

# THE CLEANER.

"Let me glean and gather after the reapers among the sheaves."—Ruth 2; 7.

Thos. Somerville, Editor. "LET THERE BE LIGHT."

Vol. XIV. No. 5

## GOING HOME.

I am a stranger here,  
No home, no rest I see,  
Not all earth counts most dear,  
Can wring a sigh from me.  
I'm going home.

Jesus, Thy home is mine,  
And I Thy Father's child,  
With hopes and joys divine:  
This world's a dreary wild,  
I'm going home.

Home! oh, how soft and sweet  
It thrills upon the heart!  
Home! where the brethren meet  
And never, never part  
I'm going home.

Home! where the Bridegroom takes  
The purchase of His love—  
Home! where the Father waits  
To welcome her above.  
I'm going home.

And when the world looks cold  
Which did my Lord revile,  
(A lamb within the fold,  
I can look up and smile.  
I'm going home.

When its delusive charms  
Would snare my pilgrim feet,  
I fly to Jesus arms,  
And yet again repeat,  
I'm going home.

And as the desert wide  
The wilderness I see,  
Lord Jesus, I confide  
My trembling heart to Thee.  
I'm going home.

While severing every tie  
That holds me from the goal,

This—this can satisfy  
The craving of the soul:  
I'm going home.

Ah, Saviour, gently lead  
Along the painful way,  
Bid every word and deed  
And every look to say,  
I'm going home.

## TRY ONE FIRST.

I once knew a young man who had just started in business as a dyer. One of his first customers was a lady who brought a very expensive fur cloak to be dyed. When she had gone he began to seriously consider the matter thus: "I have had no experience with this kind of fur. If I spoil it, it will be a great loss to the lady and a great disgrace to me. What shall I do? I will procure a scrap of this very material and try one inch first. If I cannot succeed with one square inch it would be foolish to venture on the whole cloak."

Was he wise, my reader? Then take a hint yourself, and before attempting to remove from the eye of God the guilty stains of a lifetime, be sure that you can succeed with ONE SIN. Select from your history just one sinful act. Meet God's righteous requirement against it. Bear its judgment. Remove its crimson stain as though it never had

been. First satisfy God, then satisfy yourself about it.

Ah, this is impossible, But the precious blood of Christ has done what you could never accomplish. Trust that precious blood, and not a charge, nor a spot shall remain. It is God who says, "The blood of Jesus Christ His Son cleanseth us from all sin." "And by Him all that believe are justified from all things."—GEO. C.

### WHAT HAS GOD DONE? WHAT CAN MAN DO?

Because of the constant tendency of the human heart to take some credit to itself for goodness, and because it is by nature utterly ignorant of the pure and holy love of God, it is always in place to ask and answer such questions. Nothing brings such joy and peace to the heart of a sinner as to learn the great truth that he can do nothing to merit the love and favor of God, and that God loves sinners, just because they are sinners, and that no works of human righteousness can recommend a soul to God. It is always good to be reminded of what God has done to save sinners, always profitable to be reminded that no righteous doings of ours can avail in the least to procure the favor of the infinitely holy God.

What has God done to save sinners? Rather ask what has He not done that almighty love could do? What among men is the most powerful motive to action? Is it not love? "Love is strong as death; . . . many waters cannot quench love, neither can the floods drown

it: if a man would give all the substance of his house for love, it would utterly be contemned." Sol. Song, viii. 6, 7. We can see what love leads men to do. The Word tells us what the love of God led Him to do. "God so loved the world that"—what? What did love, infinite, pure, holy love lead the Father to do? To "give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But we are not to stop here, though so many do. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Eph. ii. 8, 9.

It is not that God did a part of the work of our salvation and then left a part for us to do, that He gave His only begotten Son and then left us to believe on Him or not, as we saw best. The faith which we have in Christ is the gift of God; it is as much His gift as Christ, for we have no power in ourselves to believe. If we were dead in trespasses and sins, as the Word assures us we were, how could we have any power to believe? This power MUST be the gift of God. And so we must accept it as truth that one of the gifts of God given to us in Christ is the power to believe on Him. Our salvation is all of God from the very beginning to the very end, only there is to be no end to it, it is eternal.

