

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSShall the Christian Meet his Sins in
the Next Life.

By Rev. J. B. Edmondson, Belvidere, N.J.

To know what the Word says on the above point is of very great importance. Dr. Goodspeed in his able book, on page 217 says, "Unquestionably the Day of Judgment . . . includes the judgment of the wicked, as well as the coming of the Lord, and the judgment of the righteous." In support of the position he quotes Rev. 20:11 eg: That is believers shall be judged in the day of judgment, out of the things written in the books. So the Dr. understands the Scriptures to teach. That is Post millennialism.

On the other hand Premillennial men hold that, according to the Book, believers are judged now; and that the only judgment that awaits them is that of their works before the Benia (judgment seat) of Jesus Christ. The question (as to whom believers belong shall never be raised again in any place or at any time. This is Premillennialism.

If Christians are to be judged out of the books, Rev. 20:12, then their sins must come up. If the question is raised to whom does the believer belong, and is to be settled by his works, his sins must be laid bare. Dr. Goodspeed is manifestly committed to this that the deeds of the saints good and bad shall come up for review at last. He cannot spiritualize himself out of this position.

Here now the question comes up what does the Book say on this matter? I John 5:24 says, the believer "shall not come into judgment; but is passed from death unto life, "Judgment" is the rendering of the Revisers. To meet ones sins on the day of judgment must mean condemnation. The word judgment includes the idea of process as well as sentence. It is good that the Lord has said believers shall not come into judgment.

2. Look at what Jesus Christ does with the sins of believers. In Ps. 32:1-2 God is said to have done three things with the sins of the penitent; he has forgiven them, he has covered them, and he refuses to impute them. When God forgives sins he will never again drag them out—he does it for Christ's sake. When God covers sins with the blood of Jesus those sins cannot see daylight even on the day of judgment. Christians are not judged out of the books. It is the children of this world that rise for judgment. Does anybody mean to say that the sins of Moses, Joseph, Paul, and such like persons shall pass in review before the world? They are covered.

In Ps. 103 God says: "far as the east is from the west so far hath he removed our transgressions from us." Who has ever measured the miles between the east and the west. The distance is beyond all computation. The dying sailor said to his nurse: "If I ever become despondent, doubting God's mercy, just say to me, 'east and west.'" He had been pondering that verse in the Psalm. That poor dying man had got far enough along in the light to see that his sins were clean gone for ever. If the reader of this note is in Christ his sins will not meet him in the great day—they are covered by the blood. All have read of the devil coming to Luther with a roll containing the sins of that good mans life. Luther read the list, and admitted that the charges were true, and he was troubled. Then the Holy Ghost whispered to him: "Tell Satan to write at the top of the roll, 'The blood of Jesus Christ cleanses from all sin.'" The accuser left forthwith. The saved man shall not meet his sins in the next world. Thousands of Christians will be the better of knowing this. The knowledge will help them to fight sin.

It is a matter of great surprise to find a man, of such ability and scholarship as Dr. G. is, in the position that you find laid down in his book, on page 39. It reads: "This judgment—this distribution of destiny, according to deeds—all of it, and for both classes, is to take place 'then' when the Son of Man shall come." The one half of this quotation is true. Destiny by deeds—that is true of the wicked only. That

is not the case with the Christian. The destiny to which he moves on does not come by deeds done by him. The deeds of Jesus Christ are at the foundation of the saints destiny, but his own would be a foundation of sand. The Holy Ghost said by the pen of Paul, "By grace are ye saved through faith, and that not of yourselves." Heaven is a gift. Eternal life is a gift from on high. How Dr. Calvin Goodspeed ever allowed himself to write to saints the doctrine of destiny by deeds, with the words of the Apostle before him, "not by works of righteousness that we have done," is difficult to explain. But then it is Post millennial doctrine that led him to hold that the saints shall be judged out of the things written in the books, and that their destiny is fixed by their deeds. It will take some strong spiritualizing to tide the Dr. over the sand-bar.

But the thought will come up with many an honest godly man, have Christians not yet got to undergo real judgment? Shall not God put believers on the stand and raise the question "whose are you?" And here the verse in II Cor. 5:10 comes up, "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 good or bad." The meaning of the verse is plain, "We" means Christians. There is not a "we" nor an "us" in that chapter that has any other signification. Saints alone are dealt with in the other chapter. They are before the Benia on the ground of works. Their standing is settled. They are sons of God or they would not be there. Some of the works are wood, nay, stubble. Such works will perish in the fire. Other works are gold, silver, precious stone. These abide. All these are saved persons. It is true some are saved so as by fire; but better that way than not at all. The only judgment that awaits believers in the future life is that of works. Their standing is settled, and settled so as to stay settled, and is settled now. The judgment of the works of the saints is to be before the Benia of Christ, and only saints shall be there. The judgment of the wicked shall be before the Great White Throne. Rev. 20:11. Dr. Goodspeed confounds these two judgments, making them one, and hence is perplexed.

