

# The Home Mission Journal.

VOLUME VI, No. 20

ST. JOHN, N. B., OCTOBER 27, 1904.

WHOLE No. 148

## The Theology of Christ.

ANSWERS TO QUESTIONS BY PRESIDENT FAUNCE.

1. What did He believe about the fall of Adam and the imputation of his guilt to humanity?

In his "recorded utterances" Christ never once mentions the name of Adam. That does not imply that He had no occasion to introduce his name into His teaching. Revelations that were already explicit did not need to be repeated. If in the absence of a "recorded utterance" one still asks for a statement of His belief, the answer is that Christ believed what had already been recorded as an utterance of the Holy Spirit. The account of the fall of Adam is recorded in the third chapter of Genesis. The involvement of his posterity—the names and extent of it—is fully set forth in all the scriptures that follow. Sin or sinfulness or a sinful nature was more than imputed; it was inherited. In the eye of God a sinful nature is treated as a sinful action is treated. Of the two it is the more deadly because it is the source of all sin. The only way to escape from this estimate of Christ's belief is to say that He did not know as much about the Old Testament as did a common Jew, which is to charge Him with gross ignorance; or knowing what the Old Testament taught, He did not believe it, which is to charge him with always quoting from writings which he regarded as a fraud. In the judgment of God a sinful nature and sin are one.

2. What did He believe about the union of two natures in His own person, or of three persons in the divine nature?

As to two natures in His own person, Christ simply believed what every human being believes about his own self: that the nature of his father and the nature of his mother are united in a new personality in himself. In that composite personality are seen certain characteristics, certain dispositions and certain talents which come from the father and certain characteristics, certain dispositions and talents which come from the mother and these twain are one. Nothing different from that is seen in the two natures blended into one person in Christ. Christ's personality was made up of a nature derived from His Father and a nature derived from his mother. If Christ had been only an ordinary human being he would have known that much. Christ was continually acting out a nature like that of Mary. There is no mistaking the fact of the two displays. He was like His Father and He was like His mother—the same as all of us are. He was like God and He was like Mary. Where did he get that part of his nature that was so like God in all its workings and manifestations. He certainly did not get it from Joseph, for Joseph did not have it to give. The assertion that some make nowadays that Joseph was his father makes us face a contradiction of the first law of nature, that every effect must have an adequate cause. A Joseph could not have generated a Christ. The dilemma we are led into by those who oppose supernatural generation is worse than the one they profess to be escaping from. That God could beget a nature like his own is natural, but that Joseph could beget a divine nature and a divine disposi-

tion and divine aptitudes would be to surpass any case of the supernatural we ever heard of—would furthermore be setting all natural law of cause and effect at defiance, and would cap the climax of absurdity in logic and psychology.

As to the three persons in the divine nature. The father was one person—a person in himself, a distinctive person. Of course Christ believed in him and talked with him and about him and quoted him on all occasions. He was not talking to himself nor about himself under another name. There is no alias in the Godhead. Then he believed in his own personality—that makes two. Then he spoke of the Holy Spirit as a person. "I will send 'him.'" When he is come he will guide you. This makes three distinct persons; and Christ believed in them all.

3. What did he believe about the end of the world—was it to come soon or late?

What Christ believed about the end of the world is well set forth in the twenty-fourth chapter of Matthew. In that place he spoke of two distinct "ends": the one was the end of the Jewish state and the destruction of its capital city Jerusalem, and the other the end of the world. Some of Christ's utterances on that occasion apply to one event, some to the other event and some to both events. In this blending of the two events Christ spoke conformably to the rule of all typology in the Bible throughout, where an earthly event is made the mould on which to set forth a heavenly event—a carnal condition or experience the tree on which to vamp a spiritual condition or experience; thus an animal sacrifice was made to typify the lamb of God; an earthly Sabbath a heavenly Sabbath, an earthly tabernacle a heavenly tabernacle, an earthly king a heavenly king, an earthly high priest, a heavenly high priest, and so on through scores of similar duplications. It is a feature of the divine method of teaching. The end of Jewish state was a type of the end of the world, and Christ spoke accordingly of two events in one form of phraseology. He believed in the end of Jerusalem and he believed in the end of the world. He believed that the first event was now nigh unto the very doors; he believed that the second event was remote, and therefore he spoke a parable to correct the misapprehension of those who thought the Kingdom of God was immediately to appear.

This much to begin with.

WILLIAM ASHMORE.

Men ought to be in the vocation that they are best fitted for. If they can turn out better shoes than sermons let them work on the cobbler's bench. It is told of a young man in the middle West who asked the advice of a wise old merchant as to what calling he should follow in life and received this answer to his first inquiry: "Well, young man, what can you do and do well?" The young man laughingly replied: "I can make good pickles; I used to make them on the farm for the country store. But I want to be a lawyer, or a banker, or an editor." The old merchant replied: "If you can do one thing and do it well, bend all your strength to that—make pickles."

The young man followed his counsel, and his various brands of pickles and condiments are in the leading stores of the world. The professions are crowded with people who should be working with the plane and trowel, because they could do that well, whilst they are miserable failures as they are.

## Professing and Performing.

Christ came not only to die for us but to live for us and to teach us how to live for him; leaving us an example that we should follow in the steps of his life and be made like unto him. He arose from the dead to give us strength for a new life and raise our fallen nature by his resurrection. Christianity is not mere idle talk about what Christ has done for us, but it should mean a life of work and self-sacrifice in imitation of his blessed life. He came to teach us not to talk only about Christ, but to live Christ.

There are plenty of professors in the different walks of life who are miserable performers. So it will not do to be satisfied with merely professing and calling ourselves Christians, we must show that we are Christ's disciples in something more than in name, for a consistent life is the strongest argument for the truths of Christianity; men forget what we preach, but they remember what we are and what we do.

A FEW WORDS TO THOSE WHO ARE IN ARREARS WITH PAYMENTS FOR THIS PAPER.

Dear Friends:—As we will not be able to call upon you before the end of this year, when we shall have to stop the publication of THE HOME MISSION JOURNAL, we earnestly request you to remit to us whatever balance is due the paper before this year expires, as we want to settle all bills against it at that time. We cannot afford to employ an agent to go about and collect for us, for it will cost us more to do so than he would collect. We will enclose addressed envelopes in your paper for you to use in sending payments. You will see dates on your paper giving the time to which you have paid for it. Jan. 1904 means that it is paid for to that date, and July 1904 means paid to that time, leaving a balance of twenty-five cents at the close of 1904. And so any dates given on the paper or on the wrapper of it means payment made to that time. Now there are over a hundred dollars due us on the paper, which if we could get it, it would clear us of all financial liabilities for it. We may possibly see some of you before the close of the year if health will permit, but do not wait for us to call upon you, but without delay send in what you owe, and very much oblige and relieve, yours in the work,

THE MANAGER.