And so too, our salvation also reaches backward into eternity as well as forward into eternity. We have the general purpose in Eph. iii. 11, where we read of "the eternal purpose which He purposed in Christ Jesus our Lord," which was "that

now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Then we get the special purpose and calling in Eph. i. 4, 5, according as He hath chosen us in Him, before the foundation of the world." Again in 2 Thess. ii. 13 we read, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Wonderful statements are they not? Do we realize that we were chosen in Christ before the foundation of the world? What had we to do with that? just as much as we have had to do with any step in our salvation. Where is there any room or place for our "doing," seeing that God has chosen us, called us, forgiven us, justified us, sanctified us? When we were dead in trespasses and sins, He quickened us together with Christ (and that was by grace :) He raised us up together, He made us sit together in heavenly places in Christ Jesus. All these things has He done of His own love and grace, and what room is there for any works of man? God gives man no chance to boast of his own doings. Is it not a most amazing thing that any man can think of doing anything to gain or earn or obtain the favor of God, the gifts of God, or likeness to God? It is simply a proof of man's utter blindness to the truth, and shows how completely enshrouded in error the mind of man is. "Not of works, lest any man should boast."

We must be content to let God have all the glory of our salvation, of the salvation of all that are saved.

It is all of God, purposed in eternity, wrought in Christ, and to be enjoyed by us eternally. And the salvation, the eternal salvation of every believer in Christ is assured and secured by the power of God. How blessed and precious are these truths! But alas, go out and preach them among the believers who are taught the current religious teachings, and they shrink with horror from these blessed truths. Why, they are Antinomians who teach that men are eternally saved when they are born again, so the current teaching declares, and thus souls are robbed of the peace and rest they ought to be enjoying from the blessed truth of assurance of salvation. So too, God's eternal purpose is similarly lost sight of, and error takes the place of truth in the hearts of believers. Then people are set to work for salvation, and a soul that depends on its own doings for salvation, can never in this life enjoy real peace.

"In deep, eternal counsel,  
Before the world was made,  
Before its deep foundations  
On nothingness was laid ;  
God purposed us for blessing.  
And chose us in His Son,  
To Him to be conformed,  
When here our course was run.

In present, blest acceptance  
In Him who came to die :  
In Him, who now is seated  
At Thy right hand on high :  
In grace, which is unchanging,  
We stand from day to day,  
And prove the boundless mercies  
Which strew our pilgrim way."

J. W. NEWTON.

Of all knowledge, the knowledge of God is the principal. There is no true wisdom without godliness.

## NOTES OF LECTURES,

GIVEN BY W. BUCHANAN.

In Abel, we have faith in a crucified Saviour. In Enoch we get the faith of one who walks with God.—Enoch looked on to the Lord's appearing, Jude 14. For what does the Christian look? Thess. i. "They turned to God from idols." They served God, and waited for His Son from Heaven. What a wonderful truth it is, to be saved by the death of the Lamb, to walk with God, and to wait for His Son from heaven?

Do you believe the Lord might come to-day? If so, where would you be? would you be left or taken? We have seen what Enoch gives—next we have Noah. The Lord says in Matt., "As it was in the days of Noah, so shall it be," etc. Turn to Gen. vi. Here we find God closes up the age with judgment. Be not deceived, the world is not going to be converted before Christ comes, and there will be no second chance. Some say that the dead will be raised and a second chance will then be given; be not deceived by it. What is to close up this age, is the awful judgments upon those who reject God's Son. What does 2 Thess. say, Another chance? No; everlasting destruction! Just as sure as the antediluvian age wound up by judgment, so with this age when Christ comes.

But God makes a provision, Noah is to build the ark. God has provided a place of safety. God said to Noah, "Come thou and all thy house into the ark, and God shut the door." Those who were in were shut in, those who were out were shut out.

No mistake about it. By and by the believer will be shut in with Christ to all eternity, and unbelievers shut out forever. Look at Gen. again. Noah and his family are shut in. The ark rises and rides on the top of the waters. When the waters subside, all else swept away, it rests safe and high on the mount.

The believers in Christ, where are they? Christ has died. He has been on the cross—He is now on high in the glory. The believer is in Him; out from under judgment in Christ, where there is no judgment—away on the Ararat of the glory of God! Now Noah comes out and erects an altar, and becomes a worshipper. So the believer offers himself to God in worship. In Noah then we have the type of a man in Christ, worshipping, death and judgment behind, the coming of the Lord before, and brought into the place of a worshipper.

Now where does God stand to-day inviting sinners to come? In 2 Cor. v. 19, we read, God is in Christ beseeching sinners to come. Judgment is coming. "My fury is to be poured out." Will you come in—stay not—flee to the Ark lest the storm burst.

