Him who is her Lord it is essential that she has no fellowship with the unfruitful works of darkness—no alliances with the world that has already rejected and slain her Lord—but, taking the outside place, maintains her testimony and longs for His Coming. *Even so, come, Lord Jesus.*

A POINTED AND SOLEMN QUESTION.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and

the Father by Him" (Coloss. iii. 17). Can you, a professed follower and lover of the Lord Jesus, in view of this, take deliberate aim at a man and shoot him, even although he is your enemy and seeking to kill you? As you plunge your bayonet into his quivering flesh and sweep his soul into a black Eternity, *can you, dare you*, connect such a deed with the Holy, Life-giving Name of the Lord Jesus?

An Apostate Church could sing "*Te Deums*" in its chapels and cathedrals over the massacres of tens of thousands of French Huguenots, and has earned undying notoriety and eternal shame; but could you sing "We praise Thee, Oh Lord," as you slay men—sinners though they be—yet sinners for whom Christ died, and to whom that same Pitiful, Loving Christ has sent you with the Glad Tidings of Great Joy?

PRAYING FOR VICTORY.

Saints in many parts complain that leading brethren in Assemblies insist on dragging the War into the Lord's Supper, where His Own meet to remember their Lord and show forth His Death. Their prayers for victory are irrelevant and not the product of Faith. The Lord has given us His Word—"When ye shall hear of wars, and rumours of wars, see that *ye* be not troubled." Doubtless saints in Germany and Austria are also praying for victory. WHOM has God to answer? Whose petition will He refuse? God is only using the nations to carry out His Divine purposes. They don't think that, but nevertheless it is true. If a German Christian prays for victory for his Country's Army and Navy, he is praying in plain language that God's blessing may rest on German guns and gunners and bombs and rifles and bayonets, and all the murderous inventions for the mutilation and massacre of men this War has witnessed. He prays God to blind his enemies—to blast their purposes—to destroy and damn their armies of living men—to cause the German shells to scatter death and destruction with every shot—and rejoices as a thousand dismembered bodies are flung heavenward or ten thousand men are engulfed

in the sea ; while the tens of thousands of broken hearts—the tears and grief of widows and orphans, of fathers and mothers, excite no pity—call forth no compassion. It is war, he says, and the only thing that matters is that his country wins.

And is the British Christian's prayer any different ? And what, think you, will the Christ think as He hears all these professed followers of Him calling for death and destruction on their enemies ? Has the man who prays that prayer not forsaken Christianity, since Christianity is not justice and judgment, but Grace and Mercy, and calls only for pardon for the offender ? Is he not directly related to the " WICKED SERVANT " of Matt. xviii., whose only offence was that he acted in strict righteousness and according to Law—himself being the subject of Grace ?

And will the Lord not judge him as He judged that " wicked servant," when He cancelled His forgiveness and delivered him to the tormentors until he should pay the whole debt ?

SACRIFICE OR OBEDIENCE ?

It is well at this time to consider which is well pleasing to God. Will the saint who has sacrificed his life in the service of an earthly kingdom while seeking to destroy that kingdom's enemies secure the Lord's approval in That Day ? The lesson of 1 Sam. xv. needs to be learned afresh in these days, when Truth is being forsaken ; when " the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof ? " (Jer. v. 30). The solemn words of Samuel must fall like a thunderbolt upon the ears and consciences of many. " Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry " (1 Sam. xv. 22, 23).

This is God's estimate of a man's sacrifice when his service is not according to the Word of the Lord.

His choosing his own way is rebellion, while his insistence on following his chosen path is placed equal to iniquity and idolatry. No amount of good secured, no degree of benefit conferred, can justify a saint who embarks on any project which is not according to the Word and Example of the Lord Jesus Christ.

OLD LEAVEN.

“ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one no not to eat. For what have I to do to judge them that are *without* ? Do not *ye* judge them that are *within* ? But them that are *without* God judgeth. Therefore put away from among yourselves that wicked person ” (1 Cor. v. 11-13).

The Church of God has authority to judge and discipline those who are *within*, but may not interfere to judge those who are *without*. As those in Christ—connected to One who is not here—we have no authority or right except in His Church. This is seen in the Lord Jesus using *authority* in the Temple, where alone He claimed it. He never once asserted authority in the affairs of the country. He could not do that without judging and punishing the evil-doers, and He had not come with that object, but to proclaim deliverance, life and liberty, and the acceptable year of the Lord (Luke iv. 18, 19). Many were the evils and dreadful the cruelties perpetrated upon the Jews in His day, yet never once does He raise an accusing or condemning voice ; and when He was told of the Galileans whose blood Pilate had mingled with their sacrifices, instead of using the awful crime to condemn such monstrous inhumanity, He utilises the occurrence to warn His hearers to repent, in the solemn words twice repeated, “ Except ye repent, ye shall all likewise perish ” (Luke xiii. 1-5).

When they asked Him if they should give tribute to Cæsar, His reply, "Render therefore unto Cæsar, the things that are Cæsar's, and unto God the things that are God's," recognised the difference between the two spheres. In God's sphere He was all absorbed since He came to make God known, but He refused to interfere in the things that are Cæsar's. Some day soon He will interfere and sweep away all earth's rulers because of their sinful opposition to Him and His, and He will then take up His great power and reign. Nor did He protest when John the Baptist was arrested, and finally unjustly executed. He did not resist evil. He came not to judge or condemn. In all this we who profess His Name are called upon to follow Him. If those who name the Name of Christ engage in war to judge and slay the evildoers, they are clearly NOT following Christ. It is the "Old Leaven." They judge and condemn and proclaim vengeance while Christ refused to do so, but proclaimed life and blessing and the acceptable year of the Lord.

The man of Matt. xviii., who was forgiven much and who refused to forgive his fellow a little, was called by his Lord a "wicked servant," and the "wicked person" must be put away from among the saints until he repents of his sin. If those who have thus disobeyed the plain word of the Lord return to the Church of God, and seek to occupy the place they once had at the Lord's Table, how can they be welcomed with their hands stained with the blood of their fellows? How incongruous is their appearance at the Table of Him who died for His enemies! How hypocritical their profession of love to Him as they sit arrayed in the world's garb with the death-dealing bayonet dangling at their sides! How terribly contradictory is the message of the Table and the message of the Sword! What concord hath Christ with Belial, and whence come wars and fightings? Did Christ mean His saints to bless God the Father on the Lord's Day, and curse men the next day? (James iii. 9.) Is it not manifestly impossible to remember Christ Jesus the Lord in the Breaking of Bread and to show forth

His Death, while at the same time pledged to hate your enemies, to curse those who curse you, and to kill those who would kill you? If the Holiness to which we are called demands that even the man who rails on his brother be put away, surely he who has so far forsaken the Word and the Way of the Lord as to engage himself to kill his fellows deserves no less discipline until he repents and does works meet for repentance; ?

Thus only can the "Old Leaven" be purged out and the Church made a new lump, for the feast may not be kept with "Old Leaven," neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. And if the Church of God fails to do this, the "Old Leaven" will permeate the mass, and rapid failure and certain judgment will ensue. There may be in the Assemblies for a time a great increase of activity and apparent life, for they will need to make up in human activity what they lack in the Divine Power and Presence, but it will only be a sort of lighting up that usually happens just before death closes the scene.

ISAIAH X.

1. Woe unto them that decree **UNRIGHTEOUS DECREES**, and that write grievousness which they have prescribed ;

2. To turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey and that they may rob the fatherless.

3. And what will ye do in the day of visitation, and in the desolation which shall come from far ? to whom will ye flee for help ? and where will ye leave your glory ?

4. Without Me they shall bow down under their prisoners, and they shall fall under the slain. For all this His anger is not turned away, but His hand is stretched out still.

5. Woe to the **ASSYRIAN**, the rod of Mine anger and the staff in their hand is Mine indignation.

6. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7. Howbeit HE MEANETH NOT SO, neither doth his heart think so ; but it is in his heart to destroy and cut off nations not a few.

8. For He saith, Are not my princes altogether kings ?

9. Is not Calno as Carchemish ? Is not Hamath as Arpad ? Is not Samaria as Damascus ?

10. As My hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria ;

11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ?

12. Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will PUNISH the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man :

14. And my hand hath found as a nest the riches of the people ; and as one gathereth eggs that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped.

15. Shall the axe BOAST itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

16. Therefore shall the Lord, the Lord of Hosts send among His fat ones leanness ; and under His glory He shall kindle a burning like the burning of a fire.

So God has written the doom of the Assyrian. In His Government of the world God uses the nations as His executioners. Israel forsakes Jehovah and rebels against His authority—the FAITHFUL CITY becomes a harlot—the princes are companions of thieves—every one loveth bribes—they judge not the fatherless, nor the cause of the widow they become soothsayers, spiritists, crystal gazers, idol worshippers—their daughters walk with stretched forth necks and wanton eyes—walking and mincing as they go. They join house to house—field to field—rising up early in the morning to follow strong drink. They call evil good, and good evil—put darkness for light, and light for darkness. They are wise in their own eyes and prudent in their own sight ! They take counsel,

but not of Me ; they cover with a covering, but not of My Spirit ; they add sin to sin, and go down into Egypt and trust in its shadow. And all the time they carried on the usual Temple services which Jehovah called vain oblations—their incense abominable—their solemn meetings iniquity. His soul hated their feasts, and when they spread forth their hands to pray He refused to hear their prayers, for their hands were full of blood. The Assyrian is the rod of God's anger, and the rebellious and sin-loving nation is sorely judged. The proud Assyrian vainly imagines HE did it, and takes the glory to himself, ignorant of the fact that he was only an axe in the Hand of a Holy, Sin-hating God.

BELGIUM has sinned. For years her misrule on the Congo—her mutilations and massacres of tens of thousands of poor Congo natives—inhumanities so frightful that they dare not be printed in the English language—all to get rubber and wealth—cried to God for vengeance. Missionaries exposed their foul crimes, and were assailed by every Papist journal in this country as lying heretics, while the Belgian Parliament and the Belgian people denied their crimes, and with their British Papist brethren levelled all sorts of lying charges against those who had brought their horrid deeds to light. But their fearful mutilations and murders were proved, although all the black tale was never told. I declared publicly then, while preaching, that Belgium would suffer, that her own crimes would fall upon her own people, and as she had brutally maltreated the Congo natives, so would she suffer similar calamities at the hand of another and stronger nation. Nor must we forget the fearful and shameless immorality of Papist Belgium—her notorious White Slave Traffic, her drunkenness and bestial horrors, that make her a modern Sodom calling aloud for Divine judgment. Germany was the Rod of God's anger, and to-day is Belgium's dreadful harvest she herself has sown.

FRANCE, deceived into thinking that Romanism was Christianity, banished Romanism, and imagined she had banished Christianity. One of her leading

statesmen declared in the Senate, since the war began, that they had blotted out the light of the Heavens, and blasphemously said that they had ended God's interference with the affairs of France. His blasphemy was received with enthusiasm, and the Senate ordered that part of his speech to be placarded in every town and village in France.

God has not forgotten St. Bartholomew's massacre, nor the thousands of saints whom France at other periods murdered at the command of Papal Rome. Germany was the Rod of God's anger, and the blackened, desolated fields and towns and villages of France are eloquent of the wrath of an offended God. Soon France will again take to her heart the old serpent of Rome, whose poison will re-energise her blood with fresh hatred to God and His Christ under the guise of Rome and Religion, and thus prepare for a still greater desolation.

RUSSIA—great, mighty, poor and ignorant, filled with insensate hate to the Jew—delighting in persecutions and massacres of these objects of Jehovah's displeasure—hounding and banishing all the true saints of God she could lay her hands on—urged to bitterest cruelties by her demon-possessed prelates who dared to name the Name of Christ—yet already has suffered at the hands of God's scourge. Germany was the Rod of God's anger, and her awful losses of Russian life and territory are but a partial recompense for her age-long persecutions. Russia will become greater than ever. Her gigantic resources will be more fully developed. As a nation she is only awakening, and in the full power of her might she will strike a final blow with her myriads of millions to utterly exterminate the hated Jew, but it will be her undoing. She will fall to rise no more (Ezek. xxxviii., xxxix.).

AUSTRO-HUNGARY—the enslaver of peoples and tongues—the mainstay and defender of Papal and anti-Christian Rome—the murderer of myriads of the saints—she has felt and will still feel much of the wrath of Almighty God. She has joined herself to the Scourge of God, and shall partake of the same

cup of judgment, as she has partaken of her sins, she and the other nations that have formed a confederacy.

GERMANY—learned indeed, and with everything disciplined save their own hearts—the nation that God used to shed His light through Europe—and the nation that gave up all that God had given them—an Apostate nation indeed. Surely this is the Assyrian—the rod of God’s anger, and the axe that boasteth itself against him that heweth therewith. Does Isaiah x. not accurately describe Germany’s doings in Belgium and elsewhere, and has this Assyrian not taken all the glory to himself and his “*good old German god*,” as one of their leaders termed their deity, who is certainly not the God and Father of our Lord Jesus Christ. It was in his heart to cut off nations not a few, and he will be permitted to continue his dreadful work until God’s purposes are fulfilled, and then will God deal with him for his high looks and pride of heart and rejection of the True God.

LEANNESS will reach his fat ones—telling of gaunt and spectre famine stalking through the land, and BURNING will devour all his glory and his fields and forests, and leave so few trees that a child may write them, for the Rods of God’s anger never fail to carry out God’s commands. True, the Assyrian at his greatest and worst is the Coming Antichrist whom the Lord will destroy with the Brightness of His Coming; but there are many Antichrists before the revelation of him whose “lying wonders” and “deceiveableness of unrighteousness” form the highest expression of Satanic Power and Cunning ever embodied in a man. So there have been lesser Assyrians prior to the final Rod of God’s anger who will come in his own name and will be received, and the world that refused the Truth will believe the Lie and be damned.

BRITAIN—What shall I say? Can words ever describe the Divine favours poured upon the peoples of this Island for centuries. Divinely placed with a wall of sea encircling her coasts—inhabited by hardy races of men whose penetrative power and mastery the world bears witness to—whose laws, guided and

corrected for centuries by the Word of God, have been reckoned the justest of all laws. Over whose land the Word of the Living God has borne sway as in no other part of the world, and where that Word of God has been preached and taught with a liberty unknown in other lands, and from whence that Word has been carried in Living Streams over the whole earth by countless bands of courageous and Godly men. From these shores untold millions of copies of the Holy Scriptures have poured into far-off lands, telling the Gospel story in hundreds of languages and dialects. Here the outcast and banished lover of Liberty found his freedom, and learned in its open doors and hospitable shores what the Word of God could do for a nation. But now, what changes have been wrought? She has followed the examples of the nations, and will pay the penalty. She has ceased to trust in God and has placed her confidence in her Fleet and her Army, describing her Fleet as "the sure shield of England." She has forgotten that "No king is delivered because of the multitude of his host—a mighty man is not delivered by much strength—a horse is a vain thing for safety: neither shall he deliver any by his great strength" (Ps. xxxiii. 16, 17).

She has persecuted many of the saints and thrown them into prison because they refuse to disobey the Lord and His Word and go forth to kill and destroy the country's enemies, while their wives and children and dependants are unprovided for. Others have been frightened by the shame and penalties imposed and have given up the Truth they have long contended for and joined hands with the world. Many of these have been slain in battle, particularly the sons of leading teachers, ministers, and evangelists, who have, with blood-guiltiness, incited the saints to take up the carnal weapons of carnal Warfare.

She has yielded to the great whore—the mother of harlots and abominations of the earth—drunken with the blood of the saints and with the blood of the martyrs of Jesus (Rev. xvii. 5, 6), and has for the

first time in 400 years appointed an accredited Representative to the Pope at Rome, thus again recognising the Temporal authority of the Pope and turning to man instead of God for help. Woe to Britain, for in this she is forging a chain which will yet bind her fast, for she will be holden with the cords of her sin when this *great whore* will have a kingdom over the kings of the earth (Rev. xvii. 18).

