

THE GLEANER.

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

Thos. Somerville, Editor.

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A PERFECT TRUST.

Oh, for the peace of a perfect trust,
My loving God in Thee ;
Unwavering faith, that never doubts,
Thou choosest best for me.

But though my plans be all upset,
Best though the way be rough ;
Best though my earthly store be vacant,
In Thee I have enough.

And what though disappointment come
They too are best for me,
To wean me from this changing world,
And draw me nearer Thee.

And what though sorest trials come,
And weary days be mine ;
Shut out from much that others have,
Not my will, Lord, but Thine.

Oh for the peace of a perfect trust,
That looks away from all,
That sees Thy hand in everything,
In great events and small.

That sees Thy hand, a Father's hand,
Directing for the best ;
Oh for the peace of a perfect trust,
A heart with Thee at rest.

WARNING TO THE WORLD.

The coming of the Lord Jesus Christ for His bride—the church—which is such a blessed hope to us, is fraught with terrible dreadfulness to the world. To illustrate this I want you to turn to Deut. xx. 10-12 : ‘When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and

open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. This is now the dispensation of peace. Even before its commencement, at the birth of Christ, the angelic choir sang, ‘Glory to God in the highest, and on earth peace, good-will toward men.’ It is peace made by the blood, and now proclaimed to all. ‘Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ’s stead be ye reconciled to God.’ This is the special character of this dispensation.

Its messengers proclaim peace to a rebel world. Before an earthly war breaks out it is the habit of nations to withdraw the ambassadors. The Lord Jesus Christ has His ambassadors in the world just now, proclaiming peace, but when He comes the ambassadors are withdrawn, the hour of the proclamation of peace is past for guilty Christendom. And this may happen at any moment. I do not suppose the old world knew the moment when Noah went into the ark and God shut him in. So, by and by, the Lord will come and receive us to Himself. The first act is the withdrawal of the ambassadors ; the

next the proclamation of war.

If this truth be rightly apprehended, it ought to stimulate Christians to go forth to beseech and warn men that the hour is at hand when the door will be shut, and the dispensation of grace be at an end. To preachers of the gospel I would say the world can look death in the face and not heed it; but men tremble when they think of coming judgment. Let us preach to the ungodly that the Lord is coming. It is a testimony we have to bear to the world, as well as a comfort we have to take to our hearts.

DO IT HEARTILY.

Do you ask if it matters if a thing is done, how it is done? We reply: Yes; it may not matter how much to man, who cannot read the heart, but it matters a great deal to God, for He looks more to the heart than to the outward action. He complained of the children of Israel because they drew near to Him with their lips, while their hearts were far from Him. He wanted the homage of the heart more than the confession of their mouths. The same thing is true respecting cheerfulness in doing His work. He does not wish the formalism of a slave, but the cheerful activity of a son. We have often admired the remarks of Thomas Watson on this subject: "Cheerfulness honours God; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect

there is something unpleasant in religion, that they who profess it hang their harps upon the willows and walk so dejectedly." "Whatsoever ye do, do it heartily, as to the Lord."

CHRISTIAN SCIENCE—IT IS UN-CHRISTIAN AND ANTI-CHRISTIAN.

From a comparison between God's Word and a Christian Science text-book we see that Christian Science is 'falsely so called' (1 Tim. vi, 20,) being neither Christian nor scientific:

1. Christian Science says: 'That spirit created matter is an erroneous premise.'

God says: 'In the beginning God created the heavens and the earth' (Gen i. 1.)

2. Christian Science says: 'Mortals are not immortal, created in God's image.' 'Adam is a product of nothing; an unreality.' 'Your mortal body is a mortal belief of discord.'

God says: 'So God created man in his own image' (Gen. i. 27.)

3. Christian Science says: 'Jehovah is a Divine principle commonly called God.'

God says: 'The word became flesh and tabernacled among us' (John i. 14, Revised version.)

Christian Science says: 'Christ is a Divine principle, not a person; soul outside the body.'

God says: 'He took on Him the seed of Abraham' (Heb. ii. 16.) 'A spirit hath not flesh and bones as ye see Me have' (Luke xxiv. 38.)