In Gen. we read, "and the Lord shut him in." Isn't that sweet.—Noah did not shut himself in—he could not. So God shuts the sinner who believes, in Christ. Let us look at this little word 'shut.' In Gal. iii. 23, we have men shut up. The Scripture hath concluded all under sin. What does it mean to be thus shut up? We live under the reign of Queen Victoria. That is, we are under her rule or authority. So the

unbeliever is under the power and dominion of sin. A bond slave to sin. The believer is 'shut in,' the unbeliever is 'shut up.' In Matt. xxv. we get another 'shut.' The door was 'shut.' They that were ready were shut IN, they that were not were shut OUT.

In Noah too, (the age of promise,) we have government. There is a new earth—Noah is its head, and into his hands government is placed. "Whosoever sheds man's blood by man shall his blood be shed." Blood too must not be eaten, why? It is the life, and all life belongs to God.

Adam by disobedience forfeited his life. Man now has no claim to life. By sin man also lost the earth—he has lost heaven also. Now what can be done? God finds the 'One' who alone has not forfeited His life, and His blood is shed, His life laid down to bring man back into the place of life and blessing.

Noah then is put at the head of a new earth, entrusted with government—how does he act? He is overcome by the fruit of the vine. Let us see another thing—there was no idolatry before the flood. The earth was filled with violence and corruption, but now man becomes an idolater. Romans i. 21-23. The whole earth was brought under the worship of demons. Serpent worship prevailed. Here then the second age is characterized by gross idolatry.

Such is man—dwell on it for a moment! This was the state of the earth when God called Abraham.—Gen. xii. In Joshua xxiv. we read, "your fathers served other Gods." But God calls Abraham. This is grace, *pure grace*. So the gospel

comes to man in pure grace. In Acts vii. we read of the call of Abram, "The God of glory appears to Abram and speaks to him and calls him out.

God now speaks to man in the gospel, it is a call out—out from all that God hates. This is repentance; for repentance is a man turning his back upon all that is hateful to God, just as Adam turns his back on his idols. You remember when John the Baptist preached on the banks of the Jordan, he cried, "repent—bring forth fruits worthy of repentance." First, love to your fellow men; second, justice; third, truth.

Zaccheus had to come down; he then said he restored fourfold if he had wronged any man. This is the fruit of repentance. So Abram got out. How was he saved? Gal. iii. "Abram believed God and it was counted to him for righteousness." God preached the gospel to Abraham. Now the Gospel is, "Christ died for our sins and was raised again." This was the age of promise, so salvation is a gift. Abraham had no son, but God promised and gave him a seed out of death, (for he was old.) God then calls to him to offer up his son Isaac. Abraham kept him not back but God provided a Lamb, and Isaac was given back from death. Christ was the promised seed. ALL centers in Him, the risen seed of Abraham. Have you Christ the risen seed, a living Christ? Gen. xxii. 15-18; Gal. iii. 16.

In its fullest sense true repentance is, when our sin is so thoroughly brought out that we are taking God's side of the question in judging ourselves, and in justifying Him. J. N. D.

## THE SOUL'S PROSPECT.

My soul, it is not future years  
That open to thy gaze ;  
Nor nights, and their enduring tears  
Nor this world's sunny days—  
Nor a life of mingled hopes and fears,  
But through "ages to come"  
An unsetting Sun,  
With everlasting rays.

Thou hast a true and faithful God,  
Who holdeth in His hand,  
Thy little way o'er earth's cold sod,  
And all its course hath planned ;  
The kiss is His, and His the rod ;  
If in sorrow, be dumb,  
For "ages to come"  
Shall pass in a better land.

What shall those ages still unfold  
But God's eternal love ?  
Love that can never all be told ?  
Higher than heaven above !  
Kindness that never groweth cold,  
For through "ages to come"  
God loves His Son,  
And the undefiled—His dove.

My soul's horizon knows no bounds,  
She counts not years and days ;  
She takes her trumpet, and she sounds  
Her lov'd Redeemer's praise ;  
Earth's sun may run a few more rounds,  
But there is a Sun,  
That in "ages to come,"  
Shall ever meet her gaze.

The prospect never shall be bright,  
Save to the eye of faith  
That looks beyond the things of sight,  
And passes over death.  
My soul, my soul, in God delight,  
Who gives thee a home  
Through "ages to come,"  
If He stop this fleeting breath.