She has refused to humble herself. Some months after this terrible war began it was suggested that the nation should have a day of humiliation and prayer. At once a storm of protest was raised all over the land against the word "humiliation." The so-called spiritual leaders were loudest in disclaiming any need of humiliation, while the authorities removed the offending word and called for a day of prayer and supplication. And while they prayed and supplicated they still persecuted the saints—shamed many of them—railed upon them and perpetrated many indignities and sufferings upon them—their treatment by the Tribunals being only paralleled by the trial scenes of *Foxe's Book of Martyrs*. Offences must come, said the Master, but woe to him through whom the offence cometh. Better for that man that a millstone be hanged about his neck and he drowned in the sea than that he should offend one of His little ones (Luke xvii. 1, 2).

Britain has failed to recognise the fact that her greatest asset is the presence of the people of God among the nation. These are the salt of the earth—the light of the world. Shortsighted indeed is the policy of those statesmen if they imagine they will obtain the help and blessing of Almighty God while they persecute His people and attempt to compel them to disobey His Word.

Those whose eyes are opened have beheld the Hand of God again and again during this war. A haze, or low visibility, enabled the German Fleet to escape. At Loos, and the Somme, and Arras the forward movement is stopped just at its critical time by great storms of rain or snow. In Egypt, in Mesopotamia, and in East Africa operations have also been stopped by

either sand or rainstorms. These occurrences have been so frequent that surely it is time to heed them. "*Let my people go.*" was the word to Pharaoh, and judgment and plague followed each other till God's people were set free.

At home the Archbishop of Canterbury and some of the leaders of the Scottish Churches publicly and purposely advised the people to dig and plough and sow on the Lord's Day. Some ministers went so far as to intimate that, if necessary, they would suspend part of the Lord's Day services to allow their members to dig their gardens. Fear of famine has displaced the fear of God. Did God take heed? Surely. He sent His frost and snows and biting north and east winds so that April weather was unparalleled for its severity, and great tracts of land were under snow for weeks. "I hearkened and heard, but they spake not aright. No man repented him of his wickedness, saying, 'What have I done?' How do ye say, 'We are wise, and the law of the Lord is with us?' Behold, the false pen of the scribes made falsehood of it" (Jer. viii. 6-8).

I need scarcely speak of Turkey or Bulgaria or Rumania or Greece. These are smaller scourges in the hand of God. Believer in Jesus—Lover of the Son of God—Follower of the Meek and Lowly One—are these the nations you have sworn to defend? Do these form suitable companions for you? Will your alliance with them make you more holy and loving and kind and merciful? Will your participation in their wars bring out in you the Grace of the Character of Christ? Has it not occurred to you that the claims of the nations over the persons of the saints of God is a subtle plot of Satan to seduce them from their Divine Standing—the Heavenly Calling—to the level of the world where he can rule them without being discovered?

Do you not see that you are following the counsel of the ungodly, and that the worldly man cannot give any but worldly counsel? Have you forgotten that while the world's object is "*Man,*" the saint's object

is "*Christ*." Will you learn afresh that your only authority is the Word of God, and not the counsel of men, nor yet the decisions of leading brethren?

Do you not know that the present war circumstances form a Crisis Temptation to determine whether you are a Heavenly man or an earthly one? The one *Heavenly Man* was "led of the Spirit into the wilderness to be tempted of the Devil," and He stood the test. What of you? Are you going to be Overcomer or Vanquished?

A CALL TO THE SAINT.

Will you read slowly and prayerfully the following Scriptures and the reference the need of the moment demands?—(2 Cor. vi. 14-18)—"Be ye not unequally yoked together with unbelievers." That is, no common object or purpose, or pursuit with any but saints.

"For what fellowship hath righteousness with unrighteousness?" You are righteous in Christ—all outside of Christ are unrighteous. You are on the Narrow Road that leads to Life; the others on the Broad Road that leads to Destruction. You are going in an opposite direction to all who are outside Christ. *You* belong to "the few"—*they* belong to "the many." How can you walk together without first surrendering your Path and your Lord, and bridge the gulf Christ has placed betwixt you and them?

"And what communion hath *light* with *darkness*?" Have you forgotten that God divided the light from the darkness, and that He has never since joined them? And if it is sinful to part asunder what God hath joined, it is equally sinful to join what God hath parted asunder. "God called the light Day, and the darkness He called Night;" and these are their names and characters still, and they have nothing in common. God created Light. The Devil caused Darkness. "God saw the Light that it was good"—but there is no commendation of darkness (Gen. i. 1-5). Will you remember that "ye are all the children of Light and the children

of the Day : we are not of the Night, nor of Darkness " (1 Thess. v. 5), and consequently there can be no communion between Light and Darkness. But you may forsake Light—and this you do when you seek communion with those who are Darkness.

" And what concord hath Christ with Belial ? " Is there any harmony between Christ in you and Satan in the others ? If you join hands with the world, are you not seeking to promote concord between Christ and the Devil ? Is it not blasphemy to think of it ? To attempt to bring together the White, Holy Christ and the Black, Unholy, Doomed Devil ? Oh ! Men of Christ ! will you have concord with men of Belial ?

" Or what part hath he that believeth with an unbeliever ? " Can you answer this ? Has he any part ? Do they touch at any point ? The unbeliever's only part is sin, death, judgment, and the Lake of Fire. Have YOU any part in that ? Is your part not that of Forgiveness, Life, and Glory ? And should grateful thanks to the Blessed Lord who died for you not keep you from having part with unbelievers in anything ? And if you love Him, do you think you will want to have a part with those who don't want Him and refuse to believe in Him ?

" And what agreement hath the temple of God with idols ? for ye are the temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

The people of God—the Christians, the saved ones—they alone form the Temple of God. The idols—the works of men's hands represent demons, for " the things which the Gentiles sacrifice, they sacrifice to demons and not to God, and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons : ye cannot be partakers of the Lord's Table and the table of demons " (1 Cor. x. 19-21). Is this not emphatic enough ? The Jews made His Father's House—the Temple of God—a den of thieves, and if you enter into an agreement with the idolators around you, then your guilt is greater. Remember the holiness

of your Calling, and the dignity and greatness of your Divinely-given Character and Position. Remember also the Thrice Holy One who dwells in you and who walks in you, and forget not that He will tolerate only that which is suitable to the Holiness of His Presence.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty.” These are God’s conditions. Observe them, and great will be your peace and precious will be the revelation of the Love of the Father. He will make Himself known to you as He will not to others. You will be in His Inner Circle. He will unfold to you His Mind, and reveal to you His Secrets. All that the best earthly father could be He will be, and infinitely more. His Care—His Provision—His Unfailing Love—His Instruction will be yours in unbounded measure. Chiefest of all will be His Fellowship with you. This I cannot describe; but think of the satisfaction and rest afforded when in the presence of a beloved parent or wife or husband—think of the nearest and dearest of earthly ties and the joy they give—then multiply by Infinity, and you will have some little idea of the Super-excellence of Fellowship with the Father. Those only who have experienced it can understand it, and these prefer that Fellowship even to life itself. It is worth losing everything else to obtain. Men may take from you your money, your possessions, your liberty, or your life, but they cannot touch this Heavenly Fellowship of the Father which is yours if you allow Him the government of your life. I am not going to say you will not have trouble, for you will. You will not be popular, but reviled and hated. You will learn that if a man love the world or the things that are in the world, the love of the Father is not in him; and if the Love of the Father is in you, the world and its things will all hate you. They hated Him; they will hate you. They reviled Him; they will revile you. They slow Him; they will kill you. Fear not, but COME OUT and know

the Father and experience the Peace and Love and Joy of the Father's Heart, while you, His Sons and Daughters, render that filial love and devotion which is His due.

MY NEXT FLITTING.

“ For they that say such things declare plainly that they seek a country.”—Heb. xi. 14.

No house, however new and grand,
But is only built by man's weak hand ;
And on a patch of fire-doomed land,
Unstable as the shifting sand—
I'll have to flit again.

And hair gets grey, and back gets bent,
And life itself has just been lent,
And years are fast becoming spent,
Nor can my soul be here content—
I'll have to flit again.

But one fine day will see the end,
And I to Heaven will gladly wend
My happy way ; and my voice lend
To sing the Praise of my Dear Friend,
And never flit again.

What ? Never flit again ?
No ! Never flit again !
My soul has reached her biding place,
The object of His Matchless Grace ;
Caught up to see His Glorious Face,
And ever in His Glad Embrace—

I'LL NEVER FLIT AGAIN.—H.B.

HE SITTETH ON THE THRONE.

Rev. i. 18 ; Rev. iii. 21. ; Rev. xii. 3.

Nevermore the Cross, and nevermore Alone—
Man's Blackest Crime is done—his direst seed is sown.
But He Who bore the Cross and Shame—
Sitteth on the Throne.

Nevermore the Cross and nevermore the Shame—
Though all the Sin of Man is flung upon His Name,
And all the Hate of Man is poured upon His Frame ;
Yet He Whose Love Hate could not quench—
Sitteth on the Throne.

Nevermore the Cross and nevermore the Scorn—
 Though on His Holy Head they wreathed the mocking Thorn,
 And from His Suffering Heart they drew Love's saddest groan ;
 Yet He Whose Sorrow none could share
Sitteth on the Throne.

Nevermore the Cross and nevermore the Gloom—
 Though wrath Divine has crushed His soul to Blackest Doom,
 And earthly wrath has cried, " Away with Him ! no Room ! "
 Yet He on Whom Dark Judgment fell—
Sitteth on the Throne.

Nevermore the Cross, and never more Alone—
 The Corn of Wheat has died, the Christ has found His Own ;
 And He Who bore the Cross and Shame—
 SITTETH ON THE THRONE.—H.B.

The verses below were given by God to our brother in Christ, Ernest Mellor, on the evening of Sunday, 11th June, 1916, whilst in Mansfield Prison for the Word of God and the Testimony of Jesus Christ. Being a bond-servant of Jesus Christ he could not take up arms against a nation or people at enmity with this nation. The teaching of the Lord Jesus Christ and the Scriptural command is : " Love your enemies."

Tune—" Jesus, Lover of my soul."
 When my heart is crushed with woe,
 And my spirit faintly sighs,
 When no help from man I know,
 And my heaven has leaden skies :
 Then, in mercy, Lord, draw near ;
 Show Thyself to my poor sight ;
 Touch the Fount whence springs the tear ;
 Bathe my soul in sweet, soft light.

When I falter 'neath the cross
 Which Thy love demands me bear,
 Even count this world a loss,
 With the tempter ling'ring there :
 Then, Lord Jesus, show Thy hands,
 Tell me, gently, 'twas for me ;
 Make me one who understands,
 Henceforth dead to all but Thee.

When far off from those I love
 And from those that love Thy name,
 As I lift mine eyes above
 And with tears *Thy* Presence claim,
 May I hear Thy gentle voice
 Whisper Thine own blest decree :
 " Aching heart ! Rejoice, rejoice !
 All My Own are one in Me ! "—E.T.M.

DEAR BROTHER IN CHRIST,

Your letter *re* verses enclosed came into my hands yesterday, and it now affords me pleasure to write one whose name only is known to me, and for whose publications I have been thankful to God.

The way has been difficult at times, not on account of personal fear or doubt as to the ultimate triumph of Christ who is the Truth, but by reason of those who have been involved in our experience either by their union with us in ties of the blessed unifying Spirit, or those of flesh and blood.

I was away from home for three weeks prior to my arrest on 10th June, 1916, in the streets of Mansfield, Woodhouse, when I was taken to Mansfield Police Court, and after a time of reaction (when the tears would flow) I had much liberty in testifying with open Bible to several Police Inspectors and Sergeants at some length, one of whom remarked, "Well, *he's* a genuine one, anyhow." I was locked up over Sunday (when I wrote verses enclosed), and remanded the following day till Wednesday, on which day I appeared before an apparently very sympathetic bench, who fined me 40s., and handed me over to a military escort, who took me to Derby Barracks, where I was placed in the guard room. This was my 26th birthday, 15th June, 1916. The next day I appeared before the Commanding Officer, who was not slow to play on the string that many have touched—"What about your wife?" etc., etc., and stating that I would not have to do any fighting (being granted N.C.C. by Tribunal); in fact, said he, "Whatever you do nowadays, you are bound to help the war," and actually gave me two days' leave and a free pass home to "go and decide." You may be sure that I was torn two ways, but I confess to a temporary leaning towards taking the easier course (how much the *harder* it might since have proved to be), but Bro. B. had received a supply of your "Word of the Cross" (No. 4, I think), and as I read this my mind and heart regained their equipoise, and I decided that the same word on which I had previously given up a good post held for some years in the office of an engineering firm which had become a "Controlled" Establishment, should again be my watchword—"No Compromise." And so I returned to the Barracks at Derby as an objector, and spent six weeks there, the first six or seven days in the guard-room, the place of all others most calculated to confirm C.O's in their stand, coming in touch as they do with offending soldiers; in almost every case men who have been to the front, and whose testimony to the C.O's was almost invariably, "You stick it, chum," or some equivalent phrase. During the time I spent in Derby Barracks we had much comparative liberty, and were well fed and almost comfortably housed; and though one experienced various unpleasantnesses, as an officer stamping violently on my foot and occasional abuse, I can look back on that six weeks with pleasant recollections of little Fellowship meetings, testimonies to the soldiers, their sympathy, etc. My court-martial sentence was eighty-four days'

hard labour, commuted to twenty-eight days' imprisonment, and this time was spent in Derby Gaol, where my fellow C.O's varied in number during the time I was there from twenty to forty or rather more. Needless to say, one always found Christ quite enough, and at such times (especially in the quietness of the evening before the bell at eight o'clock rang us to bed) were spent seasons of indescribable communion and refreshing, so that my little 6 ft. by 8 ft. cell became a tender spot to me. On coming out of Derby Gaol at the completion of my sentence, I was again taken to Derby Barracks, but, escorted the same day about 120 miles further north to Richmond Castle, in Yorkshire; but my stay there was not destined to be prolonged, for two days later I was sent home on indefinite furlough, pending the decision of the Central Tribunal. You will understand our rejoicing at reunion in the flesh with parents, brothers, sisters, and saints. After being at home three months, I was instructed by the Home Office to proceed to Wakefield Gaol (then converted into a Work Centre for C.O's). This was six months ago, and now I find myself still in this place—my "cell" (now glorified by the title "room") being study, sitting and bedroom and all, and is actually also a meeting room in which a "Church of God" at the Work Centre meets Tuesday and Thursday evenings. On the Lord's Day we meet to "show His death," and for other meetings in a detached house on the prison premises; and in these gatherings it has pleased the Blessed Lord to manifest His power, at least three being filled with the Holy Spirit, "as at the beginning," and two others are desirous of being baptized in water at the first opportunity. To Him be the Glory. Amen! I work at a manure factory six miles away, along with six fellow-C.O's. And by His Grace I rest and await His Return, living in the consciousness of that great fact "all things work together for good to them that love God."

I remain, yours in the Blessed Hope,

E. T. M.

P.S.—There are several young "Brethren" from Aberdeen who meet with us, and they are acquainted with you.

I wish you could see the mixed element here. There is much work for those whose hearts the Lord has opened to do something for Him while the present Gospel day lasts.

Believing as we do that *soon* the Lord will come—and the Lord has been laying this very much upon our hearts—we feel that we must work while we have opportunity, "*Redeeming the Time.*" I confess that never in all my experience have I been placed in such circumstances, among such men. We feel absolutely helpless. In the salvation of souls in this settlement, only one can ever get the Glory—and that is the Lord. Many of them are very intellectual men; but, Oh! how they need *Him!* Godless wisdom seeking to improve man's environment, and make the earth a desirable place *without God.* *Prayer—*

the Throne of Grace—is, I believe, the best argument. (2 Thess iii. 1 ; 1 Thess. v. 25.)

I was disappointed in reading *The Witness* for this month to see the correspondence column. How I wish some of our brethren could see militarism as some of us have been made to see it. It is not only an unequal yoke, and a loss of our pilgrim character to participate in it, but dishonouring to the Lord. For many, many years the Church of God has not been called upon to suffer for its principles (as set forth in the Scriptures) ; but when the first real opportunity arrives to witness for God, we see little else but failure everywhere. Oh ! that the Lord would arouse His people in these last sad and dark days to hear His voice, and to stand faithful and true to Him

Who is still rejected
And by the world disowned.

