

ten years behind the age in which he is living."

This is plain speaking; and temperance workers will be glad of the unqualified testimony of this great medical expert. His words deserve the widest possible circulation, because we cannot have too many or too plain references to the truth on this important subject.

A Parable

The question has been raised in several quarters, whether war is justifiable on any ground, even for defence. This is how the matter has been stated by a thoughtful writer:—

A great muscular bully with a huge stick in his hand comes into a village and begins to terrorize a little child. Two or three of the inhabitants turn out and remonstrate with him, but his attitude only becomes more menacing. He is warned not to touch that child; but before the remonstrators could reach him, he has felled the poor thing to the ground with his stick, and there she lies profusely bleeding. This vicious bully then turns upon the village with his ugly weapon, and slashes wildly at the heads of all and sundry. What is the village to do? It has got to bring that bully to his senses in the quickest way possible, and that will be to do for him what he did for the child, and intended to do for the whole village.

The interpretation is that the bully is Germany, the child is Belgium, and the villagers are the countries of Europe. The villagers are fighting for the protection of their children and for their own lives; they are not the aggressors, they were peaceful enough, but their quiet life has been invaded by a monster who, for the safety of every village, must be brought to his senses. The writer goes on to say that if a wild hooligan entered his house and began to beat his child and assault his wife, he as husband and father would not only cry to God, but would attack the brute. And this, which might easily happen in a house, is what has happened on the Continent. On this view there are wars and wars, and so, given the conditions now mentioned, war is not only inevitable, but the only way to peace. What do our readers think of this? We shall be glad to hear whether they consider there is any error in the statement or any flaw in the reasoning.

The Judgment Seat of Christ

The Advent Season raises one very important question. If the believer is made the righteousness of God in Christ, if he be God's workmanship, why does it say, "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). Will not what he has done determine his future destiny? Our manifestation before the judgment seat is not to settle the question of our fitness for heaven, for we shall be in heaven before it takes place. But our works will be reviewed there, and if bad they will be burned; if good, we shall receive a reward in the then coming Kingdom (1 Cor. iii. 14, 15). But it may be said, "What is the meaning of 'Every one of us shall give account of himself to God' (Romans xiv. 12); and, 'We must all appear' or 'be manifested before the judgment seat of Christ'?"

We can see, by way of illustration, how an account may be rendered, and also all work done be manifested. Suppose a man to be on

the verge of bankruptcy. A friend hastens to his relief, and asks what sum will be needed to clear him of his embarrassments. The unfortunate man cannot tell, for he has been afraid to search and see the true state of his affairs. All he knows is that he is ruined and has nothing wherewith to pay. His friend then tells him he will liquidate every claim. Not only so, he will lodge in the bank a certain sum of money for him to trade with. On leaving he says, "I shall return later, and let you know how much I have paid for you, and then you must give me an account of the way you have used the sum now placed to your credit." The man is relieved. He knows that all his debts, no matter what their amount, will be paid. But were you to call the next day and ask to what extent he is indebted to his friend, he would reply, "I cannot tell how far my friend's kindness has gone, for I do not know what my liabilities were." After a while his friend returns and gives him a detailed account of the various amounts he has paid. Then for the first time he knows the extent of his indebtedness, and exclaims, "What a friend you have been to me! I had no idea how greatly I was indebted to you until now. How can I ever thank you enough?"

The judgment seat will reveal how much each believer owes to Christ. So we sing:—

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe."

Nor is it only to make us acquainted with the fullness of Christ's work, the greatness of His redeeming love, and all the Father's care and goodness in our earthly journey that we shall be manifested before the judgment seat of Christ. Every action will then be weighed and the motive which prompted it.

To revert to our illustration. The friend who relieved the debtor of his anxieties left him money wherewith to trade in his absence. After giving him proof of the way he had cleared him, he minutely goes through each subsequent transaction. Sometimes he finds a thing to blame and sometimes to praise. That in which the debtor had done ill he suffers loss and receives no reward. But this does not alter his friend's kindness in paying his debts and providing money wherewith to trade. It is his "works" which are now in question, and rewards for faithful service. The Christian's works are to be weighed in the balances. He is a responsible steward, and must render an account of the way he has traded with his Master's goods. He is saved to serve; he knows very well that he is saved apart from works, for it is "to him that worketh not, but believeth on Him that justifieth the ungodly," that righteousness is imputed (Rom. iv. 5). But, having been saved, he labours to be acceptable to his Master. Labour shall have its reward. Nothing done to Him will be forgotten. Every cup of cold water given in His Name will be remembered, and every act appraised at its true value. Christ will confess his name to His Father, and say to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." We must ever remember we are both sons and servants. Saved by pure sovereign grace, we are responsible to the One who has saved us. His word is to instruct us in every difficulty, and His Spirit to strengthen us to do His will. In all things we are called to set aside our own will, and in every good work to do what is pleasing in God's sight.

The judgment seat will precede the glorious manifestation of Christ in His Kingdom, and will determine the various rewards of that day. Some will wear crowns indicative of Christ's

approval. Some will have honours and dignities, and be made rulers over ten cities. Some will have a white stone with a "new name" engraven thereon known only to the receiver (Rev. ii 17). But these rewards are not to be mixed up with our acceptance in Christ. For we are saved by grace—without works. Rewards depend upon the character of our labour. Paul thought so seriously of this matter that he tells us his whole life was spent in the light of the judgment seat. He always viewed his actions as they would appear in that day (2 Cor. v. 9). Let us, then, well understand that it is our works, and not our persons, our service and not our salvation, which will be in question then. Scripture is emphatic. The person of the believer will not come into judgment. We must seek to grasp the difference between the judgment of works and that of persons. Suppose one's son is also one's servant, and he is to be paid according to the quantity and quality of his work. Should he fail to produce a carving of which we can approve he will suffer loss. We cannot reward him for poor work, but he still remains our son. Our love to him is unchanged, and his place in the family is the same. It is purely a question of his work, not of his person or relationship.

If we keep this distinction in mind, we shall readily see that a person's work might be judged, and he receives the things done in his body, whether good or bad, without judging and condemning him personally. We are now the children of God, and shall be sons in the Father's house before the judgment-seat of Christ is set up. However our work may be appraised there, it will not alter either our place or relationship. But it will make a difference to the rewards we shall receive, and the place we shall have, in the coming Kingdom. What Christian's heart does not value Christ's approval? Shall we not labour to be agreeable to Him, and live now so as to earn His commendation then? Let us do this not because we fear condemnation, but because of His great love to us. However misunderstood we may be by the world around us, or even by our fellow-Christians, if we are sure a thing is according to His will, let us do it, being confident that the day will declare it.

THE LORD THINKETH UPON ME.

Psalm 40-17.

"I am poor and needy," nothing of my own,
Can I plead as worthy to approach God's Throne?

Still He draws me to Him, whispers bring this plea,
"Yet the Lord Jehovah thinketh upon me."

In th' eternal ages, long ere time began,
Thoughts of loving kindness flowed from God to man;

In salvation finished now I clearly see
"How the Lord, my Saviour, thinketh upon me."

Yes, His thoughts are precious, thoughts of love and peace;

Thoughts which calm the spirit, bidding sorrow cease;

Thoughts of joy and gladness, tender thoughts where He

"Shows the Lord of Comfort thinketh upon me."

Triune God of comfort! fill my heart with cheer:

Often in life's shadows let me feel Thee near;
Till in Heaven's sunshine Thy dear face I see;
Prove Jehovah always thinketh upon me.

K. E. T.