5. Christian Science says: 'The Holy Ghost is Divine Science; the development of eternal life-impersonal.'

God says: 'When He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come' (John xvi. 13.)

It is not without design that seven times is the personal pronoun used in a single verse where Christ is prophesying of the coming of the Holy Ghost.

6. Christian Science says: 'The Trinity suggests heathen Gods rather than one great Jehovah.'

God says: 'There are three that bear record, the Father, the Word, and the Holy Ghost, and these three are One' (John v. 7, Revised Version.)

7. Christian Science says: 'Sin, sickness, death, is a belief only. Matter has no life to lose.' 'It is the sense of sin, not the sinful soul that is to be lost.'

God says: 'The soul that sinneth it shall die' (Ezek. xviii. 4.)

8. Christian Science says: 'As long as we believe the soul can sin, we can never understand the science of being.' Error is a false supposition of a false sense.' 'Man cannot depart from holiness.'

God says: 'There is none righteous, no, not one.' 'For all have sinned' Rom. iii. 10, 23. 'If we say that we have not sinned, we make him a liar, and His word is not in us' (1 John i. 10.)

9. Christian Science says: Death is an illusion, for there is no death.'

God says: 'The last enemy . . . is death' (1 Cor. xv. 26.) 'Sin bringeth forth death' (James i. 15.) 'He tasted death' (Heb. ii. 9.) 'Who delivered us from so great a death' (II Cor. i; 10.)

10. Christian Science says: 'Material body and material man are delusions.' Matter is that of which immortal mind takes no cognizance, that which mortal mind sees, feels, hears, tastes, and smells only in belief. The only facts are spirits.'

God says: 'That which hath been is now, and that which is to be hath already been, and God requireth that which is driven away' (Eccles. iii. 15, margin.)

This text proves what science teaches, that not one element of matter is destructible, or capable of annihilation.

11. Christian Science says: 'As death finds mortal man, so shall he be after death until probation affects the needful change.'

God says: 'The Son of Man has power on earth to forgive sins.' 'No power in hell to forgive them' (Matt. ix. 6.) 'The beast and the false prophets are, and shall be tormented day and night, forever and forever' (Rev. xx. 10.)

12. Christian Science says: 'Heaven is not a locality.'

God says: 'I go to prepare a place for you' (John xiv. 1.)

13. Christian Science says: No final judgment awaits mortals.'

God says: 'We must all appear before the judgment seat of Christ' (II Cor. v. 10; Rev. xi. 8; Acts xvii. 31.)

13. Christian Science says: 'Angels are pure thoughts—not messengers.'

Let us substitute 'pure thoughts' for angel. God hath sent pure thoughts and hath shut the lions' mouths (Daniel vi. 22.) Pure thoughts, by night, opened the prison doors, and brought them forth (Acts v. 19.) 'Bless the Lord, ye pure thoughts, that excel in strength, that do His commandments, hearkening unto the voice of His Word' (Psa. ciii. 20; Rev. iii. 5; Psa. xci. 11, 12; Heb. i. 14; I Kings xix. 5.)

15. Christian Science says: 'There is but one way to heaven—harmony.'

God says: 'I am the way' (John xiv. 6.)

16. Christian Science says: 'Atonement is not blood. It stands for mortality disappearing. For Jesus' deathless life, which He left for an example, and ransoms from sin all who follow it.'

God says: 'Without the shedding of blood there is no remission' (Heb. ix. 22; x. 19.) 'Washed us in His own blood' (Rev. i. 5.)

Beloved, is your life or your name associated in any way with the words Christian Science? Have you realized that you were yoked with those who do not believe any of the sacred doctrines that are dear to your heart? Do you appreciate that your influence is on the side of those who deny the existence of a personal God, a personal devil, a final judgment, and the atonement of Christ? Hear the Holy Spirit whisper: 'What part hath he that believeth with an infidel? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters' (II Cor. vi. 17, 18.)—A. C. MORROW.

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The habit of denying self in little things will give us vigor in spiritual life.