Two verses occur to my mind, written by Miss M. Mauro :

And yet outside the camp,
'Twas there my Saviour died ;
It was the world that cast Him forth
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree,
And where His Name is never praised,
Is there the place for me ?

Nay, world I turn away,
Though thou seem fair and good ;
That friendly, outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unawares, thy influence steals
God's Presence from my heart.

In anticipation of your fellowship in Prayer.—I am, yours
sincerely in the Lord, J.W.

WHAT " ONE OF THEMSELVES, EVEN A PROPHET OF THEIR OWN," SAID.

Lord Hugh Cecil reflected that in late years European sentiment had gone back—that we felt a boundless devotion to our own country, and had no consideration for any other country but our own. That was a sentiment we had to combat—the sentiment of nationalism, which to a degree was a very desirable thing in itself. He aroused some laughter by the declaration, " In the matter of this war Christianity was never more impotent and never more thoroughly agreed." He would like to see the ministers of Christianity, of all denominations and in all countries,

gather together to enforce the principle that war was inconsistent with Christianity, and that nationalism was equally inconsistent with Christianity. (Choers.) (*The Glasgow Herald* Tuesday 15th May, 1917.)

"*This is a true witness, wherefore rebuke them sharply.*"

—Political leaders sometimes utter more truth than they are aware of—as Caiaphas, the High Priest, when he prophesied that one man should die for the nation. In previous numbers of *The Word of the Cross* I have pointed out that the Saint cannot be a Patriot—that Christianity had displaced love of country by love of persons. The love of the saint can have no geographical limits. Nationalism, whether British or German, is the antithesis of Christianity.

"My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing,"

is neither America nor Britain. The saint, the stranger and pilgrim seeks a country. He has not reached it, but he is on the way there. "And, truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country; that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city." (Heb. xi. 14-16.) The sad thing is that many who professed to be strangers and pilgrims have actually returned to the country from whence they came out—have denied the Heavenly Calling, and gone back to what is earthly and perishing. This "prophet of their own," whose testimony, be it said to his credit, was generally opposed to the persecution of the Christian Conscientious Objector, made the usual mistake in saying, "In the matter of this war Christianity was never more impotent and never more thoroughly agreed." He means *Christendom*—not *Christianity*. There is a stupendous difference between the two. Christendom has the crowd—Christianity the few. Christendom is a mere veneer, a mask—simulating Christianity, but emphasising and glorifying man and man's wisdom rather than Christ. Christianity is a new man in Christ, having Christ alone for his

object, and is governed by the wisdom of God, which is foolishness to men. Christendom is an organisation. Christianity is an Organism. Christendom is governed by Kings, Archbishops, General Assemblies, Moderators, priests, ministers, Councils of Elder Brethren, and the Devil, who uses these authorities of Christendom to persecute the "little flock" of Christianity, because they submit only to Christ and His Word.

Christendom is popular, for it can curse and kill, can fight and war. Christianity is unpopular, for it can only help and bless—and bow and suffer. The act of the so-called Churches and ministers flinging themselves into war only exposes the hollowness of their pretensions, and well merits their own prophet's sneer of "impotence."

How blessed to be outside of Christendom, whether politically or ecclesiastically, and to be in Christianity—knowing Christ—intelligent as to God's mind—in the sphere where Christ is all—and while Christendom looks for a Superman from earth—Christianity looks for the Lord from Heaven.

THE SUFFERING AND THE GLORY.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away, therefore, your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. 'FOR YET A LITTLE WHILE, AND HE THAT SHALL COME, WILL COME, AND WILL NOT TARRY.'" (Heb. x. 32-37.)

"The former days"—how easy it is to forget them. The unending character of the trial—the repeated, tireless attacks of the enemy and the natural desire for ease, all tended to produce slackness and weakness of testimony to Christ. In addition, the awful failure

of some who had apostatised, and the apparent delay of the Lord's return, had discouraged the saints, so that the Holy Spirit, through the writer to the Hebrews, calls upon them to remember the former days, after they were illuminated, when they endured a great fight of afflictions. The Light of the Glory of God in the face of Jesus Christ had been an illumination indeed. The darkness was indeed past and the true Light now shone. The transition from darkness to Light had been effectual and complete. The New Light—the new treasure—the new Life—the Son of God—had eclipsed everything they formerly had gloried in. One dominant authority controlled them, and one dominant affection engaged their hearts. Christ, the Son of God, became so much to them that they were rendered superior to every test or affliction that the enemy could possibly devise against them. They endured a great conflict of afflictions. There was no rebellion. They accepted the harsh treatment accorded them by the Emperor and his Government as the natural outcome of Satan's hatred to Christ. No longer able to act against the Son of God in Heaven, the Devil stirs up authorities to harass and persecute the saints on earth, knowing that every blow aimed at one of His is aimed at Him. Pretexts for persecution are easily found and, if necessary, laws are passed which the authorities know the saints must disobey if they are to be faithful to their Lord. They are rarely persecuted because they are Christians, but because they refuse to obey these laws that would at least imply a denial of their Lord. But the saints were alive to all this. Their recent deliverance from sin and from the awful nature of their former life was too real and blessed to be given up easily at the bidding of an enemy power. So they endured. Reproaches and affliction fell heavily upon them—they became a gazing stock—the objects of scorn and reviling, as the pointed finger—the curled up lip and the jeering epithets indicated them as the followers of a Crucified Jew. Still they were unmoved and unashamed to become partakers with others who were so abused.

The Lord's servant in bonds was the object of their compassion, and they ranged themselves alongside, willing to identify themselves with his testimony—undeterred by the fact that they, too, would become the victims of Satanic hatred. Their houses were rifled and their goods and possessions spoiled—they were reduced to the lowest poverty without hope of redress. Now did the Grace of the Lord Jesus shine brightly. They were not terrified by their adversaries. They knew they were appointed to tribulation, and that to them it was granted in the behalf of Christ, not only to believe in Him, but also to suffer for His sake (Phil. i. 28-29). Contrary to human nature and all human thought and expectation, they took JOYFULLY the spoiling of their goods. As the blow was struck that ended their businesses, and with homes broken up and every earthly possession lost, they rejoiced; their hearts sang within them as by faith they gazed upon the imperishable treasures laid up for them in the Heavens—"where moth and rust doth not corrupt, and where thieves break not through and steal."

It was an inspiration to call to mind these former days. It would turn their hearts to Him who sustained them. They would remember how they were upheld and enabled to witness a good confession, and their faith would lay fresh hold of Him who never once failed His saints. This confidence—that all that was worth cherishing and worth suffering and dying for was in the heavens—had a great recompense of reward, and was not to be cast away even though they thereby secured peace and present well-being. While men laid down their lives to maintain or build up an earthly empire, yet their lives, redeemed by the blood of Christ, were too precious to lose for such a paltry object. Their lives were no longer their own to be spent as formerly—after the manner of the world. They were Christ's, and could only be spent for Him and according to His word and example, and if authorities decreed they were to give their lives otherwise, they must obey Christ first. They had thus need of

endurance, for if authorities misused their God-given power to hurt and destroy their lives, it was their privilege to suffer. They were thus doing the Will of God, and then would receive the promise :—" For yet a little while and He that shall come will come and will not tarry."

This was their terminus—their goal—the consummation of their all desires—and with hearts held by that Blessed Hope—the taunts and prisons—the scourges and deaths only blazed the torch higher—burned the Love of Christ in their souls still more ardently—reduced to nothingness all that men valued and increased in corresponding ratio the preciousness of the Unseen and Eternal.

A BATTALION OF DEATH.

Addressing a large gathering of munition workers lately, a public speaker in commendation of their labours called them a Battalion of Death, a description which is certainly true and doubtless pleasing to his hearers. What a contrast between this and God's description of His saints—" blameless and harmless, the children of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as LIGHTS in the world; HOLDING FORTH THE WORD OF LIFE " (Phil. ii. 15-16). " Behold, I send you forth as sheep in the midst of wolves : be ye therefore WISE as serpents and HARMLESS as doves " (Matt. x. 16). " I am come that they might have life " (John x. 10). " I am the resurrection and the life " (John xi. 25). " We also should walk in newness of life " (Rom. vi. 4). " That the LIFE also of Jesus might be manifest in our body " (2 Cor. iv. 10-11). " We have passed from death unto life " (1 John 3-14). " For the Son of man is not come to destroy man's lives, but to save them " (Luko ix. 56). Will our sisters who profess to belong to Christ ponder these things? Satan is the slayer—Christ is the Saviour. Satan takes life—Christ gives life. To whom do you belong, my sister,

on whom Christ has had mercy? Christ or Satan? And in which company do you stand—in the Battalion of Life or the Battalion of Death?

THE GREATNESS OF THE PRESENT MOMENT.

I fear we are not alive to the greatness of the present moment. This is an epochal time fraught with the most wondrous possibilities. Nation rising against nation for the first time in the history of the world—since former wars were wars of armies—all tell of the closing stages of this dispensation being rapidly reached, and with quickened expectation we anticipate the soon return of our Lord Jesus Christ. Prior to His first Coming He had been for centuries the theme of the Prophets, and the one long looked for by the true Israel. Yet the nation that professed to be awaiting His Coming failed to recognise Him, and only a few were in such real living touch with God that He was able to reveal to them by the Spirit the Coming of Him Who was the Salvation of God. The shepherds in Israel and the wise men from afar came to worship. Simeon beheld Jehovah's Christ and blessed God; and Anna the prophetess coming that moment upon the scene, gave thanks likewise unto Jehovah, and spake concerning Him to all them that looked for redemption in Jerusalem.

In these last days God has given us the opportunity to witness for His Son. It may be the last opportunity. Rather than witness boldly, many have taken the wages of iniquity and identified themselves with a God-hating and Christ-rejecting world. In British prisons are lying some of God's choicest saints because of their loyalty to Christ. Satan's time is becoming short, and his wrath is increasing against the members of the Body of Christ. Laws are being framed in all countries that will compel the saints either to join in with the world or leave the country. This will discover the real and expose the false. It is still true that "If any man come to Me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be

MY DISCIPLE. And whosoever doth not bear his cross, and come after *Me* cannot be *My Disciple*." This is Christ's demand for the present moment. He must in all things be pre-eminent. The present trial and testing of the saints—the recrudescence of demoniac activity—the remarkable revelations of Himself being given to His faithful ones, alike tell the gravity of the moment and foretell the imminence of His Return.

A MAN WITHOUT A COUNTRY.

This is how Dr. Cooke, the Methodist Episcopal Bishop of Tennessee, describes the Christian objector, and at the same time suggests just what the persecuting Cæsars of long ago did—that these Christians should be deprived of all political and social and civil rights. He seems ignorant of the fact that the true follower of the Lord Jesus seeks no rights here. He refuses to accept the right to vote, for he cannot participate in the Government of a country that is in rebellion against the Son of God. He refuses to rule without Christ. Holy Scripture forbids him to go to law, and characterises the law court and its judges as "the unjust." He may suffer loss, but he may not resort to "the unjust" to have his rights vindicated. He desires not the social privileges of the world, for he cannot partake of the Lord's Table and the table of demons. Nor may he conform himself to this world, for this would virtually mean making terms with the murderers of his Lord. So this serpent Bishop's bite has lost its sting.

"A MAN WITHOUT A COUNTRY,"—thanks for the happy designation. When the Devil suggested this to the Bishop he forgot that the phrase accurately sets forth the very mind of God as to what the saint should be—A MAN WITHOUT A COUNTRY. Those who confess themselves to be strangers and pilgrims on the earth thus declare plainly that they seek a country. Yes, they seek a better country—an heavenly—and, because of this, God is not ashamed

to be called their God : for He hath prepared for them a city (Heb. xi. 13-16).

Thus, what this Bishop condemns in the Christian is the very ELEMENT that calls forth God's high approval.

BLINDNESS—A CALL FOR EYE-SALVE.

"If there were definite teaching in the Scriptures clearly forbidding a Christian from engaging in military service, there could only be one right decision." Thus writes Mr. Robert M'Murdo, of Chicago, late of Glasgow. Does he mean that God has left His children without a clear and definite direction concerning their attitude toward war? If so, is this not a serious charge against God? Has he forgotten what war is? That it is the negation of Christianity—the annihilation of love—and in the words of every war correspondent to-day—**WAR IS HELL.**

Could you conceive of the Lord Jesus giving instructions to His saints how they were to act as soldiers—how they were to destroy their enemies? Are not all His teachings diametrically opposite? And may the saint engage in anything that has not his Lord's clearest approval?

Is it anything short of blindness to suggest that God has sent His people out on a pitiless sea rudderless? And this is exactly what this man's words mean.

Hear what the Son of God says:—"But the Comforter—the Holy Spirit—Whom the Father will send in My Name, HE shall teach you ALL THINGS, and bring all things to your remembrance, whatsoever I said unto you" (John xiv. 26). In addition to reminding them of all the things their Lord had said to them, He was to *teach* them all things. Teaching and reminding are essentially different. Teaching is to impart instruction to—to cause one to know—and the Holy Spirit is an efficient Teacher, and His definite mission is to teach the saints all things. If He has failed to speak plainly concerning the saints and the deplorable catastrophe of war, then He has failed to teach the "ALL THINGS" the Lord Jesus said He would.

To charge Him with this is Blasphemy.

Still more emphatic, if that were possible, are the Lord's Words spoken later :—" I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when *He*, the Spirit of Truth, is come, *He* will guide you into ALL TRUTH : for *He* shall not speak of Himself ; but whatsoever *He* shall hear, that shall He speak : and *He* will show you things to come " (John xvi. 12-13).

There is no omission here. There can be no possible circumstance in the life of the saint where he is left without definite teaching.

We have also the Spirit's further teaching in 1 John ii. 20 :—" But ye have an anointing from the Holy One and ye know ALL THINGS ; " and 1 John ii. 26-27 :—" These things have I written unto you concerning them that seduce you. But the ANOINTING which ye have received of Him abideth in you, and ye need not that any man teach you ; but as the same anointing teacheth you concerning, ALL THINGS and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." There is no excuse for ignorance. The Holy Spirit and the Holy Scriptures are enough for every saint and will settle every question.

The fact that professing saints in past and present times have engaged in war does not affect the question. Their action cannot make war justifiable to the saint. Rather,—their participation in war—their maiming and slaying their enemies—is a loud warning to the saints to avoid their terrible failure. To say that a man can enjoy fellowship with the Lord Jesus and at the same time have his weapons ready to kill his enemies is but an example of a deceived soul. These men say they have a good conscience—that is, that their conscience does not condemn them. But they forget that a seared conscience does not condemn, because it fails to receive the Divine impression of the Truth. And this is the age of departure from the faith—seducing spirits—doctrines of demons—seared consciences and hypocrisies.

GAGGING THE LORD'S SERVANTS.

At the half-yearly meetings held in Glasgow, on Monday, 24th September, 1917, one of the speakers incidentally revealed the fact that they had been warned not to minister any subjects that were controversial. Dr. Burton on rising to speak stood at the right hand of the chairman and said:—"I would like to have spoken on a subject that concerns us all in these days, but we have been instructed not to touch on any subjects that were controversial." While he uttered these words he turned to the chairman apparently indicating the source of his instructions. The words came as a shock to many who are prepared to testify to what they saw and heard. This was to prevent any of the servants of Christ declaring the truth as to the saints' participation in war; for if the testimony of Scripture was to be permitted, few, if any, of the leading brethren would escape its sweeping condemnation, while the majority of the hearers would be uncomfortable indeed as Holy Writ outlined their departure from the Faith. There was once a time when the platform of brethren contained the whole Truth—when everything was settled by the Word of God, and when the desire of every heart was to know the will of God and to do it. In those days men and women, at the bidding of the Word of God, took serious steps—made great sacrifices—parted with businesses—Church connections—fathers—mothers—life-long friendships—all went by the board in response to the infinitely greater attraction of the Love of Christ. They were traduced—reviled—spoken and written against as mere controversialists—looked upon as narrow—bigoted—avoided and condemned by other saints; yet they rejoiced that they were found worthy to thus suffer for His sake, and in the suffering they found such fellowship with Christ that only they who tasted could understand. But, to-day, alas! we might well weep. The Glory has departed—and the

House lies in ruins. Instead of Christ being Master in His Own House, His Authority is usurped by men who dare to instruct the servants of Christ as to what message they shall or shall not deliver. And what kind of servants are they, who thus permit the authority of their Lord to be set aside? If this clericalism continues, what is the resource of the saint? Surely to purge himself from these and to follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart (2 Tim. ii. 20-22).

