

is dealt with as a child, not as a child of wrath in his natural state. If the child of God does not judge himself for the sin, he is judged by his Father, and is chastened. The truth of this is brought out in 1 Cor. xi. 29-32; 1 John v. 16, 17. So in James sickness and sin are connected, as are healing and forgiveness, and the passage does not at all countenance a system which makes recovery from sickness one of its main characteristics. God may put it in the hearts of His people to pray for healing.— One believer may ask in his closet for health, for the removal of disease from himself or others, or several may be led to do this for one of their number or otherwise, and God may give answers to these prayers. We believe there should be much more of this kind of prayer, far more dependence on Him and less on men and on medicines.

Human perfection is looked for by men in three spheres: physical, mental, and moral. Men seek to gain and preserve the strength of their bodies and minds. To this end they bend every energy in many cases, attending most carefully to their food, rest, exercise, and methods of living in every way. Now when this is done in faith and love, earnest and fervent desire to do what He commands in 1 Cor. x. 13, "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God," it will bring blessing to the soul. For no one can take such a course without refusing to follow the desires of the flesh, which ever will be craving for that which harms and injures the body and mind. But where there is only the desire for

human perfection, health and strength thus gained only tend to feed self righteousness, to puff up, to build man up in independence of God.— Christians ought to take care of their bodies and minds, ought to do nothing to harm them simply to gratify the flesh, ought to study the care of the wonderfully made body so as to know how to preserve the health, and all this should be done to the glory of God. Because men care for their bodies from wrong motives, believers should not be deterred from caring for their bodies from right ones.

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### GOD AS JUST IN SAVING AS IN JUDGING.

That it should be a righteous thing for God to judge the guilty, none can deny. Did He allow sin to pass unpunished, there would be an end to His moral government. But His throne ever maintains its authority and holiness; and, therefore, every violation of this is brought into judgment. "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for how then shall God judge the world?" (Romans iii. 5, 6.) But the wonderful thing is, that God is as righteous in saving as in judging. He is "just, and the justifier of him which believeth in Jesus." (Romans iii. 26).

Now this is a marvellous fact, and demands our deepest consideration. Granted that I am guilty, that I have "sinned and come short of His glory," I have, by this means, justly incurred His wrath. How then can God, with equal justice, exempt me from that judgment, acquit me of my