AN EXTRACT FROM A PRIVATE
LETTER.

When I was a pastor I usually asked those who applied for admission to the Lord's Table what means they believed God had used to lead them to do so. A young woman once came to the Manse for that purpose. I put my usual question in such cases to her. She said that it was, she believed, a sermon which I preached from John III, 16—"God so loved the world," etc. Her statement, I need not say, gave me very great pleasure. It made me look on her as a spiritual daughter of mine. She was granted her request, and I have no doubt that she had most sweet fellowship with Him at whose Table she sat down.

After a while, she left Metis, and went to Montreal. Four years ago, she went to Denver, Colorado, with a sister to whom the climate there was more beneficial than was that of Canada. We occasionally correspond. I received a letter from her about two months ago. In it is a passage which I should like to lay before the readers of the Dominion Presbyterian. I may say that I gave Mrs. MacKinnon, the wife of our minister here, a reading of the letter, and she was delighted with it.

My Denver friend says: "It is four years since we came out here. Time passes so quickly, but each passing year brings us nearer Home, and blessed Home we long for, where we shall see the face of the dear Saviour who gave His life that we might go to that Home, and be with Him and like Him forever.

"How good it is to know that we shall be able to praise Him—praise Him without any hindrance there. Then we think of His wondrous and all He has done and all He is doing for us—our praise seems so poor and so small now." T. FENWICK.

FOREIGN MISSIONARY
HEROES.

SOME BIBLE HINTS.

The missionary must be "in labors more abundant" (v. 23) than other men, because he has to be an entire civilization to those among whom he works.

The true missionary does not heed the "deaths oft" (v. 23) that threaten him; they are but dying with Christ, and they mean living with Him.

The "journeying's often" (v. 26) make up much of the missionary's hardships. Think what it would mean to you to have no home.

"The care of all the churches" (v. 28) is the climax of a missionary's toil—the infinite number of interests that centre upon him.

LESSONS FROM LIFE.

It was Henry Martyn of India and Persia, dying at the age of thirty-two, who said he would rather wear out than rust out.

The heroic pioneer in Tibet, Miss Annan R. Taylor, wrote in her diary when surrounded by great perils, "I am God's little woman, and He will take care of me."

Hans Egede worked for thirteen years to get a chance to go as a missionary to Greenland before he could find an opportunity.

Alexander MacLay knew himself called to be an engineer missionary to Africa, and he considered his hearing of that call to be "a new conversion."

When a Welsh schoolmaster told his school a dream he had had about the needs of Madagascar, and asked who of his scholars would go, at once David Jones and Thomas Bevan volunteered, and became the first missionaries to the great island.

When James Gilmour, the heroic missionary to the Mongols, wrote to his two little boys in England, he never used blotting paper, but knelt and prayed for them while the ink was drying.

FOREIGN MISSIONARY HEROES.

Boardman of Burma, dying at the age of thirty, had himself carried in his last sickness on a litter far into the jungle to witness the baptism of sixty converts.

Dr. Grant, ministering to the mountain Nestorians of Persia, was often in peril of his life, and died at last of typhus fever in the midst of these heroic labors.

Bishop French, when an old man of sixty-six responded to an appeal for missionaries for Arabia, and died there of sunstroke after only three months.

John H. Morrison of India, who was instrumental in sending forth the first call to a Week of Prayer, was so fearless in preaching that he was called "the Lion of the Punjab."

Walter Lowrie, while Chinese pirates were ransacking his boat before throwing him into the sea, was calmly seated at the bow, reading his Bible.

Gardiner and his companions, as they starved to death on the coast of Tierra del Fuego, painted upon a rock these words: "My soul, wait thou only upon God; for my expectation is from Him.

THE PASTOR FIVE MINUTES.

Many advantages spring from the pleasant custom of assigning to the pastor the closing five minutes of the Christian Endeavor prayer meeting.

He is enabled to speak words of encouragement for the society.

He gathers up the thought of the evening, and brings it to a proper conclusion.

He has a good chance to inspire the members to better work.

He can urge immediate decision for Christ, and "draw the net."

Giving him this regular place recognizes his