“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. v. 1).

ROLLS OF HONOUR.

These have been set up at the doors of some Assemblies of Saints who claim to be gathered out of the world to the name of Christ—owning His Authority as the final word in settlement of every matter. The Lordship of Christ being refused by the world and the various states and countries—Kings and Governments that compose it, and denied by the professing Church—brethren profess to grant Him His rightful place in their midst and to secure this, they have separated themselves from all who fail to own practically that Lordship. That they have failed to maintain that testimony is most evident to-day. No stronger evidence of failure could have been devised than the setting up of these Rolls of Honour, which declare the names of those brethren who have defied the authority of Christ as Son over His Own House, and have admitted other authority and other claims which in their very nature set *His* aside.

I am aware that many of these young brethren have engaged in war against their conscience, and some have gone in tears. They looked to their elder brethren for direction and encouragement to stand for God and His Christ, but who, fearing men rather than God, denied the Truth they had held for years, and either misdirected these seeking souls, or kept a guilty silence.

One of these young men confessed that he had become a "traitor to Christ," and wrote stating that he hoped God would take him away soon, as he did not want to have a big account to render to God in that Day—and a few days after his precious life was lost. His blood, and the blood of many, lies upon these brethren who have failed to shepherd Christ's Flock in His Path. They have failed to watch for their souls, and with what grief must they give account to the Great and Chief Shepherd in His Day of Reckoning?

That God has been working in the hearts of some to reclaim and restore is being clearly evidenced. A beloved brother writes:—"One effect of the teaching is the gradual disappearance of the Roll of Honour from the walls of our meeting halls—ours for one—while a Scripture Text takes its place." This is as it should be—the things of men displaced by the Word of God.

"See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven" (Heb. xii. 12-25).

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven, from whence also we look for the Saviour the Lord Jesus Christ" (Phil. iii. 18-21).

THE MARK OF THE BEAST.

"The contention that the children of Israel making bricks in Egypt that might be used for idols' temples being similar to the Christian shell and gun maker to-day is a curious one; for there is a vast difference between killing men and making bricks. After all, an idol is nothing; but the principle, worshipping

Satan through the idol, is just the same to-day. Kaisor and the Fatherland are the idols—or King and Empire—whatever nation it might be—and although unknown and disbelieved by the majority, Satan is the 'god of this world.' It is remarkable how little things—shadows—are paving the way—removing the acute newness of a principle—to acts which, if they were brought about suddenly, would defeat their object and make many ask 'Why?' The Coming One of Daniel vii. 25 is already getting things prepared for him. He will speak 'great things' against the Most High—the 'little words' have already begun to an extent hitherto unknown. The wearing out of the saints has been already well tried and the changing of times and laws—their Daylight Saving Act being a step in that direction. The badges and exemption certificates will facilitate the receiving the Mark of the Beast, and it will be nothing out of the way to wear a mark or show something to prove the ownership. As it is, a man cannot obtain work without his insurance card; he cannot continue work without his exemption certificate and badge, and must produce a registration card and any of the former if challenged. These coming days must be very near when the shadows are so dark—but there is a DAY coming before that—a happy day to many—and to me." Thus writes James Sojourner—for my readers will please note that the persons in "Christ again before the Tribunal" are not fictitious persons, but real—men who have hazarded all for Jesus Christ.

We are making history fast, and events are marching rapidly to the fulfilment of the purposes of God. The nations may well be restless and full of fears, but we who are Christ's can afford to be in perfect quietness—undisturbed by all that alarms those whose only strength is the arm of flesh. While we wait for His Coming, we are to be men who have understanding of the times; and if we rightly realise the meaning of the present situation, we shall be found outside of it all—spectators only—pilgrims passing through—like those pilgrims passing through Vanity Fair without eyes for its paltry

baubles, and being asked, "What will ye buy?" replied gravely, "We buy the Truth."

ANTHONY NORRIS GROVES AND WAR.

The following is a short extract from the memoir of this man of God relating a little bit of his experience about the year 1826:—

"During this time, dear Hake came and consulted me about certain difficulties, which involved his leaving his wife and children penniless, so far as he knew, or following a course that his conscience disapproved. I gave my opinion clearly; and he, with that holy simplicity which has ever characterised him, acted out what his conscience dictated. Shortly after this he called on me, and asked me if I did not hold war to be unlawful. I replied, 'Yes.' He then further asked how I could subscribe that article which declares, 'It is lawful for Christian men to take arms at the command of the civil magistrates.' It had, till that moment, never occurred to me. I read it, and replied, 'I never could sign it,' and thus ended my connection with the Church of England, as one about to be ordained in her communion" (pp. 40, 41). This needs no comment. This beloved brother, now with the Lord, was one of the first company to whom the Lord revealed the Truth from Scripture that believers, meeting together as disciples of Christ, were free to break bread together, as their Lord had admonished them; and that, in as far as the practice of the apostles could be a guide, every Lord's day should be set apart for thus remembering the Lord's death, and obeying His parting command. From this undoubted revelation of the Lord's mind there sprang a mighty movement of the Spirit of God leading out tens of thousands of saints from mere human systems and names and creeds and dogmas to the one peerless name of the Lord Jesus Christ—to the sufficiency of the Holy Spirit and the Holy Scriptures, and in the full acknowledgement of the Headship and Lordship of Christ and the true members of His One Body. Alas! that those

who claim to have followed His lead have in those last days disowned the truth that forms the very basis of their existence, and have thus ceased to be what they have professed for years. And not only so, but have gloried in those who have failed, and have not rather mourned—adding to their shame and bringing upon the Church the disciplinary judgment of God. Oh, my brethren! as every day brings the tale of your sons slaughtered in a world's war—yourselves bereft and stricken while the precious life is laid down for an earthly empire that should have been spent in the dark places of the earth telling out the sweet story of Grace—will ye not repent? Will ye not bend that stubborn will, and with broken and contrite heart own it all to God, sure that if we confess our sins He is faithful and just to forgive and to cleanse.

THE EDITOR OF *THE CHRISTIAN* AND THE CONSCIENTIOUS OBJECTOR.

Since this sad war began, the testimony of *The Christian* has been a variable one. Sometimes near the truth—then suddenly veering away from it with curious renderings of Scriptures and panicky statements. In the issue of 18th October the Editor's leading article is an example of what a man may write who has forgotten the difference between the saint and the world. It makes painful reading to those who have valued Mr. Holden as one who, in past days, sought to declare to some extent the truth of God—that is, as far as his Church connection would permit him. In this article he says that the words "whosoever shall impress thee to go a mile, go with him twain," were actually given by Christ in regard to compulsory military service. This is an illustration of getting out of Scripture what you first put into it. The Scripture is Christ's—the elucidation is Mr. Holden's. There is such a thing as "handling the Word of God deceitfully"—not "rightly dividing (cutting straight) the Word of Truth." Matt. v. 41 refers to the practice of the Eastern nations who, when

Government despatches had to be forwarded, empowered their officials to demand the use of horses and vehicles and the attendance of persons, if necessary, to help to carry the post from one part to another. This may be most inconvenient and unjust, but the Lord requires His followers to submit and suffer loss rather than quarrel. Where in all this does Mr. Holden find compulsory military service? Surely there is some difference between a man being compelled to carry letters a mile to the next post, and being compelled to become a soldier—sworn to uphold an earthly empire, and to kill and destroy men for whom Christ died, and that in defiance of Christ's most emphatic Words and unmistakable example. Liddell and Scott give the simple meaning of the Word ἀγγαρεύω, translated *shall compel . . . to go—as, to press one to serve as a courier, to press into service* (N.T.)—but there is not the slightest vestige of military service in the Word of Christ. The word occurs in other two places in the New Testament. These are Matt. xxvii. 32, “him they compelled to bear His Cross,” and Mark xv. 21, “they compel one Simon a Cyrenian.” According to John xix. 17, our Lord Jesus bearing His Cross went forth. Apparently it was too heavy, and Simon happening to pass by—coming out of the country—was compelled to carry the Cross. There is not the slightest indication that Simon was a disciple. Perhaps what he saw and heard that day drew him to Christ. In ignorance the rulers condemned him—in ignorance the soldiers crucified Him—in ignorance Simon carried His Cross; but no saint of God could do to-day what either of them did without apostatising from the Faith—crucifying the Son of God afresh, and putting Him to an open shame. To use this Scripture as establishing compulsory military service for the saints reminds one of the Romish method of exegesis, which first states its tenets and then distorts some Scripture to form a seeming basis for the unsound doctrine. Mr. Holden's application of Matt. v. 41 completely invalidates the Word of Christ, and while it will please the authorities to have these churchmen on their side against God's true saints (for this has

become a church-encouraged war), and delight the hearts of those professed followers of Jesus who breathe out slaughter against their enemies, we are left in no doubt as to what our Lord Jesus thinks of it all.

Mr. Holden also regrets *the ultimate loss of their* (conscientious objectors) *influence in the work of the Kingdom, which must follow their misguided action.* This is a new axiom that you must go with the world in order to influence it for God. That may be Mr. Holden's philosophy, but it is certainly not God's truth. "It is when the Christian is as unlike the world as possible, that he has the most influence upon the world." Thus Mr. Holden wrote in *The Christian* of 15th October, 1914, and wrote truly. Referring to 2 Cor. vi. 17, "Come out from among them and be ye separate," he wrote :—

" This affectionate exhortation to the Corinthians is as much needed in our own day as it was in Paul's. The world has invaded the Church so successfully, and the line of demarcation between church and world has been so well obliterated, that it is often difficult to distinguish the one sphere from the other, at any rate by the lives of those who dwell in them. Just as the Temple of old was separated from all secular purposes, and devoted to the worship and service of God, so the life of each individual Christian is to be set apart. True fellowship with God is an impossibility to the one who is seeking his pleasure and profit in the doubtful and often sinful things of the world. And where that fellowship is broken or interfered with, the holy effluences which should flow from each living temple, bring a consciousness of God into the world which so largely forgets Him, are impossible. It is when the Christian is as unlike the world as possible, that he has the most influence upon the world.

On the other hand, conformity to its often ultra foolish fashions and changing conventions soon brings Christians into a bondage which precludes all Christ glorifying service. Too long has the Church tried to reconcile its own ideals with those of the world to its own undoing. Here, if anywhere, is the secret of much of the impoverishment and powerlessness, which to-day make its professions a by-word. Spiritual power is always the direct result of a close and unworldly following of Christ, on the part of Church or individual. Wherefore, ' Come out . . . and be ye separate. ' "

These words speak for themselves.

The latter part of Mr. Holden's article of 18th October, 1917, seems like an extract from the writings of Roman

or Popish persecutors, and is on a par with the fiery scalp-hunting, Methodist Episcopal Bishop of Tennessee. He thinks the conscientious objector should be disfranchised—dispossessed of his right to appeal to law in respect of property or personal injury—that he should be either a self-confessed or a state-pronounced outlaw—for Mr. Holden considers he is a potential danger to the community.

“How have the mighty fallen!” “Tell it not in Gath—publish it not in the streets of Askelon.”

“Grey hairs are here and there upon him, and he knoweth it not.” He has landed in the camp of the Lord’s enemies, and finds their fire warm and comfortable. Oh! if the Lord would only look on him as He looked on Peter, perhaps he, too, would go out and weep bitterly. At any rate, Mr. Holden, if your eyes are dry, others weep for you.

His catalogue of penalties is not complete, however. The final one is referred to in John xvi. 2-3 :—“The time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor Me.” Is there anything wanting to complete the persecution of the saints according to this reverend gentleman’s pronouncement, for he has furnished the fullest sentence ever mad persecutor gave? The persecutors of by-gone days were not more violent in their attitude to the Christians than Mr. Holden is to-day. And if the King and Government of Great Britain carry out the Rev. Mr. Holden’s conclusions we may reply as Tertullian did to the pro-Consul Scapula :—

“As for ourselves, we neither blanch nor tremble before the ills inflicted on us by those who know us not. We have but one desire, to attain to that which God promises. All your cruelty cannot make us flinch from the conflict; we go forth to meet it, and are more happy when you strike than when you spare. If, then, we send you this epistle, it is not that we fear for ourselves; it is rather for your sake, who are our enemies. Nay, what say I? You are our friends; for we are bound to love our enemies, and to pray for them that despitefully use us and persecute us; and herein is manifest the great virtue of our religion, for all men love their friends, but only Christians love their enemies. For your sake, because we grieve over your

ignorance, and are filled with pity for human error—because we know the future in store for you, and see every day the pre-ursive signs of its approach—we feel it incumbent to warn you by letters of that which you refuse to hear from our lips.”

But I have neither time nor space to deal with all the unchristian statements of this article. Sure I am that they will be dealt with at the Judgment seat of Christ. Meantime all true lovers of Christ and His Word will pray very specially for Mr. Holden, and others like him, who fancy they are doing God service in their condemnation of the only saints who to-day set forth, in some measure, the grace and character of the Lord Jesus.

SHOULD A CHRISTIAN BE A SOLDIER ?

A Letter written by J. N. DARBY in the year 1870 (from the French).

. . . It is clear to me that a Christian, free to do as he will, could never be a soldier unless he were at the very bottom of the scale and ignorant of the Christian position. It is another thing when one is forced to it. In such a case the question is this—Is the conscience so strongly implicated on the negative side of the question that one could not be a soldier without violating that which is the rule for conscience—the Word of God ? In that case we bear the consequences ; we must be faithful.

What pains me is the manner in which the idea of one's country has taken possession of the hearts of some brethren. I quite understand that the sentiment of patriotism may be strong in the heart of a man. I do not think that the heart is capable of affection towards the whole world. At bottom, human affection must have a centre, which is “ I.” I can say, “ My country,” and it is not that of a stranger. I say “ My children,” “ My friend,” and it is not a purely selfish “ I.” One would sacrifice one's life—everything (not one's self, or one's honour) for one's country, one's friend. I cannot say, “ My world ” ; there is no appropriation.

We appropriate something to ourselves that it may not be ourselves. But God deliver us from the "I"; He makes of God, and of God in Christ, the centre of all, and the Christian, if consistent, declares plainly that he seeks a country—a better, that is to say, a heavenly country. His affections, his ties, his citizenship are above. He withdraws into the shade in this world, as outside the vortex which surges there, to engulf and carry everything away. The Lord is a sanctuary.

That a Christian should hesitate whether he ought to obey or not, I understand; I respect his conscience; but that he should allow himself to be carried away by what is called patriotism—that is what is not of heaven. "My kingdom," said Jesus, "is not of this world; if My kingdom were of this world, then would My servants fight."

It is the spirit of the world under an honourable and attractive form; but wars come from "lusts that war in your members." As a man, I would have fought obstinately for my country, and would never have given way, God knows; but as a Christian, I believe and feel myself to be outside all; these things move me no more. The hand of God is in them; I recognise it; He has ordered all beforehand.

I bow my head before that will. If England were to be invaded to-morrow, I should trust in Him. It would be a chastisement upon this people who have never seen war, but I would bend before His will.

Many Christians are labouring in the scene of the war; large sums of money have been sent to them. All this does not attract me. God be praised that so many poor creatures have been relieved; but I would rather see the brethren penetrating the lanes of the city, and seeking the poor where they are found every day. There is far more self-abnegation, more hidden service in such work. We are not of this world, but we are the representatives of Christ in the midst of the world. May God graciously keep His own.

"Letters." Vol. II., page 130.

THE CHRISTIAN CANNOT SET THE WORLD RIGHT.

BY J. N. DARBY.