My soul, take up the golden reed,  
Angelic servants use ;  
To the measure of God alone give heed,  
And learn by that to choose.  
In the pastures of heaven thou art called  
to feed,  
Through "ages to come"  
Thou hast God's dear Son,  
Earth's joys thou may'st well refuse.

## THE CHRISTIAN'S STANDING.

The standing of every Christian—his position before God is "in Christ Jesus." This settles everything. He is not in the flesh ; he is not under law ; he is absolutely and eternally "in Christ Jesus." Hence there is—there can be, no condemnation.—The apostle is not speaking, or referring to, our *walk* or our *state*. If he were, he could not possibly speak of "no condemnation."

The most perfect christian walk that ever was exhibited, the most perfect christian state that ever was attained, would afford some ground for judgment and condemnation.—There is not a Christian on the face of the earth who has not, daily, to judge his state and his walk—his moral condition and his practical ways. How then could "no condemnation" ever stand connected with, or be based upon, christian walk ? Utterly impossible. In order to be free from all condemnation, we must have what is divinely perfect and no christian walk is, or ever was that. Even a Paul had to withdraw his words. Acts xxiii. 5. He repented of having written a letter. 2 Cor. vii. 8. A perfect walk and a perfect state were only found in One. In all beside—even the holiest and best failure is found.—C. H. M.

## A MERCIFUL HIGH PRIEST.

The Scripture declares there is one mediator between God and man, the man Christ Jesus ; and what does it teach us as to this doctrine of Christ's intercession ? It teaches us that that divine and gracious Person, the Son—who is One with the Father, who

is God over all, blessed for evermore—came down so low and in such grace, that the poorest and vilest sinner, whose heart grace drew to Him, found free access to Him, was never cast out.

If it was a woman in the city that was a sinner, if Jesus was in the house, she was emboldened to go in, and count upon that tender goodness which inspired confidence to the heart while it awakened the conscience in the deepest way and gave a horror of sin. That is, we are taught that such grace, such tenderness, was in Jesus, in that holy One, who had become like unto His brethren in all things, that He might be a merciful and faithful high priest, that He condescends to all our infirmities, and sympathises with all our sorrows, entering into them as none other could, with a heart such as none other had. We are taught that He suffered, being tempted, that He might be able to succor them that are tempted; that He was tempted in all things like unto us, without sin; so that we have a merciful and faithful high priest, who can be touched with the feeling of our infirmities, and hence we can come boldly to a throne of grace; that He ever liveth to make intercession for us. This is what my heart learns of the blessed Jesus in the Scriptures, that He who can be touched with the feeling of our infirmities now lives to make intercession for us.—J. N. D.

### I CANNOT SEE IT.

In a conversation on Christian subjects, an unconverted man of business replied to all that was advanced, "I cannot see it."

At last the friend who was speaking with him took a sheet of paper, and wrote upon it the word "God," and said, "Do you see that?"

"Yes."

Then he covered the word "God" with a piece of gold.

"Do you see it now?"

"No."

That was a plain sermon. It may be gold, it may be honour among men, or something else that hinders the knowledge of God, and of His Son our Lord Jesus Christ. "How hard it is for them that trust in riches to enter into the kingdom of God!" Mark x. 24. "How can ye believe, which receive honour one of another and seek not the honour that cometh from God only?"

### CHRISTIAN SCIENCE, (so-called.) A SATANIC DELUSION.

BY A. E. BOOTH.

MY DEAR SIR: I address you a few lines at this time, with the earnest hope that you will read them carefully and thoughtfully, and especially the passages of Scripture quoted and referred to, a friend of mine having informed me that you have identified yourself with what is called "Christian Science."

I will briefly take up a few of the main points of "Science" and quote from their magazines and place them side by side with Scripture, and leave you to judge by the Word of God, the Scripture of truth, as to whether "Science" really answers to its professed name "Christian."

My first quotation is as to "MAN," in which, if you calmly weigh it in the light of Scripture, you will see

is not only a contradiction of the Holy Scripture, but a perversion of the truth as taught and preached by the apostle Paul.

"The Gospel is the story of the good, not bad. Does not a constant dwelling on the bad have a bad effect instead of good? Don't you believe it a better way to tell a man *he is good* and that God is his Father and loves him, and that God made him and could not have made him bad?"