MOTHER AT PRAYER.

Once I suddenly opened the door of my mother's room, and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger and in struggle. When death came at last and sealed those lips, the sorest sense of loss I felt was the knowledge that no more would my mother be praying for me. In the seventeenth of John we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on forever. Nothing shall interrupt this pleading; for He ever liveth to intercede.—J. R. M.

JOHN WANAMAKER TO
YOUNG MEN.

To live for Christ is far better than nursing the bonds of a railroad, or the stock of a bank, or listening to the hum of the wheels of the mill. A single shake of the telegraph wire may unsettle a man, and make a rainy day for him and a heavy heart. It is

well worth while for a man to have before him as a dream a fine country seat, a garden, quietness, a splendid position in the city; but if that is all he has got, what little satisfaction to him it will be when he comes to that time when he will go upstairs and say: "I am not well to-day; I guess I won't go to the office;" and the next day: "Perhaps you had better go for a doctor." He lies with his face to the wall; and all the great stores he has built, and all the great activities that have felt the touch of his fingers fade out of his eyes, and he thinks of the other shore, and of what treasures he has laid up beyond the stars. I tell you, then, young men, we want something more than the things of the present life. What a splendid picture that is of Mr. Gladstone, going into the little church and reading the Scripture lesson.—Is he less great because he believes in God and because he witnesses for His name? I think the greatest wreck of all in this world is the loss of a young man. When he goes down the world is poorer than for any thing else that could be lost.

CANNOT BE LOST.

It is well for us to understand this—to see clearly that, Christ having once borne our sins in His own body on the cross, God cannot righteously have anything against us who have taken Him at His word, and trusted our souls to Christ and Christ alone—who have accepted His offer, and have acknowledged His kindness in inviting us to the marriage

supper of His dear Son ; and who, therefore, are privileged to know, on the authority of the word of God, who 'cannot lie,' that our souls, having been 'apprehended of Christ Jesus,' cannot be lost, from the knowledge of which truth flows all the desire after, as well as power for, a holy life.

But if, on the other hand, the sinner will not be entreated to allow himself to be laid hold of by the living, loving God, through faith in the work and name of Christ alone, how can such an one hope to escape from the effects of that curse under which he was born ?

GLEANINGS.

All Scripture facts are full of ideas. So to speak, they are full of eyes, and light shines to us in them. And all Scripture ideas, the things which we believe and the things which we hope for, are based upon actual facts—manifestations of the Most High. If a Christian is asked, 'What is your belief ? what is your faith?' he does not answer by enumerating dogmas, in the sense of abstract philosophical truths ; but he answers by saying that he believes in God who created, in God who became incarnate, and died, and rose again, and in God who sent the Holy Ghost to renew his heart. So what is our creed but facts ; but such facts as are full of light, and in which God manifests Himself to us ?

Science has to do with phenomena, but the beginning of things and the end of things are both absolutely untouchable by sci-

ence. The same may be said of history ; and yet unless we know, the beginning of our race, the unity of our race, and that all the different nations of the world are related to one another, how is it possible for us to conceive the idea of a world-history?—Again, unless we have the idea of providence,—of God, who sees the end from the beginning, who guides and overrules things for His own glory and for the good of humanity—it is a hopeless thing to read history. It leads to nothing. It is like a vessel that is drifting, tossed to and fro by the waves of the sea, without having some one to guide it, and bring it to its appointed goal.

Now, this is the history. From the fall of Adam there goes down a line in which judgment succeeds judgment. There is also a line in which deliverance and grace succeed deliverance and grace. The fall of Adam, the banishment from Paradise, the wickedness of the world in the days of Noah ; the Flood ; the judgment on the Tower of Babel ; the judgment upon Israel at the destruction of Jerusalem ; the judgment upon an apostate Christendom and the anti-Christ, when our Lord comes. This is the downward line. But there is an upward line of grace. There are the Sethites, who called upon the name of Jehovah. In the Flood, Noah and his household are saved to form the beginning of a new period. After the destruction of Jerusalem, we have already a church both of Jews and Gentiles to form the beginning of history till after the coming of Christ, to

destroy the anti-Christ with his might and power, and to judge the anti-Christian nations. There is the godly remnant of Israel, there are the nations of the earth, and there is the Church of Christ, which is transformed and with Christ.—A. SAPHIR.