The world—the state of things around—is not what God created it at all ; it is sin's making. I get His beautiful workmanship in it, but spoiled by the Devil getting man's ear. The whole creation is under the bondage of corruption ; that is not God's doing. It is a labour to make people happy ; they seek in a thousand ways to forget God, for if they think of God they know they are lost. But there is the world of God's providence, where not a sparrow falls to the ground without Him ; everything is under His hand. He has committed authority to magistrates and so on, and He owns it. If I were innocent as Adam in Eden I should not need magistrates ; now this world would be a kind of pandemonium without such. The Christian is to be subject to such authority—the Queen of England or a Turk, wherever it is. It may not be righteousness. I do not look for righteousness but at the right hand of God—Christ. I don't mean it ought not to be, but I don't expect it. My business is to walk as a Christian, and show the character of Christ, not to set the world right ; when Christ comes He will do that, for He will take it into His hand. If I could only set myself and other Christians right that would be the thing. The Christian should be the perfect presentation of the character of Christ in the world that has turned Him out. We are the living witnesses of what we are enjoying of the Christ they won't have. The world is under judgment, but in grace God has not executed it ; He is sending out His gospel.

Now there is a great system of government going on, and God owns it. There were no servants in paradise ; there was no stealing. Now God owns property, etc., it is not the original thing that was instituted in goodness, nor the heavenly condition, nor is it in itself what the Christian is (though Christianity maintains it all)—

he is the expression of what Christ is ; but he owns and submits to all that God has established. " Servants " here (Colossians iii. 22) is slave, and nothing but sin brought in slaves. There never would have been such a thing if sin had not been there ; but the apostle does not meddle with it. He does not say he approves of it, but he leaves the government of the world just where it is. If I can relieve bodily wants as a Christian I am bound to do it, or prevent one beating another if I can do it by kindness ; but I am to leave the world alone. It is hard to do it ; in our hearts we don't like it. Suppose a war is going on, we wish success to one side ; it was all settled before you ever heard of it. There is a hard-hearted emperor wishing Rome had one neck that he might cut it off, or setting the city on fire and then accusing the Christians of it ; well, you must be subject—" The powers that be are ordained of God."

Wherever I find real power exercised I find God's authority. If there be a rebellion, and other powers rise up, I am submissive as before. It is my Christian path ; though not the relationship God created ; there the bond is maintained on the principle of Christianity. Where it is a question of slaves it is. If you can be free use it rather ; but if you are bound never mind. You are the Lord's free man, and Paul sends the runaway Onesimus back to his master. He expects Philemon to set him free, and speaks very touchingly—" I beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." But he would do nothing " without thy mind," " knowing that thou wilt do more than I say." He expects grace ; but he leaves the thing where he finds it. You will never set the world right ; you have no principles or power to do it. You can control an unconverted man with unconverted principles, but you can't deal with him as a Christian. If I am to set the world right I must join with the world, and can't have any principles but theirs. Then I must give up Christianity, for they have none to be governed by. You can use gracious influence as Christ did, and that we have to do. The Christian is to let his light shine, and the testimony of what his principles are is

so distinct and positive that they "see your good works." If he joins with an infidel he owns infidelity can set the world right. The Christian by himself has his own gracious godly principles to act on, that the testimony may be there of what his principles can do (Christianity has reformed the world in a sense; for it brought in the pattern of things better, and they are ashamed to do in the light what they did in the dark). A man will not do what is "unworthy of a man"; but "unworthy of the Lord," you never find that; and that is where the Christian is to walk.

Paul says to masters, "You have a master in heaven" (Col. iv. 1) Who will take notice of everything you do. Your part is to show what Christianity is and does, and that is good to an infidel, or whoever it is. Your confession of Christ is to be so positive that they should know what to attribute those things to. Let the world go on in its own way, and you go yours—that is Christ's. If not, you compromise Christianity, instead of maintaining its testimony.

SOME INTERESTING LETTERS.

WHOSE FAITH FOLLOW.

I have been intending for some time to write and thank you for another most welcome package of "The Word of the Cross" booklets. They have been very carefully distributed so as to be of the greatest possible use, both in our immediate circle of cross-bearing believers and to the faithful witnesses in prison for the truth's sake, "the prisoners of the Lord"—for they would not be there but for His sake.

Please accept my most grateful thanks for the above further timely and helpful testimony. May I trouble you to kindly note my change of address, title, and, may I add, "church," as I felt compelled to leave the "Church of England" on this very matter of a believer's attitude towards war.

Yours in the Heavenly Citizenship.

[What a fitting comment is Heb. xiii. 13, 14—" Let us go forth therefore unto Him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come."]

" TO OPEN THEIR EYES."

MY DEAR BROTHER,

I have read " God's Unknown Church," and have experienced much spiritual enlightenment and blessing. I have also read " The Word of the Cross," and it has been truly a treasury of gold and precious to me. Your message has been one I have needed for a long time. When this awful war broke out, I was one of those Christians who was in doubt as to the right attitude to take, and was wrongly led by looking to my minister for guidance. He joined the Army as a private in a Pioneer Battalion, but I felt I could never bring myself to kill anyone at the front. I was a local preacher, and one day a friend of mine told me he thought I could as a preacher point more souls to Christ at the Front than here in England ; for they in the presence of death would be more susceptible to religion than people at home. His argument went home to me, and although I could not feel to enlist with the object of the common soldier, I enlisted with the object of trying to point souls to Christ at the Front. I was in a Pioneer Battalion.

Was I successful in my endeavours to lead souls to Christ at the Front? I was not. The cursing and ungodliness and singing of filthy songs in the front line trenches was awful. I saw the terribly mutilated bodies of the dead lying about unburied, and witnessed the work of devilish destruction of the engines of modern warfare. I did not think it possible, until I witnessed it, that so many men could curse and be indifferent to the Gospel under awful shell fire and in the presence of death. I once saw a fellow hit in the head by a bullet, and while the blood streamed down his neck he used filthy language. Of course, all these fellows act like saints when the chaplain is about. I suffered agonies of mind out there, and often groaned aloud with agony

while repairing trenches in the front line. After eight months in France I got so much worried and disgusted with the scenes of carnage and the prevailing ungodliness, and so impressed of the oppositeness of war and Christianity, that my nerves broke down and I went into hospital. I remember our Wesleyan chaplain in France once taking a verse from Revelation for his text. He said this text set forth to himself the picture of Jesus as being at the head of the armies of righteousness, and he gloried to think of Christ to-day being at the head of the armies of the Allies and overcoming the Devil in the form of the Kaiser and his followers, the nation of Germany. He said those who thought of Jesus being only meek and gentle were altogether mistaken, and the Conscientious Objectors were only using their conscience to save their skins. Thus the professing Church is allied with the world in the condemnation of those who are faithful to their Lord.

At one town in France a couple of miles behind the lines we used to hold prayer meetings every night, and one—a local preacher—always used the following words in his prayer:—"Oh, Lord, we pray that Thou wilt bless and protect our soldiers in the trenches this night, and as they see the enemy, and go forth to meet them, may they also see Thee in all Thy brightness and glory." The thought struck me that surely it is impossible for men who are yelling and cursing like madmen and grinding their teeth, and with bayonets pouring forth blood—and clubbed rifles beating men's brains out—surely it is not possible for men in such a state to have a glorious vision of Christ, or at any sort of vision of Him at all? And so, dear brother, I mention this, my experience, to strengthen your hands, and that you may know that there are those who are extremely grateful for these God-given messages.

YOUR BROTHER IN THE LORD.

PRISON EPISTLES.

FROM THE PRISONER OF THE LORD.

Guard Room, Hamilton Barracks.

MY DEAR BROTHER,

It is a comfort to have a little word of encouragement in the midst of all the opposition and influence which has been brought to bear upon me these last days. Satan has indeed been roaring at me like the lion, seeking to sweep me from the path which the Lord has most plainly marked out for me. It is only in the superabundance of the Grace of our God that I have been enabled to tread that path until now. This has been a most trying time for me since I left the prison until I landed again in the Guard Room; but the Lord has upheld me by His free spirit, and I have felt the Presence with me. I have found great comfort and encouragement in reading the first three chapters of Daniel, and the sixth chapter, and also the Scripture, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x. 13). It has been suggested to me that the N.C.C. and the Home Office Scheme are means of escape provided by God in the present crisis, but we can only follow the Lord's example and stand by "It is written." Rom. xiv. 8, 1 Cor. iv. 19, 20, 2 Cor. vi. 14-18, and Rom. xii. 9-21, are but a few of the Scriptures that have impressed me, and cannot be set aside. Where was the "Way to escape" in the cases of Daniel and the three Hebrew young men? Was it not in going into the trial—not evading it—that they were delivered? And what a wonderful deliverance, and how great the grace and condescension of God in giving them the credit of it! (Heb. xi. 33, 34.)

My court-martial took place yesterday, and my sentence read out to-day. It is one year's hard labour, with a remission of three months. I would just ask a continuance of your prayers, both for myself and my

mother and two sisters. I may say that I have experienced the goodness of God in a wonderful way during the past four months.

With love in our Lord Jesus.

[This is the second period of imprisonment this beloved brother has been condemned to because he obeys God rather than men, and refuses to compromise the truth.]

Guard Room, Hamilton Barracks.

BELOVED BROTHER,

Salutations from the prisoner of the Lord. Grace, mercy, and peace be unto you through Jesus Christ our Lord. I had a visit from a Sergeant asking me to call at the Recruiting Office to give particulars of my case, but when I reached there I was placed under arrest. I protested, telling them I was no soldier, and must be arrested by the civil authorities. I was taken by escort to a civil prison and locked up with nothing but a cement floor for a bed, and no blanket. On Saturday I was tried before Bailie K—— and fined £2, a man whom I had never before seen witnessing that he had called twice on me. I protested, but no notice was taken of me. I refused to take the oath, and was asked, with a sneer, who was I that would not take an oath, to which I replied—"A believer in the Lord Jesus Christ." After this I was taken to Hamilton. All the soldiers treat me well with respect and kindness, but when the N.C.C's come in with our dinner they give them a terrible time, calling them shirkers and cowards. It is sad that the ungodly can discern the true Christian's stand in relation to war, while the believers are mostly blind to it. I have been escorted to different officers, before whom the Lord has given me abundant grace to witness for His name. My court-martial is on Monday at 10.30 a.m. Beloved brother, I fear not anything as to the future, for it is in the hands of Him Who is all wise and powerful. Sad moments do come, but it is then the Lord comes in much blessing, making His Presence known—for there is nothing like trial to make Christ precious to the

soul. I would not be without this experience, for I can say truthfully, "Christ is indeed precious," and one's own unworthiness is still more fully known.

Yours in the bonds of Christ.

A FRESH VISION.

DEAR BROTHER IN CHRIST,

I have read No. 5, "The Word of the Cross," and have begun the reading of Nos. 1-4. I desire to thank you for having written and published these splendid pamphlets. They have been so helpful to me, and have been the means used of God to reconsecrate my life to our Lord and Master afresh. I had lost hold of Christ and His Word—lost my first love—had waxed cold, and had been concentrating my mind on earthly things and systems for the betterment of sinful man. I had intended subscribing to a Socialist paper published in Glasgow, but I have great pleasure in forwarding the subscription to you, with the request that you will forward to above address twelve copies of Nos. 1-4, so that I may distribute them amongst my friends. I will pray for the blessing of God our Father to be upon your works and your pamphlets, that they may be blessed to others as they have been to me. I reside in Glasgow, where my wife and child await my return (God willing). I should be glad if you could call upon them and speak comfortably to them. May God bless you in all your labours for Him and His Christ and the establishment of His Kingdom.

Yours Anew in Him.

IS IT RIGHT FOR A BELIEVER TO BE ENGAGED
IN WAR, OR ENCOURAGE IT IN ANY WAY ?

THE TRUTH BRETHREN HAVE EVER HELD.

Not a few of the brightest Christians have been converted in the Army. When this is the case many considerations arise. Some have not the means to buy themselves out, others have not the faith. Some are induced to remain because of the need they see for

Christian testimony among the soldiers ; others from not rightly dividing the word of truth, ignorantly believing that serving their Queen and country in the army now is as much in accordance with the will of God as to have served in the Army of Israel under David. The spectacle has been seen of two Christian nations each claiming from God victory for their armies. This shows the absurdity of attempting to defend, on the ground of Old Testament practice, the position of a Christian in the Army. The Lord said, "Ye know not what manner of spirit ye are of," and the same reply might be given to any who would contend for the Army as a legitimate sphere for a Christian. How is it possible that the servants of Him Who is the Prince of Peace, and whose business it is to "preach peace by Jesus Christ," can consistently with their calling make it their business to perfect themselves in the art of destroying human life ? If all that a believer does is to be in the name of the Lord Jesus, how can he in that name take aim at the heart of a poor, ignorant, unsaved man, and hurry him into an undone eternity ? Or if, as has often happened in modern wars, there be Christians in the ranks of both contending parties, how dreadful to think that one Christian causing the death of another simply because as to the flesh he was of a different nationality. Whilst sympathising with the difficulties of those who have been converted in the Army, we must state our conviction of the SIN AND SHAME of a Christian deliberately choosing the Army as his profession, or volunteering to qualify himself for warfare. The consideration by which some have been induced to join the Volunteer movement is that military drill is beneficial to health, and tends to develop the physique of a young man. Alas for the condition of soul that could so lightly lead into so unscriptural a position. Moreover, however remote the prospect of a Volunteer being called to engage in actual warfare, the fact of joining in the movement implies a readiness to accept all the consequences of such a step. In the moral aspect of it there is no difference between becoming a Volunteer and joining the regular Army. But the truths that settle all questions

such as these are the believer's separation from the world by the Cross of Christ, and his union in life with the Risen One at God's right hand. Let these fundamental truths be at all apprehended and neither Army nor Volunteer force will be joined, while he who is already a soldier will cease not to pray that his way may be opened up to an honourable discharge.—*Northern Witness*, 1885, Vol. 15, pages 95, 96.

My heart has perfect repose in the thought of being rejected. I only trust I shall always be able to bear it in meekness ; neither in proud disdain turning from and scorning those who thus act, nor in self-vindication retaliating ; but accepting all simply as that path in which we are to have fellowship with Jesus, Who was so misunderstood, and Whose principles were so little appreciated by His apostles and brethren. It is so valuable a school to learn in ; the one in which the more you love the less you are loved, and still not to faint or be weary. At times my heart is very sick at the aspect of things—such divisions, such jealousies, such evil surmisings ! But then I think, thus it was with Jesus ; if I am called a teacher of blasphemy, so was He ; if I am called a Sabbath breaker, so was He ; if my authority to teach was questioned, so was His, though it was the wisdom of His Father ; if He was rejected by His own people, so are we ; if I am accused of betraying the city of Zion into the hands of her enemies, because I would turn out those who occupy the temple as thieves, to buy and sell in it, so was Jesus ; He was accused of betraying His nation to the Romans, or of so acting that they would come and take it away if He were allowed to continue ; should we then be surprised that if He was called Beelzebub His household should share the same fate ?

ANTHONY NORRIS GROVES.

The Lord regards us not according to the iniquity that abounds, but according to our separation of ourselves from it ; so that the lower the state of the visible Church and the deeper its apostacy from God, the greater the opportunity for purification and establishment in true

loyalty to Christ. To be faithful among the faithless is indeed Christ-like and our true glory.

ANTHONY NORRIS GROVES.

HISTORICAL.

To all who love the Lord Jesus, Greetings in His Precious Name. It is a long time since I was enabled of God to issue No. 6 "THE WORD OF THE CROSS." Trouble and persecution followed it—saints and sinners joined hands to suppress it and me, but thousands of copies scattered its plain message in all quarters of the globe in spite of the enemies of the Truth. It reached the trenches in France and Flanders, Egypt, Mesopotamia and India. Professed Christians returned from the front tell of soldiers casting "The Word of The Cross" in their teeth, and deriding *their* Christianity as being "not up to the mark," the soldiers recognising the teaching of "The Word of the Cross" to be indeed Christianity. It penetrated the prisons and work centres, where God's Saints were being sacrificed to Militarism, and it cheered their hearts and brought forth praises to God.