Now, to one thoughtful and familiar with the Scriptures, this does sound strange. In Genesis i. and ii. we learn most distinctly that God made man good, yea, he was part of that sixth day's work, which God pronounced *very good*. But, we would earnestly ask, how long did the creature so remain, if Scripture is to be our guide? And apart from Scripture we know nothing concerning these things. The very next chapter answers our question, and gives fully all the light we require as to this; and, important to note, from this chapter till the close of the Word of God, *man, as such, is never again described as good.*

In Gen. iii. we learn of his *departure* from God, his *fall* into *unbelief*, *darkness* and *sin*, and because of this we read, "God drove the man out," and from this point we must turn to the testimony of the Word of God for light, for truth.

In the antedeluvian age the divine testimony borne is, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," (Gen. vi. v., especially margin.) This is God's witness of man for over 1500 years after the fall.

At an after time we learn that the "Lord looked down from heaven upon the children of men, to see if there *were any* that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doth good, no, not one." Psalm xiv. 2. 3.

Again, "There is none good but *one*, that is, God." Mark x. 18.

Again, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, 'There is none righteous, no, not one.'"—Rom. iii. 9-19.

Now, this is the repeated testimony of the Word of God, yet "Science," says, "*Tell man he is good.*" This is a plain denial of the Word of God. This is serious, for it glosses over sin and lowers the high standard of God's holiness; and sin, according to "Science," does not appear sinful.

My dear friend, in all love I ask, do you believe these denials of the Word of God? Serious it will be *one day* for all who prefer the statements of the human pen or lip, in preference to the Word of God as supreme.

"THE TRUTH." God's word to man is, "all have sinned," and, because this is true, "God commandeth ALL men everywhere to repent." Acts xvii. 30. Yet "Science" says, instead of believing God's declarations concerning man's lost sinful condition and His righteous requirements, *i. e.*, "*repentance towards God,*" just tell him "*he is good.*" Is this not what the false prophets of Ezekial's day were doing, saying "peace; and there was no peace; and one built up a wall,



and, lo, others daubed it with untempered mortar." Ezekiel xiii. 10.

Then again "Science" says, "the Gospel is the story of the good." So far this is true, but not as "Science" would apply it, for the Gospel never tells us of man's goodness. The Gospel of God is concerning His Son Jesus Christ. God's goodness and tender love, as well as his righteousness, is declared. But who is this Gospel for? Not for good people, for they need none. It contains the good news of God's salvation for the lost, for sinners. "Christ Jesus came into the world to save sinners." 1 Tim. i. 15. "I am not come to call the righteous, but sinners to repentance," said the blessed Lord Himself when here among men.

My friend, I again ask you, have you discovered this for yourself?—That you are a sinner, and that God demands repentance for your sins.—Have you believed the wondrous *good news* concerning salvation for sinners? "Science" denies this, and hence robs all its followers of God's free, present and everlasting salvation; and oh, what a loss! a loss for all eternity.

Again we quote from one of your journals:

"When man comprehends that he must come to God, to truth, and that God will not come to him, he has learned the first great lesson of salvation."

Here again, how misleading. The Scripture declares, "There is none that seeketh after God." Rom. iii. 11. Yet "Science" declares God will not come to men, but men must come to God. Scripture says, "The Son of Man came to seek and save that which was lost," just as in Luke xv.

the Shepherd sought the sheep, the woman her lost piece of silver, and the father, when the sense of sin and guilt moved his son's heart to return and confess all, ran and met the son and love clasped him, and gave him assured forgiveness and acceptance.

But with "Science" the whole work of salvation depends upon himself, and he must work his way back into God's favour.

These points lie at the very foundation of the Christian faith. If the foundation is not solid, the whole superstructure will collapse, as do the false theories of "Science" before the Word of God.

Now, to continue, WHAT DOES "SCIENCE" CONVERT TO? This is an all important question, and I trust you will give it your serious consideration. "Science" converts not to a Person true and divine, but to a *principle* simply, just the same as the goddess of America is Liberty. So with "Science." They do away with the personality of the true and living God, and their freedom, etc., is their God.

We quote further, "That which will have all men to be saved, is principle, spirit, *not person* (a comment on 1 Tim. ii. 4,) and that from which all men are to be saved is a false belief concerning God and man, and when man is saved by coming to a knowledge of the truth, he will know that always he was the child of God, and that he was saved only from the belief of a lie."

