

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS**"WE WALK BY FAITH."**

By Mrs. Mary Sanderson.

The Hebrew Christians were tempted to give up Christianity and return to Judaism. Judaism had much to recommend it. It was of Divine appointment; of great antiquity, and its rites and ceremonies were most imposing.

Christianity had no past visible to the eye of sense. Its Founder had died upon the cross, a death as shameful and degrading as one upon the gallows. Its doctrines were taught by fishermen, for the most part, and its rites and ceremonies seemed insignificant in comparison with those of the Jewish church.

The purpose of the writer is to convince these wavering Christians, that Christianity is not only far superior to Judaism, but that it is also the fulfilment of the prophecies, types, and symbols that they had known and loved from childhood.

In the first chapter he shows that Christ is superior to angels, for God had never said to one of them: Thou art my Son, this day have I begotten Thee—or, Sit Thou at my right hand until I make thine enemies Thy footstool. Psalm 110. Moses was their law-giver, their national hero. What Moses had commanded was held in the highest reverence, but in the third chapter the writer proves that Christ was worthy of more glory than Moses, because He was the Son over His own house, while Moses was only a servant in the house.

Did their hearts turn with longing to the high priest and the yearly atoning sacrifice? Jesus is the great High Priest, who needed not to repeat His sacrifice once offered upon Calvary.

Day by day the blood of bulls and of goats were shed, but it could not take away sin, but Jesus' blood was the propitiation for the sins of the whole world.

In the tenth chapter they are entreated not to cast away their confidence, which will be rewarded. The eleventh chapter cites incidents in the lives of their ancestors to encourage them to have faith in God's promises.

Abraham walked by faith and so must they if they would have their names on the Honor Roll. He faithfully warned them that if they forsook Christ there was no hope of salvation for them. There was no other name given whereby they might be saved. They must go forward or be lost.

The twelfth chapter, from which our study is taken, is a summing up of the case and shows the immense advantage which Christians have over the Jews. They are reminded that their forefathers had physical manifestations in the wilderness of God, of His existence, and power, and they were appalled. So ter-

rible was the sight that even Moses said, I exceedingly fear and quake.

The people said to Moses, speak thou with us and we will hear; but let not God speak with us lest we die. Like sunshine after storm and clear shining after rain, the writer paints on a fresh canvas the privilege and joy of belonging to Christ. Elijah had witnessed the power of wind, fire, and earthquake, but after the storm there was a calm, "a still, small voice," "the whisper of a voice as of a gentle breath," so these Christians must accept the truth, "That the Kingdom of God cometh not with tumult, or noise, but is within the heart." After having knocked away every false prop he shows them what Christ has done, and will do if they are faithful.

You are come to Zion's mountain, not Sinai's. You are already in heaven \* Eph. 2: 4, 5, 6. "But God who is rich in mercy . . . even when we were dead in sins hath quickened us together with Christ . . . and hath raised us up . . . and made us sit together in heavenly places in Christ Jesus." Eph. 1: 19, 20. "According to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

Phil 3: 20 says that our conversation, or citizenship, is in heaven.

A poor Chinese woman said to a missionary: Does your husband beat you? No. Does he smoke opium? No. Does he sell your children? No. Has he any other wives? No. Claspng her withered hands she looked wistfully in the missionary's face, as she said. You are in heaven.

To Zion's mountain and on it the Holy city, in Rev. 3: 12, we read, Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh out of heaven from my God.

Rev. 21: 10. He carried me away in the spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

To an innumerable company of angels, a festal throng. "In that heavenly city, which is already your home, you have a host of sympathizing friends in those un-fallen spirits who behold the face of your Father."

\*This perfect is too commonly read as a future, and the whole description relegated into a world beyond death. The effect is an utter misconception of the thought of the writer, and a miserable dwarfing and stunting of the Christian life, alike in its privileges as in its duties." C. T. VAUGHAN, D.D.

They are not there in selfish repose, but in perpetual ministry for sinful and suffering mankind. They have charge concerning you in your perilous pilgrimage, invisible helpers and guardians in your hours of loneliness and temptation."

To the general assembly, to a living assembly of first-born sons. "You are not alone. You are in communion and fellowship, even here on earth, with a great multitude which no man can number."

"And though all here is change, tumult, warfare and temptation, yet he of good cheer, the Lord knoweth them that are His, knows them by name. The first-born are enrolled, registered in heaven."

In the Jewish family, as in all others, there could be only one first-born, but in God's family every one is enrolled as a first-born son. "To as many as received Him, to them gave He power, or the right, to become sons of God."

The first reference we have to a record being kept in heaven is found in Exodus 32: 32, where Moses, when pleading with God for the people, said: "Yet, now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of the book which Thou hast written." Luke 10: 20. Jesus said: "Rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven."

To God the Judge of all. "You have not to live in dread of a future judgment. You are already come to the Judge of all, and He is already your God. He has taught you by His spirit to say Abba Father. He looks upon the heart in that day and makes no mistakes."

To the spirits of just men placed perfect. "Not only have you present access for sympathy and communion, to the whole congregation of Christian people dispersed throughout the world; that access, that advent is yours also to the faithful departed.

"Their good example is your heirloom; their safe arrival in the home of the blessed is the pledge and warrant of yours; and not only this, already in worship and communion you meet and are at one with them."

"Yet our beloved seems so far  
The while we yearn to feel thou near  
Albeit with Thee we trust they are  
He smiled: And I am here,  
Dear Lord how shall we know that they  
Still walk unseen with us and Thee,  
Nor sleep, nor wonder far away,  
He smiled: Abide in me."

And to Jesus the Mediator of the new covenant, new in kind as also new in comparison with that of Moses, and will ever so remain, because Jesus ever lives to make intercession for His people.

To the blood of sprinkling, or for sprinkling, that cries for mercy, not for vengeance, upon the soul that has sinned.

"Jesus paid it, all to Him I owe  
Sin had left a crimson stain  
He washed it white as snow."