One beloved prisoner of the Lord wrote for a single copy, for the one he had had been read by so many that it was now worn and unreadable. Another had a copy worn by so many hands and held together with stamp paper and was on the point of getting it typewritten when I was enabled to send a copy to meet the need. This happened many times. Scores of letters told of blessing. Precious souls have been brought to Christ—backsliders restored, and saints brought out of Sectarianism to His Worthy Name. It would take a very large volume to publish all the tales of blessing that God has wrought in the hearts and lives of His suffering ones, but it will all be published in the Morning by the Same Lord whose Grace alone accomplished all that was worthy.

THE PERSECUTION.

For a goodly number of years I travelled through Scotland in the ministry of the Word, my message from the Lord being mainly for the Lord's people, although the blessed Gospel message shared a large part. While visiting from house to house on the East Coast of Scotland, and finding it difficult to get at the hearts of the people, owing to local causes, I was compelled to turn to God for help and direction in a very special way. I was astonished at the amount of sickness and disease in every place, and I longed to do something to help such. After long waiting upon Him I was clearly led to a study of Homœopathy, having seen its wonders in my own family. The leading Glasgow Homœopathic doctor gave me valuable help and encouraged me to go on, and finally with a little case of medicines I began the work of a Medical Missionary at home. Doors were quickly opened to me when the parents learned I could help their sick babies. Men and women came to the Hall to hear the Gospel who had never been before in such a place. The Lord helped wonderfully, and the sick folks healed broke down much prejudice. The work grew to an extent I never dreamed of, and the stream of patients to my home in Glasgow was increasing, and I was finally compelled to remain in the city with the work God had given me. Daily the Gospel was and is preached to the sick, and very many have been brought to Christ. There are no charges for treatment or medicines. The poor are especially welcome. The expenses are not small, but the Lord alone is looked to, and gifts to carry on this work have been, so far, ample for all its needs. Over 20,000 prescriptions were made up last year. New patients continue to stream in at the rate of 4,000 yearly. Many days my accommodation is not enough and a queue outside has to wait until there is room within, while considerable additional help will shortly be required to cope with the increase. This meant that my ministry of the Word has been practically confined to the Assembly

of Saints in Tylefield Street Hall, since prior to the war. When the persecution of Saints began I was led of God to commence Lord's Day Afternoon Bible Readings, to give the Saints Truth for the Times. These meetings continued with much blessing until many years unbroken labours threatened me with a breakdown, and I ceased them for awhile to gather strength for future work.

Here on Lord's Days I had often to preach with detectives in plain clothes watching for a word that might be actionable ; but we prayed for the King and all in authority, and asked God to open the King of England's eyes that he might see the despite he and his ministers were doing to the Son of God in their persecution of the Saints. For we are not against the State, but we are *for God*, and the surest way to secure blessing to the State is to honour God and His Word.

Then came No. 6. The first copies were distributed at the door of Elim Hall, Glasgow, at the close of a meeting on a Monday evening. A Sunday paper had a copy the next day or two. No further copies were distributed until the following week. That week two men asked to see me and enquired about No. 6 "THE WORD OF THE CROSS." I found the chief spokesman to be an infidel who blasphemed Christ openly in my presence. I warned him sharply and solemnly, and he beat a hasty retreat. I did not know till two weeks later that they were emissaries of this Sunday paper sent to me to get "copy."

Next week I had a copy of this Sunday paper placed in my hand. I had never before known of its existence. There was a vile, lying article written as coarsely as possible, against No. 6 and me. At first I was constrained to pay no heed, but, realising that those concerned in this would have to give account to God, I decided to write a letter to the *proprietors* of the paper, not to the Editor for publication—pointing out their wrong, and giving them the opportunity to withdraw their statements, indicating that details would not presently be dealt with, for the Son of God will bring into the Light every Secret thing in His Day. This letter they published without my consent.

Then the printers refused to print any more for me, as the printing of such an unpopular paper would endanger their business. The following week this Sunday paper intimated that they had received a letter signed by Hy. Pickering and C. P. Watson, in which they stated that the teaching of "THE WORD OF THE CROSS" was not the teaching of Brethren—that the mass of Brethren repudiated it—that the true attitude of Brethren was seen rather in the many young men who had gone from Assemblies to the Front to do their bit, etc. I give it as it appeared in this Sunday paper.

CHRISTIAN BRETHERN REPUDIATE BEATTIE.

Mr. Charles P. Watson and Mr. Henry Pickering write us from 33, Renfield Street, Glasgow, to say that the Hunter Beattie pamphlet (exposed in the "Post Sunday Special" of Nov. 25th) does not represent the views of the churches of Christian Brethren. The "great mass of those composing the assemblies of Brethren," they state, "repudiate the teachings of Mr. Hunter Beattie," and they enclose a list of 297 young men and women from Glasgow assemblies who are "doing their bit" at the front. This list, they explain, "represents more generally the attitude of the leaders and rank and file, who seek to 'fear God, honour the King,' and 'be subject to the powers that be.'"

This delighted the military and they appealed against my exemption from Military Service. Leading Brethren in Glasgow were required by the War Office to send to them a list of those recognised as regular ministers. Several evangelists and well-known ministers of the Word amongst us were omitted, while I was repudiated. At the Tribunal, the prosecution produced Hy. Pickering and C. P. Watson's letter as evidence against me, and my exemption was withdrawn after I had refused an exemption that was offered me and claimed exception as a Minister of the Word—for all the Evangelists and Ministering brethren in the Assemblies were excepted as "regular ministers."

I was then called to the Army, but refused to go, and was summoned to appear before the Sheriff as an absentee. The trial lasted about three hours. I was about one hour in the witness box, testifying to the Truth and declaring fully the precious Doctrines of the Lord for which we stood. Prior to the trial twelve witnesses held a prayer meeting in the witness room, and during the trial those who remained continued the supplications. Next morning the Sheriff read out his judgment. Through the Lord's mercy I was delivered out of the mouth of the lion. I had made every arrangement to go to prison and was looking forward to the fellowship of His sufferings with joy, but the Lord had work—much work—for me to do, and it was evidently necessary that I should be at liberty. It was a great day. One dear brother said it was the best Conference he was ever at. Thus all the plans of men and Brethren were overthrown by our blessed Lord. What revelations will yet be made at His Judgment Seat ?

This is but a brief account of these happenings. If the Lord will, I hope to write a full history of these things, and will include letters written by brethren against the Truth, and replies written by some in defence of the Faith, for to God's praise, there is still a Remnant.

“ And the Lord shall deliver me from every evil work, and will preserve me unto His Heavenly Kingdom : to whom be glory for ever and ever. Amen.” 2 Tim. iv. 18.

A MISSIONARY AND WAR.

“ Mr. J. C. M. Dawson, Belfast, who has conducted missions in many climes, speaking in the Gospel Hall on Sunday, said that he had seen the Germans in many lands, and nowhere did they impress him as people likely to make headway as rulers. When war started he felt all his principles revolt against allowing his sons to go. On the morrow, after the *Lusitania* outrage, it was borne in upon him that the war was on our side a crusade. He called both his boys to him, and sent them forth

with his blessing " (*People's Journal*, 14th Sept., 1918). Some who were at these meetings have in letters corroborated above.

Prior to the war this good brother, whom we esteem, but whose failure in this solemn matter we sincerely deplore, did not believe that the Christian should engage in war. His principles revolted against such a thing. By his " principles " he presumably means that line of conduct that alone can be suitable to a Christian according to the Scriptures. And truly they might well revolt at the very idea of joining the follower of the meek and lowly Lord Jesus—the Lamb of God—with hideous, foul, devil-begotten war.

These were the principles that characterised Brethren—so much so that " Brethren " and " Quakers " were mentioned by the Government in Parliament as the two bodies whose members refused to participate in war, and to whom the authorities were willing to grant exemption from military service ; and I have it on good authority that none were more astonished at the warlike attitude of leading Brethren and the eagerness of so many of the younger men to rush out and kill than were the War Office authorities. It was a shock, but a pleasant one, to find men so ready to give up principles so obnoxious to the world.

We all deplore the dreadful *Lusitania* outrage, and God will in due time enact His righteous judgment on all concerned in it, but we fail to see how a thousand such outrages could change right principles into wrong ones.

If Mr. Dawson's principles were proven wrong by this outrage so that he had to adopt other principles, how are we to know but another outrage of some sort will again convert his new-found principles into something else. The news of Pilate's vile murder of the Galileans did not alter Christ's principles or make Him boil over with vindictive rage against the foul murderer. He was just the same Christ on His Mission of Grace, whose follower Mr. Dawson professes to be, and, in no way condoning the horrid deed, He used the occurrence as a warning to His hearers " to repent or they would all likewise perish."

A man whose principles are so easily changed cannot be a safe guide in anything. What about all the saints at home and abroad to whom this brother formerly ministered the Word? They must have been wrongly instructed. Fortunately for him, quite a number have changed their principles too. Strange principles, surely, that can be forsaken so lightly.

But the plain reading of the whole matter is that his human feelings were aroused at the wanton act, and the vindictive, avenging spirit, so natural to all of us, was allowed to overwhelm his better man—his new man—that is created *after Christ*—for the man who goes out to avenge is not *the man after Christ*.

And so he gave them his blessing and sent them out to kill. "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves" (Matt. x. 16). "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16.) What a contrast!

THE WHOLE ARMOUR OF GOD.

Ephesians vi. is clear as to the character of the Believer's Enemies. Our wrestling is not with blood and flesh. Our foes are not men of this or any other country. Men may constitute themselves our enemies and even kill us, but we may not regard nor treat them as such. God hath made of one blood all nations of men. "There is no difference, for all have sinned and come short of the Glory of God." The true Christian sees in every man a soul for whom Christ died, and to whom Christ has sent him with a message of Grace and Love—"Go ye into all the world and preach the Gospel to every creature." Can you imagine a saint, himself plucked from the burning, an object of mercy, joining in a common onslaught against men—and with bombs, and guns, and bayonet--slaying those to whom His Lord and Master had sent him with the message of life, and

setting aside the Divine Commission for that of an earthly ruler? "*The Whole Armour of God*" surely does not include Bombs, Shells, Bayonets and Poison Gas.

"Our wrestling is not against Blood and Flesh, but against principalities, against authorities, against the world rulers of the darkness of this age, against wicked spirits in the heavenlies" (Eph. vi. 12).

Preachers have been teaching that the enemies of the country are but the tools of these evil spirits, and that the Christians by engaging in war and killing Germans or Turks were actually fighting against these spirits of wickedness. Yet in all the casualty lists I have failed to observe that a single bomb or shell had accounted for the loss of one demon, but alas: alas! for the millions of poor men of all nations crashed into eternity—many by the blood-stained hands of professed followers of Him Who died for *His* enemies. Carnal weapons can never effect the purposes of God.

"For, though we walk in flesh, we do not war after flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 3, 4).

"Wherefore take unto you the Whole Armour of God"—loins girt about with Truth, and having on the breastplate of Righteousness—feet shod with the preparation of the Gospel of Peace—the great Shield of Faith over all to quench the fiery darts of the wicked—the Helmet of Salvation and the Sword of the Spirit, the Word of God—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me.

This is the Whole Armour of God. Beware lest you add to it. He who resorts to carnal weapons thereby declares his rejection of God's Armour, and he may be Victor over men, but the Devil will be victor over him. The only word for such is: "Repent, and do the first works."

AN OLD DELUSION.

“For when they shall say ‘Peace and safety,’ then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”—1 Thess. v. 1-5.

“PEACE and SAFETY”—precious words indeed—voicing the yearning of a groaning creation that still labours in the throes of war and faction, yet is absurdly self-confident that it can, by its own innate powers, extricate itself from its unhappy position, and establish itself in a condition of good to all in a Commonwealth of Humanity in which war sounds will be silenced for ever. What a Devil’s lie! And yet Artisan and Statesman hug the Great Delusion fondly to their breasts. And the Church, tired of waiting, has joined them to make a Paradise out of this poor doomed earth, over which the black shadow of the wrath of God ominously hangs.

There is a lull before the storm, and men will be deceived and call it “Peace and Safety,” and the words will have barely left their lips when the pent-up flood-tide of Divine wrath will burst upon the people whose rejection of God’s Son has become deliberate and final, and the destruction they said proudly would never come has swept them into a fearful eternity.

No Peace and no Safety can ever come until the Return of Him Whose right it is to rule—Lord Jesus Christ is His name. “Then Judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever” (Isa. xxxii. 16-17).

BUILDING UP JERICHO.

"And Joshua adjured them at that time, saying, 'Cursed be the man before Jehovah, that riseth up and buildeth this city of Jericho; he shall lay the foundation thereof in his first-born and in his youngest son shall he set up the gates of it.'"—Josh. vi. 26.

"In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the Word of Jehovah, which he spake by Joshua, the son of Nun."—1 Kings xvi. 34.

God has a long memory. Perhaps Hiel the Bethelite thought that Joshua's curse was too ancient to be raked up in his more modern and advanced day, but if so, he was sorely mistaken as his bereaved home soon testified. And he belonged to Bethel and designated himself by its name. It had once been the House of God indeed, but finally became the seat of one of Jeroboam's Golden Calves, and Jehovah was displaced. How worthless is profession unaccompanied by reality. Many in this day subscribed themselves by God's Name and God's House, and then proceeded in all the arrogance of human nature to rebuild Jericho. It is the world's determination that this poor sin-blighted earth shall be made a delectable place, without God, in spite of the curse and in spite of the plain words of God, and the modern Bethelites have joined hands with them, as if victories gained by the slaughter of millions of their fellows, and the cries and wails of widows and orphans could ever conduce to lasting peace or avert the judgments that God had called for.

The Saint has not been left on earth by his Lord in order to make the world better. He has been taught that men will wax worse and worse; that the last days will be days of unexampled wickedness and the deliberate and public rejection of God and His Son. *"The kings of the earth set themselves, and the rulers take counsel together, against Jehovah and against His Messiah, saying, 'Let us break their bands asunder, and scast away their cords from us.'"*—Psa. ii. 1-3.

What association can the Saint have with all this ? Those who took up arms to rectify wrongs and to introduce peace and righteousness to this poor mad world were simply attempting to build up Jericho.

The Saint has to build up himself on his most holy faith ; he has to build up his brethren to edification and comfort ; but he must not build up Jericho. The Curse is on it and the Curse will surely fall on it and on all who are found maintaining the unholy structure. Jericho and Babylon are one, and the cry of the Lord to-day to the true Saint is :

“ Come out of her, my people, that be not partakers of her sins, and that ye receive not of her plagues ” (Rev. xviii. 4).

THE DOCTRINE OF INTENTION.

This is a Popish doctrine by which a man's acts are determined, not by what he does, but by what his intentions are, and has been exploited by that Mother of Harlots to secure her ends in many ways. But the evil has at last reached Brethren. I know leading Brethren personally who tell the young men of the Assemblies that while the Christian would be better out of the Army, yet since they were conscripted they should go. They would not willingly hurt or kill anyone. That would be far from their intention and consequently the responsibility would fall upon the State.

Before me lie the written words of one leading brother : “ *Murder is a different thing from killing a man in warfare. The POWERS are responsible for the latter, not the individual, if they conscript a believer. Of course, no Christian would voluntarily offer his services in peace time, for such a calling.* ”

This is the voice of the “ false teacher,” and his “ destructive heresies.” What saith the Scripture ?

“ *If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.* ”—1 John i. 6.
“ *He that saith, ‘ I know Him,’ and keepeth not His Commandments is a liar, and the truth is not in him.* ”—1 John ii. 4.

"He that saith he abideth in Him, ought himself so to walk, even as He walked."—1 John ii. 6.

"But be ye doers of the Word and not hearers only, deceiving your own selves."—James i. 22.

"Even so faith, if it hath not works, is dead, being alone."—James ii. 17.

The teaching of Scripture insists upon the practical and visible exhibition of what a man professes. Faith must be visibly displayed in good works. A man is judged by what he produces, not by his secret intentions. "Every tree is known by his fruit." The Holy Spirit in possession of a man will produce the characteristics of Christ. If a man's characteristics are not those of Christ, who produces them? It cannot be the Spirit. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."—Rom. vi. 16.