We must confess we have never found anything more *plain, daring* and full of *blasphemy* written under the name of Christian, as to ascribe the God by whom the worlds were made, "The God and Father of our Lord Jesus Christ," the God and Father of every saved person, to be *simply a principle* and not a person. Alas! my friend, for all ensnared by

such false theories concerning God as well as man. We confess as we use the pen the heart beats fast, and the feelings warm, and we would urge you once again to seriously consider this whole system, which we term error and Satanic in the extreme. We write plainly, because we see in such theories God is robbed of all that is right and proper, and brought down to the level of a ruling principle. The whole system of belief is built upon the vain and foolish imagination of the human mind, not subject to God and His Word.

Again we quote, "We do not worship the God of the Jews, who was simply a *great general*, leading a primitive nation to battle. We hold God is the Word and the Word is God."

This is clear and plain; there is no mistaking the words. The God of creation, the God of Abraham, Isaac and Jacob, and of the Old Testament, is not the God of "Science," and this from their own pen. We believe the witness to be true—they know not the God of the Bible, the God of heaven, the God of every truly saved person. Theirs is simply a *principle*. With all the flowery language of their magazines, and the Key to the Bible and Health by Mrs. Eddy, and all the semblance of piety and religion and expressions about *God the Father* about *Christ*, there is no reference to any divine real person at all, simply a principle. Thus, for any one to follow "*Science*," is to follow the vapour of a vain imagination in which there is not a shred of divine reality. It shuts out the personality of the Godhead—the *Father*, the *Son*, the *Spirit*—of Satan, and even that of man, and with them all is principle.

Now we will touch upon "*HEALING*," a prominent element of "*Science*." We grant many cases of mental depression leads to sickness, and "*Science*," in many cases, may help such by seeking to detach the minds of

such from themselves and their circumstances, and hence effect a cure. We don't doubt these facts. This has been, and is often done by those who know nothing concerning the teachings of "*Science*." There is nothing new in all this. Yet to deny that sickness and disease are here, and not the result of the fall is a myth.

We will refer to one Scripture, (Rom. viii. 15-21, the dumb creation.) Does sickness and disease in the dumb creation come as a result of their unbelief, and because they do not understand the teachings of "*Science*?" We might as truthfully apply the principle to one as the other. We see it there in the dumb creature day by day, and the Word, the Word only, gives light upon the *cause*, the *effect*, and also the *remedy*.

Further, "not only they (creation) but ourselves also, which have the firstfruits of the Spirit, even we (believers) ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This is the testimony of the inspired Word of God. We (even believers) are part of a groaning creation, and yet the belief of "*Science*" is that it is only unbelief and ignorance to groan. But God would not have us to lightly overlook facts that are before our eyes every day. Sin is in the world, and there is sickness and disease also, and death (for the believer) until the second coming of Christ. These things we must not, dare not, deny; if we do, we deny facts, as well as the teaching of the inspired word of God.

We believe as we have said, some cases of sickness are the result of the mind, and "*Science*" may help such cases, and others do the same; but "*Science*" uses this as a special medium to deceive and allure into their theories simple and unenlightened souls. There are other cases of sickness, not the result of the mind at all, and a careful reading of God's Word makes this plain. 1 Cor. xi. 29-31; James v. 14, 15;

1 John v. 16, 17. These cases are far different, and are the result of a bad walk in the believer's life, and they bring down the chastening hand of the Lord, as the passages show. The Lord chastens His people in order to get them to judge certain evils that they were allowing. He even may take them away in death if the evils are not judged and corrected. He can, and does, in certain cases, restore to health; but this is not by any influence brought to bear upon the mind, for which money is received (as "Science" collects,) but by taking a true place before God, in repentance and confession to God the Father, and He restores, He raises up, He blesses, as in the examples given us in various parts of the Word of God. Yet we must remember this does not deliver or free them from the creation which groaneth.

This deliverance is yet future, and is in the hope of the believer, and will not be brought about by "Science" nor "faith" nor yet "prayer," but in a vastly different way, by the "second coming of the Lord Jesus."

Then there are other kinds of sickness and disease, not the result of unbelief nor mind depression, nor yet the chastening hand of God for failure, and these are often the lot of those most godly, and who have most faith. Sometimes a weak constitution, hereditary, and sometimes the result of neglecting or refusing to obey nature's laws in former life, or in the ancestors, and we must remember as to this the universal *law* of Galatians vi. 7, "Whatsoever a man soweth, that shall he also reap." Grace, even the grace of God, forgives and puts sin away, when truly confessed; but deliverance for the body is future. Phil. iii. 20, 21.