The Christian, called by men a Conscientious Objector, who went to prison rather than stain his hands with the blood of his fellows, and there suffered in fellowship with his Lord and Master, we know the Blessed One to Whom he yielded obedience. "For as many as are led by the Spirit of God, they are the Sons of God."—Rom. viii. 14.

God has given us in Holy Scripture ample indications as to the marks of the man whom He has accepted.

Mental reservations—secret intentions are worthless where they are belied by deeds.

"For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

The writer whom I have quoted acknowledges as a matter of course that "no Christian would voluntarily offer his services in peace time for such a calling." Presumably he considers it a wrong thing for a Christian so to do. If it is contrary to Christianity in peace, does the mere advent of war reconcile it. If it is wrong in peace, does the mere passing of an Act of Parliament make it right. If the Word of God condemns it in peace time, is the Word of man sufficient to justify it

in war-time? And does the Word of God lose its authority when king and rulers are pleased to speak contrary to it?

My brother, if you have been deceived by this convenient lie of "intention" there is still an open way for you to the Throne of Grace where you may obtain mercy and find grace to help in time of need. And an Advocate there is with the Father, who will plead your cause, "and if we confess our sins, He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness."

MR. FACING-BOTH-WAYS.

Christian and Hopeful escaped from Vanity Fair and overtook one whose name was By-ends, from the town of Fair-speech, who said that he, too, was going to The Celestial City. He did not care to tell his name, although Christian soon recognised him. Christian's remark that it was a very wealthy place elicited By-end's admission that it was, and that he had many rich kindred there, and when asked who they were he replied: "Almost the whole town, and in particular, my Lord Turnabout, my Lord Time-server, my Lord Fair-speech, also Mr. Smooth-man, Mr. Facing-Both-Ways, Mr. Anything, and the parson of our parish, Mr. Two-tongues, . . . my grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation."

Thus our friend Bunyan draws a picture true in his day and as true in this.

The Witness—at one time advertised as an "unfettered" journal—appears in its June issue with a statement which indicates that it professes to have preserved throughout the late war an attitude of neutrality—favouring neither Conscientious Objectors, nor what it has pleased to designate Conscientious "Fighters." We do not speak for Conscientious Objectors in general, since many were so from political motives, but for Christian Conscientious Objectors—a

term that can be readily understood—while to call a man a Christian Conscientious Fighter is to state a contradiction in terms, and cast a ridicule on “Christian.” If it were true that *The Witness* preserved a careful neutrality during the war then it is a confession of sordid failure.

It is news indeed to learn that the function of a witness is to be neutral. It used to mean to state the truth concerning anything, and in Christianity it meant, and we think it still means, one who testifies the Truth of the Word of God—WHO REFUSES TO BE NEUTRAL, BUT BOLDLY BY THE GRACE OF GOD TAKES GOD’S SIDE. “Ye shall be witnesses unto Me,” were the words of the Lord Jesus. Were they to be neutral? Were they to play “Mr. Facing-both-ways”? Which of the Apostles was “Mr. Smooth-man”? And where in the Church of God was there ever room for the “Lords Turnabout, Time-server, or Fair-speech”? And while “Mr. Two-Tongues” may be hailed as an excellent and *gracious* brother, yet he is ever a false teacher and a blind guide in the critical days of trial.

The Witness says :

“We have been frequently urged during recent years to advocate certain views concerning the Christian and War. One class urging us to condemn those whom they judged were disloyal to the King and disobedient to those placed in authority by God. Another class urging us to declaim against those whom they asserted had forgotten their heavenly citizenship, whose hands were stained with the blood of their fellows, and whose true place was outside the assembly. Both drafted subtle, one-sided questions which could only be answered to the condemnation of those against whom they were drafted.

Now that the warring earth is in measure at rest, we trust the warring spirit is not to be introduced into Assembly life, and that all will respect that most sacred thing called ‘conscience,’ whether found in the ‘Conscientious objector,’ or in the ‘conscientious fighter.’ As to *excommunication*, Scripture has legislated for what sins men are to be ‘put away’ (1 Cor. v. 13), and neither classes named above are embraced therein. As to actions, let us remember the Master’s warning to the brother who would regulate the doings of another. ‘What is that to *thee*, follow thou me’ (John xxi. 22). Let Christ be the centre of unity in worship and service, and blessing will be manifest to the circumference of that circle of unity, however weak and feeble it may be.”

Thus *The Witness* appeals for an Armistice, now that it is possible to publicly state and publish the Truth, for the operations of the Defence of the Realm Act, while they made it quite easy for papers such as *The Witness* to continue publication, made it absolutely impossible to publish broadcast the whole counsel of God. Further, the hope that the “warring spirit” may not be introduced into assembly life is misleading and hypocritical, since in most assemblies the “warring spirit” has been predominant during the past few years, and one dare not pray publicly for God’s saints in prison without being assailed by a torrent of abuse. One leading brother in a large assembly rose in a rage and called these saints in prison, “Conscientious Cowards”—while another leading brother in another Assembly said publicly that if he had his way “they would every one be shot.” Lord’s day after Lord’s day godly men and women had to sit with grieved hearts listening to men like these praying curses on their enemies—the prayers of “earth-dwellers”—obtruding the world’s matters and their own personal feelings at the Lord’s Table, in a scene where they professed to remember Him who died for His enemies and Whose Words call upon His Saints to bless and never to curse, and who left us an ensample that we should follow His Steps.

In many cases the Gospel meetings were turned into political meetings—one preacher declaring that he thanked God there was no German blood in his veins, forgetting that he thus insulted his king. God’s statement that He had made of *one blood* all nations of men on the earth being evidently of little moment. Some of the well-known evangelists became little better than recruiting sergeants, and scores of young men were sent to fight directly through them. The Chairman at one of the large meetings of Brethren held in the Christian Institute, remarked publicly on the presence of so many young men and wished there had been a recruiting sergeant there. Now we have the pious (!) wish that the warring spirit may not be introduced into Assembly life.

But did *The Witness* preserve neutrality? The

editor surely thinks his readers are without ordinary intelligence or that they have suddenly become bereft of memory.

We have no space presently to deal with the Articles that distorted Scriptures and denied Truth, while they pleased the authorities who persecuted and killed some of God's Saints. The Tribunals and magistrates and Sheriffs did not think that *The Witness* was neutral. They were quite convinced that the testimony of this magazine was conclusive against the Christian Conscientious Objector, and favoured the Christian's taking part in war. In some cases known to the writer it was actually produced at Tribunals and in Law Courts and used to condemn the young men who stood resolutely for Christ and His Word and who finally went to prison and suffered rather than slay their enemies. In one case tried in Hamilton it failed. The Military Representative quoted *The Witness* as being opposed to the Christian Conscientious Objector, but the Sheriff demanded that *The Witness* should be produced. The Military Representative, however, had omitted it among his other papers, and the Sheriff refused to admit the statement as evidence. In fact, the evidence of *The Witness* was held as the strongest evidence against our young brethren, and was largely responsible for their imprisonment and suffering.

What does the editor mean by saying that "Both drafted subtle, one-sided questions which could only be answered to the condemnation of those against whom they were drafted?" The use of the word subtle implying "craft" or "cunning," is not a pleasant one. The inference is that both sides used questions that apparently proved each side right. But surely God has not left us in the dark in such a momentous matter. Is the Word of God not sufficient, or is it incapable of settling which is right. *Both cannot be right. One must be wrong and contrary to God and His Christ.*

The quotation of John xxi. 22 has nothing to do with this matter. The Lord said to Peter "Follow me." Peter followed and, turning, saw John also following, and said, "Lord, what about this man?" The Lord's

reply, "If I will that he tarry till I come, what is that to thee? Follow thou me," told Peter that while he had been told by what death he should glorify God, it was not necessary that he should know how John was to die—for that was the Lord's business. PETER WAS NOT JUDGING JOHN FOR FOLLOWING JESUS, but with his natural impulsiveness was anxious to know what death John should die. It was not a case of judging *actions* at all and *The Witness* reference is consequently erring.

In the Assembly of God *actions* must be judged. "Do not ye judge them that are within? But them that are without God judgeth" (1 Cor. v. 12, 13). The Assembly is the only place where the saints possess authority and there Righteousness and true Holiness must be maintained, for on these two Divine attributes Grace is based. It is the highest action of Grace to deal with evil in the Assembly. The honour of the Lord is there at stake. It is not Grace to close one's eyes to sin among saints, although in these days there is a general rebellion, fostered by certain teachers against the Assembly daring to judge anyone—every man being permitted to do what is right in his own eyes, and if in a few places he is not thus permitted he just leaves and presents himself to another assembly where he is received without enquiry. If the wicked actions of Saints were more rigorously judged, and the covetous and the railers, etc., promptly dealt with, there would be a greater fear of God, a more tender conscience and a godly readiness to reject all that is not after Christ. We have every sympathy with many of our young men who were misled by the elder brethren. Some have owned frankly their failure in accepting Military Service, and in tears confessed how foolish they were to be thus misled, and wishing they had stood fast for Christ. Not a few of these lost their lives in France, some definitely declaring that they would not even attempt to kill, and this was some little comfort to the bereaved friends.

Divine principles cannot be sacrificed on any pretext. The Feast must not be kept with old *leaven*. If joining up with a godless world to secure its interests is not "*old leaven*" then what is it? If that joining up is

accompanied by the use of murderous weapons and the destruction of human lives, what place in Christianity would you give it. And if it is not a part of Christianity why is there a place for it at the Lord's Table ?

"Little children, already it is the last hour." We have no need of "neutrals," but we have urgent need for men of God—fearless of men and regarding not consequences, who will give the household of faith their meat in due season—who will speak as the oracles of God, declaring the whole counsel of God and unceasingly warning the saints with tears. **But such a man can face ONLY ONE WAY.**

THE PRISONERS OF JESUS CHRIST.

In the prisons of Great Britain, Canada, United States, Australia and New Zealand, hundreds of True and Faithful men of God have been incarcerated for the Word of God and the Testimony of Jesus Christ. Some have lost their lives through disease brought on by the rigors of the persecution, but in this the Lord's Words are fulfilled : "He that loseth his life for My sake, the same shall find it."

The sentences passed in Britian were usually two years hard labour—a sentence which a leading judge declared to be monstrous, and which he had never passed on even the most hardened criminal. Hard labour is the most brutal form of punishment that prison authorities can devise. Letters from some of these beloved saints tell how it was almost unbearable and at times their last bit of strength was gone—their foot had well-nigh slipped and only God's Mercy held them up.

The prisons were emptied of their criminal population—thieves, embezzlers and scoundrels of every type, and these were sent into the Army, while the Saints of God were thrust into their cells and subjected to every possible hurt and indignity.

Mr. Asquith, the then Prime Minister, declared that these men would be treated with the "utmost rigor," while his successor, Mr. Lloyd George, said in the House

of Commons that he would "only consider the best means of making the path of that class a very hard one." Both these statesmen failed to see that the challenge they threw down was against God, and God will answer to their shame, for the determined persecution was not merely directed against the Saint, but against the Lord Himself. (Acts ix. 4.)

A few of these young men were so brutally beaten again and again that mind and body were exhausted and then they yielded. All who thus yielded wrote later confessing their failure, and all I have been able to trace finally lost their lives, to the last lamenting their denial of their Lord. Finally, as public opinion was incensed at the persecution so contrary to all Britain's former traditions of liberty, the Home Office Scheme was instituted. The Conscientious Objectors were taken out of Military control and gathered in prisons called now "Work Centres," where they had more liberty, but where the persecutions in many instances continued. It is not possible for me now to give details of the horrors to which many of these saints were subjected, but some day soon, if the Lord will, a new Book of Martyrs may be written.

In many cases the steadfastness, courage and godliness of these brethren greatly impressed warders and prison officials, who marvelled at them, and finally showed them every possible token of respect. In several prisons the godly testimonies of these young men were used of God to bring some of these officials to Christ, and a letter just received tells of an aged gaoler, a Roman Catholic, impressed by the godliness of one of the Lord's prisoners, came to a Conference and trusted in Christ. He passed away shortly after to be with the Lord, but not before he sought baptism and reception into the Assembly. Those who went all the way after Christ in prison were favoured with especial, and in some cases remarkable, manifestations of the Lord's Presence and Approval. Many report it a time of blessing such as they never deemed possible on earth. To many the power of the Holy Spirit came in a wonderful way, and those who had never preached received the Gift and are now daily

preaching the Word. Quite a number have already given up business—have left fishing boats and nets and gone out in **THE NAME** to preach the Gospel of Christ, while others have devoted their lives to the Lord's work abroad. These are the men whom God can use, for they who have gone out to kill men have robbed themselves of the Message of Grace.

But, alas for Britain and her Colonies and Allies, for the Living God—the God and Father of these despised and persecuted ones—will not lightly pass over their wicked actions, and their rulers and the peoples who permitted such actions will shortly be made to feel the heavy scourge of the wrath of God, although presently He awaits their repentance. We may well pray for them that they may repent. We do not raise a finger to avenge ourselves, but we know Him Who saith, "Vengeance is Mine, I will repay."

A MAN WITHOUT A MESSAGE.

"Then said Ahimaaz, the son of Zadock, 'Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.' And Joab said unto him, 'Thou shalt not bear tidings this day.' . . . Then said Joab unto Cush, 'Go, tell the king what thou hast seen.' And Cush bowed himself unto Joab and ran. Then said Ahimaaz, the son of Zadock, yet again to Joab, 'But be what may, let me, I pray thee, also run after Cush.' And Joab said, 'Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?' 'But, be what may,' said he, 'let me run.' And he said unto him, 'Run.'"—2 Sam. xviii. 19-32.

So he ran and ran faster than Cush, and came first to the king. But he had no message, although he had some words to say, and had to stand aside until the true and sent witness came.

A leaflet entitled "Conscription" has been circulated in the United States and elsewhere, under the initials C.W.R., and published by Dr. Lockwood, Kansas City, Mi. On the first page the author says:—

" I have read a good deal that has been printed on the subject, but I am free to confess that the arguments that have been advanced to support the views expressed have not been conclusive to my mind. Of course, as you know, nearly all that has been printed on the subject has been against Christians having anything whatever to do with war, at least, all I have read has been of that character. You will understand when I say arguments, I mean arguments based on Scripture, because I am writing for those who regard it as supreme authority in all questions of this kind. What I say will be an expression of my dissatisfaction with what has been advanced rather than an effort to maintain a contrary position.

Then on the last page he says :—

" What I have said here is intended to exercise consciences by looking on all sides of the question, rather than mark out a path for anyone."

So C.W.R. frankly confesses he has no message. He acknowledges that the question, "*has given many of us much exercise since the war broke out,*" and that it is "*such a very important subject, because so many of the Lord's people are affected at this time.*" But in spite of his "exercise," and in spite of the importance of the matter, he is without any direction, he does not know the road. Evidently he thinks there is a path, but he owns he cannot mark out a path for anyone. Peter writes, " If any man speak, let him speak as the oracle of God " (1 Pet. iv. 11). The man who teaches the Saints must have God speaking in him and by him, and he will speak with authority and the saints be will led aright. A guide must know the road. If he does not, let him keep silence. We have no need of uncertain sounds. " For if the trumpet give an uncertain sound who shall prepare himself to the battle " (1 Cor. xiv. 8). It is quite true that a large section of professed believers are like those who in Isaiah's day said to the prophets, " Prophecy not unto us right things. Speak unto us smooth things " (Isa. xxx. 10), and desire not the true teaching which carries the Cross with it. Every possible ingenuity has been devised to make the Scriptures so speak that the Cross and consequent suffering may be averted. If the expositions of the war-time teachers, which rob the crucial Scriptures of both their point and power, are to be accepted, then the possibility of the

saint's suffering for his Lord is a very remote one and the Lord's assertion of His people's tribulation in the world and the Apostle Paul's statement that we are appointed thereto, will constitute one big fallacy. John xv. 18-21 ; xvi. 33 ; 1 Thess. iii. 3, 4.

Immediately God permits the professed faithfulness of the Church of Christ to be tested, we have a group of teachers ready to explain away the Lord's sayings that are so uncomfortable to flesh, and to prove that they really do not mean what they say. The most solemn words of God are left without meaning or application, and made of none effect through their tradition.

Others who privately declared that the Saint cannot possibly have any part in war, maintained a guilty silence in their public ministry because of the offence of the Cross. But C.W.R. professes to be neither on one side or the other, yet writes in a way that pleases the moneylenders to the State, and leaves the saintly slayers of their fellows in a condition of grim satisfaction.

Surely this is the blind leading the blind, and the sad toll of the ditch and its victims through this misdirection will be unknown until the Judgment seat of Christ is reached.

C.W.R. in his leaflet refers to about half a dozen Scripture quotations which he asserts have been unjustly used by those who teach that Christianity and war are incompatible.

The first is Exod. xx. 13, "Thou shalt not kill." To this almost half of the leaflet is devoted. In former issues of "The Word and the Cross" I have acknowledged the authority of the nations "to repress evil and to inflict punishment on the evildoers" (page 23). Where C.W.R. fails is in his inability to discern between "organised Government" and the church of God. The latter is not a part of the Nation, but a New People scattered among all the nations and governed not by the Law of Moses, nor by those laws of punishment, on which national life is based, but governed by the teaching of the Lord Jesus as He exemplified it in His Life and Death. The saint thus displays a Divine Principle of Love and Grace contrary to the natural man—opposite

to and transcending all human notions of Right—impossible to flog, and possible only to a man in the power of the Holy Spirit.

“Ye have heard that it was said to them in old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire.”—Matt. v. 21, 22.

Christ has fulfilled the Law and now gives a new code to His own Disciples in which the *thought* of violence—the *thought* of adultery—are declared equal to the committal of the act and incongruous to those who profess to be His. It is the abrogation of the Law of Moses for the Saint and the substitution of the Law of Christ. C.W.R. asks the question:—

“Suppose the State should call on me to carry out a sentence of death that has been imposed on a criminal. On what Scriptural ground can I refuse to do it? God tells me that he (the representative of organised government in this world) beareth not the sword in vain (Romans xiii. 4), that is to say, it is given to him to wield in the infliction of death when necessary. Now it is only through individuals that this can actually be done, and if the State should choose me to be its representative in this, let me ask again on what grounds can I refuse obedience? . . . Furthermore, if the State should call on me to bear arms for its defence, on what ground can I refuse to do so?”

I am ashamed to be compelled to quote such words. I wonder if C.W.R. has ever heard of a thing called Christianity. Could he possibly imagine the Lord Jesus in this Day of Grace acting the part of public executioner at the command of the State. Could he think of that Blessed One strapping the hapless criminal into the chair of Death and pulling the switch that electrocuted him and sent him into a black eternity? Has he forgotten the words of the Lord when they brought an admittedly guilty woman, liable to death into His presence? Did He enact the part of executioner that C.W.R. appears ready to play. Do not the Gracious Words, “Neither do I condemn thee, go and

sin no more,' reveal a new principle and a new spirit of which C.W.R. is apparently ignorant, and which have no place in the government of nations, but which are the tokens and evidences of the new Life in Christ and without which there is no Christianity. "*It is enough for the servant that he be as his Master.*" "*He has left us an ensample that we should follow His steps.*" Can you, C.W.R., by any stretch of imagination, picture the Lord Jesus obeying the call of the State to fight in its defence. Can you imagine that Holy One in camp, trained by a godless, cursing sergeant, how to thrust the bayonet into a man, and all the unprintable and devilish methods of maiming and killing poor lost sinners? The thought is monstrous, and to imply it a blasphemy. Does it not occur to you that what is impossible to the Master must be impossible to the servant—that what His Lord would not do, the Disciple may not?

Has God not predestinated those whom He foreknew to be conformed to the image of His Son that He might be the firstborn among many brethren (Rom. viii. 29)? And is it not the present work and joy of the Holy Spirit in this age to form Christ in the believer, and in Divine Power to enable him to exhibit the characteristics of the Son of God?

Is acting as a common executioner of criminals or as a soldier trained to destroy life, the work of the Holy Spirit, or are these the works of Christ in the saint?

Does the Life that flows from the Risen Head to the members of His Body produce works like these in them? Such things are not the fruit of the Spirit, but the works of the flesh. Further, the individual who consents to act as a common executioner of criminals or a slayer of a nation's enemies, must first identify himself with the State—accepting the State's principle of retribution—rendering evil for evil—enacting Law not Grace—and acting *as* and *for* the State. The question may well be then asked, "What has Grace done for such a man? Where is the difference between him and the children of the devil?" If C.W.R. can thus act he must first give up Christianity.

His attitude is that of the Syndicalists or extreme Socialists, who make the State the chief end of man's existence. To him the State is ALL and every other consideration disappears before it. The plain reading of Romans xiii. 1-7, and 1 Peter ii. 13, etc., gives the State authority within the Sphere God has assigned to it, but outside that sphere the State has no authority. It can punish evildoers for the law is made, not for the righteous, but for lawless and disobedient—for ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, etc., but it has no Divine Authority to punish godly men—lovers of Christ whose apparent offence has been that of most truly discerning the injustice of the State's demands, and the impossibility of yielding to Cæsar that which belongs to God alone. The two spheres are quite distinct, although the war-time teachers such as C.W.R. would make Cæsar supreme. Certainly the Cross is thus avoided—suffering is impossible—the powers that be are placated, and the claims of Christ over His own set aside.

But there is one reservation that C.W.R. makes :—

“ If the State should demand of you that you blaspheme the name of the Lord, would you be bound to yield obedience then ? We answer, Yes and No. We could not blaspheme His Name, whoever asked it, but we yield ourselves to the State to inflict upon us any punishment it chooses. More than once the people of God have been put to the test in this very way, and this was the way they met it. They would not do what the State demanded when it conflicted with what God demanded, but they refused not the right of the State to punish them for their offence.”

So C.W.R. draws the line at last, yet if his former reasoning is right he is now acting wrongly. Apparently the State may be disobeyed—but only if it asks him to blaspheme the Lord. Yet on page 4 he says, “ the duty of obedience is insisted on without any qualification whatever.” Why does he now introduce at least one qualification—one exception ? Perhaps he feels his logic has carried him too far, and he must now qualify his statements, but it is a sorry qualification. Is it not possible to blaspheme the Lord without using direct

words to do so. Our Lord Jesus declared that " Out of the heart proceed . . . blasphemies " (Matt. xv. 19). To blaspheme is to speak evil of God, or of the Lord Jesus, or of the Holy Spirit. What evil can be greater than the acted evil ? We say it is a blasphemy to ally the Name of Christ with so-called Christian Science—or Christian Socialism or Christadelphianism. Can you think of calling a war between so-called Christian nations a Christian War ? If that is impossible because of its clear blasphemy, how can you call the combatants on either side by the designation of Christian soldiers ? If *war* is incompatible with Christ in this Day of Grace, then the *warrior* is equally incompatible. The *Glasgow Herald* of Jan. 29th, 1908, in a leader referring to the effect of Army training on certain classes of men, says :—

" They become oppressed at length by the necessary inhumanity of army discipline, the iron-cast system that ignores what they had deemed the higher qualities, the perpetual suggestion of murder and destruction and the inevitable incongruity between the aims of the war and the manner in which it must be conducted."

Read this extract carefully. It is a moderate statement, and ask yourself the question, " Dare I connect Christ to that ? " If you, like C.W.R., are prepared to become an executioner of criminals or a soldier sworn to slay the Nation's enemies, then you have already connected Christ to that, and I ask you, " Does your action speak well of Christ, or evil ? "

But I have not space to deal with this further.

The statement that the people of God who refused to blaspheme their Lord *refused not the right of the State to punish them for their offence* is an unwarranted assumption. It declares that the Saints who in bygone days died for the Truth committed an offence against the State, and that the State did right to punish these saints, and *Foxe's Book of Martyrs* is consequently only a Book of Blunders, and all hail to the powers that massacred and burnt the saints in all the ages for daring to think and act contrary to that demi-god the State, for according to C.W.R. the State was acting within its rights. And this drivelling rubbish is supposed to be

teaching for saints, and is gladly endorsed by men such as W.A.W., of Sparta, Ill., who is delighted to be thus shrived and free to invest his dollars in War Loans, and become rich in blood money. May God preserve His Saints, for the itching ears are rapidly multiplying, and there is no lack of the teachers to suit them (2 Tim. iv. 1-4).

Matt. xxvi. 52, "Put up thy sword into his place," etc., and John xviii. 36, "My Kingdom is not of this world," etc., are next singled out for the finishing touch of this master-hand. According to this leaflet these scriptures are only applicable if there was an attack made on *Christians as such*. He says:—

"Let us suppose that the Central Powers of Europe at this time were making an attack on Christians as such, what then should be our attitude? Resistance? No, emphatically not. Here is where these passages apply that call on us to love our enemies and pray for them that despitefully use us. The German Government is not attacking Christians or the Kingdom of God in this world, and it seems to me that this rules out many of these passages that are being appealed to in order to justify our having nothing to do with war."

This is very clear. If C.W.R. is attacked as a Christian, he does not fight, the sword is sheathed, he loves his enemies and prays for them. But if he is attacked as a Citizen of the United States he neither loves his enemies, nor prays for them, but as an obedient servant of The State, promptly shoots them. This is most convenient: a dual personality indeed. But doesn't it savour of Popery, and isn't it indicative of the double-minded man who is unstable in all his ways? (Jas. i. 8). Here in Britain the ministers of all the Churches were quite sure that the Central Powers were making an attack on Christianity, and the Editor of *The Christian* deliberately stated that the war was an attack on the Kingdom of God by the Central Powers of Europe, instigated by Satan and his demons, and these were adduced as reasons why the Christian should fight. But C.W.R. says that these are the only circumstances under which the Christian may not fight. Both C.W.R. and the clergymen are in perfect agreement that

the Christian should fight, and are united in their condemnation of the Christian Conscientious Objector, but like the witnesses whom the council sought to put Jesus to death "*neither so did their witness agree together*" (Mark xiv. 59).

It is impossible for me with the limited space at my disposal to deal as fully as I would like with each error in this leaflet, but I must briefly refer to a few more. On page 6 we read :—

" Some have gone the length of saying that we belong to His Kingdom only ; so we have nothing to do with earthly kingdoms. But that seems to me very extreme and not justified by the Word. Although Christians are called with an heavenly calling, they have earthly relationships and earthly responsibilities which are clearly laid down in the Word. My responsibility as a father or a child I cannot evade by falling back on my heavenly calling, nor my responsibility to the government which protects me."

This is simply a denial of what Brethren have taught for many years. How is it that only now have Brethren begun to teach that a Christian may engage in war ?

We rejoice that we are delivered from the authority of darkness and translated into the kingdom of the Son of His Love (Col. i. 13)—that we are delivered from this present evil age and God no longer reckons us as a part of it. All earthly kingdoms are united in their rejection of our Lord. We have stepped out of them by Divine Power, and are in a new Kingdom. For the present distress we live among them—in the world, yet not of it, having nothing in common with it. We do not attempt to evade our earthly responsibilities by falling back on our Heavenly Calling, but carry out our earthly responsibilities in the light and power of the Heavenly calling, and reject everything that cannot be carried out in perfect keeping with that blessed High and Heavenly Calling of God in Christ Jesus.

As the Church of God and elect ones we have explicit directions in the Epistles as to our conduct as parents, children, master and servants, but are without the least instruction how to behave as a voter, a magistrate, a public executioner or a soldier. He who will be either must needs go without Divine direction—a law unto

himself, and ignoring the Lordship and authority of Christ.

C.W.R. apparently wants a Scripture that will say with simple directness, "Thou shalt not be a soldier," and because there is no such thing he refuses the teeming proofs of the whole New Testament and the general teaching of Christianity—declared publicly in the words and example of the Lord Jesus. By adopting this principle the believer may engage in anything not directly forbidden. He may be a show actor, a clown, a comedian, a jockey, a crystal gazer, a bookmaker, a drink seller, and a host of other incongruous things, because there is no Scripture that says, "Thou shalt not be such."

The points C.W.R. professes to deal with have been fully and unanswerably dealt with in "The Word of the Cross" and "God's Unknown Church." I have written the foregoing to direct the attention of saints to this mischievous leaflet which has confessedly no message, yet misdirects the saints. My object is the exposure of the evil in the hope that there may be the godly sorrow that leads to repentance and that the thousands of Christian young men who have been deluded by their teachers, may have their eyes opened and may be prepared to stand for God and His Son in the coming greater test that may not be very far off, and will assuredly come, if our Blessed Lord's Coming, which we longingly await, prevent it not.

THE FUND FOR DEPENDANTS OF THE PRISONERS OF THE LORD.

I was deeply exercised about the wives and children and other dependants of those brethren who have gone to prison for our Lord's sake, and seeking before the Lord how best I could help them. As I waited before Him I received a letter from Philadelphia on May 16th, 1917, enclosing £1 to be used for the dependants of brethren in prison for Christ. This coincided exactly with my own exercise and when two days later a letter arrived from New Zealand with £2 for dependants of

brethren in prison, I concluded it was the Lord working. I may here say that the brother who sent the £2 from New Zealand shortly afterwards himself suffered imprisonment. I inserted these two gifts in No. 5, "The Word of the Cross" without comment. I begged of none but God. Within the next six months the Lord sent in for this work the sum of £64 7s. 1d. There was considerable bitterness and opposition both from the ungodly who hoped that the sufferings of the wives and children would break the spirit of the men who stood for God and His Son, and from professed believers in certain assemblies in Glasgow and elsewhere. I have not been able to understand in this matter the attitude of professed followers of Christ, for even if the brethren who went to prison were wrong, it surely would be Christ-like to care for their needy wives and children. But the Lord's prisoners were right and when they learned that their loved ones were being cared for, they were comforted and thanked God and took courage. The appearance of No. 6 was the signal for the persecution in which saints and sinners joined hands. "*Nevertheless, God.*" Oh! how precious were these words during those trying days when those who should have stood by us joined the ranks of the enemy. "*Nevertheless, God.*" He it was who gave grace to continue, and the gifts for the dependants came pouring in more liberally than ever, so that during the next six months about £500 was received.

I have not the space to publish each gift. One anonymous gift of £5 came from "a brother in the Lord," with the postmark of *Cork*, while a few similar gifts of smaller amounts were passed through my letter-box. The total amount received from all sources to date is £768 11s. 2d., and this has been distributed among many dependants and has brought forth many thanks to God for the loving kindness of His Saints.

The fund is now closed and I rejoice that I have been privileged to distribute the Lord's bounty to His needy ones and I cannot sufficiently thank those believers and assemblies who sent their loving gifts and their encouraging letters, and thus displayed the Love and Grace of

our Lord Jesus Christ in a day when defection of saints was the rule, and when the display of anything Christlike was declared treason to the State.

THE GLORIOUS LORD.

Lord Jesus, ALL to me,
 Thy praise I sing,
 In Heaven there's none like Thee—
 My praise I bring,
 Thou all my heart hath won,
 Thou blest and glorious ONE—
 The Father's Beloved Son !
 Jesus my Lord.

Great was Thy Love to me,
 Jesus, my Lord !
 Precious, Thy thoughts of me,
 Oh ! Thou Adored !
 Fairest of all the fair,
 None can with Thee compare—
 Decked with all graces rare,
 Jesus, my Lord.

What griefs and cares were Thine,
 Thou Man of Woe ?
 For all the sins were mine
 That laid Thee low.
 Dark, Dark the night to Thee
 Thou Man of Purity !
 Dying to ransom me—
 Lord, Lord Adored.

Lonely Thy path on Earth
 Jesus, my Lord !
 Thou man of Heavenly Birth—
 Jesus—Adored.
 Perfect in all Thy ways
 Display of Richest Grace—
 Showing to man, God's Face—
 Thou Worthy Lord.

Full of compassion sweet
 Lord Jesus, Mine,
 I worship at Thy feet—
 Glad I am Thine.
 Love without Bound or Tide
 Flowed from Thy Riven Side—
 LOVE, for the loveless, Died,
 Jesus, my Lord,