Then again take another case, that of the apostle Paul 2 Cor. xii. 7-10. Was the thorn in the flesh, the bodily infirmity, the result of unbelief, or careless walk? Surely

not. His faith, his devotion, his knowledge of divine things, surpasses all ever since. Yet he suffered as part of creation that groaneth, and, as the passage shows, all permitted by the Lord to keep the apostle more prayerful, more humble, and, when the apostle prayed 'thrice,' the answer he received was, "My grace is sufficient for thee;" then the man of faith immediately answers, "Most gladly therefore will I rather glory in my infirmities." Here is a lesson that the teachers of Science, and also those of other systems of healing, have not yet learned.

Next, what event will hush all the groans of creation? One event, and only one—"the second coming of Christ;" and this comforting and blessed hope set before the church as her bright morning star is spiritualized away by the teachings of "Science." One passage we will quote in full: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thes. iv. 15-18.

Does this event take place every day? Does this take place in every case of healing, whether mind or body? Surely not. See Acts i. 11.

But now I bring this subject to a close, having followed what appears to me the main points, and my desire is now that you compare all carefully with the Holy Scriptures, and, if you do, you will without doubt learn the following important facts.

1. Your condition as a lost sinner. Rom. iii. 9-23.

2. Instead of believing you are "good," you are commanded to repent, because you have sinned. Acts xvii. 30.

3. Through faith in Jesus Christ the Son of God, you will be forgiven. You will then be saved from your sins and the wrath to come, and will become a child of God, as by nature we are all the children of wrath. Acts xx. 21; Gal. iii. 26.

4. You will discover that Jesus Christ is a true and divine Person, enthroned on God's right hand in heaven, and His blessed perfect life is the believer's pattern. 1 Tim. iii. 16; 1 Peter iii. 22.

Next, if you will accept the Word of God as the Word of God, (1 Thes. ii. 13,) you will own as true:

1. That God, the living God that is spoken of from the first chapter of the Bible to the last, is the only true God, Almighty, Supreme, PERSON and not simply a principle.

2. That Jesus, the eternal Son of God the Father, was the One by whom God created all things, became incarnate, man, real man, the Son of man, as well as the Son of God, and here He stands alone in the majesty and dignity that belongs to Him, and with Him none can equal.

3. That sin is hateful to God, and that Satan (the Devil) is not simply an evil influence, *but a person*, and exerts his unholy influences upon all who believe not the Word of God.

4. You will also discover that the same Word that claims for God and Christ their personalities, also claims for itself verbal inspiration. The very words of Scripture are inspired as given in the Old Testament (Hebrew) and the New Testament (Greek) and that this Word can only be rightly understood by the guiding of the Holy Spirit, 2 Tim. iii. 16, 17; 1 Cor. ii. 12-14, and not by Mrs. Eddy's key, (a woman, of whom Scripture says, "I suffer not a woman to teach.") 1 Tim. ii. 12.

5. That the second coming of Christ

is yet future, and is the only event that will deliver from sickness and disease and hush the groans of creation. Rom. viii. 21-24.

6. That every *person* that does not repent and believe the Gospel as presented in the New Testament, and confess Jesus Christ as a true Person and their Lord, will be cast into blackness and darkness for ever, a place called in the Word of God "A lake of fire," everlasting punishment.— Solemn thought, solemn truth, which all men will believe one day.

With these lines, more lengthy than I first anticipated, I close, and commend you to God, Holy and True, and His Word for blessing.

Believe me yours faithfully,  
Christ's servant,

A. E. BOOTH.

The foregoing letter having been written to one ensnared by the teaching of "Science" (so-called,) is now sent forth with the earnest desire that it may be a help to any misled or having leanings in that direction.— "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of *science falsely so called*; which some professing have erred concerning the faith." 1 Tim. vi. 20, 21.

✍ The foregoing can be had in book form from R. Harvie, 604 Yonge St., Toronto, Ont., at 15c. per doz.

A General Conference for the study and proclamation of the Scriptures, will, D. V., be held in Minnedosa, Manitoba, commencing on Thursday Ev'g, June 22nd, to last over Lord's Day.

Keeping steadily on in the Christian course, the Lord brings us to one after another more than ordinary bright spot, where we are especially strengthened by His grace, and where He makes the blissful future clearer to our view.