IN MEMORY OF THE LATE MRS.
HARTT, CLINTON.

How oft her spirit longing, her eyes to heaven
turned,
Her voice in weakness saying what caused
her heart to burn,
I'll soon be home with Jesus, His face I soon
will see,
And gazing on His beauty, I'll spend Eternity,
Finding in Him an object to satisfy my heart,
And at His feet I'll worship and never from
Him part ;
Oh what a blessed portion awaits me over
there,
I'll see Him in His glory and all that glory
share.
My heart with gladness bursting longs for
the welcome call ;
For this my soul is thirsting—it surely won't
be long,
A few more moments suffering and then this
scene is past,
Changed for the crown of glory, which at
His feet I'll cast ;
And own Him only worthy, for 'tis His grace
that wrought,
In making me a trophy who once was worse
than naught.
Blest Lord I'll soon be with Thee, on Thy
blest face to gaze,
And find Thee all I longed for through
heaven's eternal days.
I'm tired, oh, so tired, and longing for the
rest
That awaiteth me up yonder where all His
own are blest.
But just a little longer, I'll wait His own
good time,
And then, oh, then how precious to be in
yonder clime,
Where sorrow, pain and sickness can never
touch me more,

For I will be with Jesus on yonder peaceful
shore ;
I do not call it dying, a purchased, blood-
bought sheep,
In His strong arm I'm lying, I'll soon be put
to sleep,
Oh then to wake in glory and see Him face
to face,
And praise Him who has made me a sinner
saved through grace.
" Home at last ! " came softly just e're the
spirit fled,
And her poor wasted body was numbered
with the dead.
But oh ! what tongue can tell it or heart can
understand,
The joy her heart is knowing in yonder
happy land.
And now her prayers are answered, she is
with the Lord she loves,
Earth's sorrow, pain and sickness exchanged
for rest above.
Dear mother, how we'll miss you ? your place
is vacant now,
But we think of you with Jesus, with glory
on your brow,
And we long to hear the summons that will
call us yonder too !
But only a little longer and we'll be with
Him too ;
'Twill not be long, for soon the call will bid
us rise above,
And with Himself, the family will all share
with you His love.
With patience may we wait His time and
serve Him until then,
Knowing that when that moment comes
we'll see our mother then,
And round Himself we'll gather a family one
and all,
And we with you together low as His feet
will fall ;
Your prayers will all be answered, as each
one there you see,
A family undivided for all Eternity.
—Contributed.

BLIND EYES AND DEAF
EARS.

Why is it that the Word of

God has so little power over the hearts and lives of thousands of those who have it and profess to follow its teachings? There are many answers to this question, but one of the principal reasons for this state of things is that a great part of the professing church have shut their eyes to a large part of the Word of God. For instance it is said that there are 345 verses in the Old and 385 in the New Testament which directly teach the second coming of our Lord or distinctly set forth the truth of His return. But the personal return of the Lord is a truth which is rejected by a very large part of the professing church. This all important truth is becoming more widely known and believed, but the great mass in the churches either reject or ignore it. Again, take the teachings of Scripture as to the assembly and how little do the greater number of those who call themselves Christians know of them. Put a book like S. Ridout's "Outlines of Scripture Doctrine on the Assembly" (recently issued by Loizeaux Brothers, 63 Fourth Avenue, N. Y. Price 15 cts.) into the hands of preachers and church members and they would call it strange teaching. Having the Bible in their hands, going over and through it, studying it in certain ways over and over, yet their eyes are blinded to a large part of its most valuable teaching. They learn enough—some of them—for salvation, a few get daily food so that they grow in grace, but we can but sorrow for those whose eyes are closed and whose ears are deaf to so much of God's precious Word.

When the truths which God in His mercy has given to us are laid before souls and are either deliberately rejected or are carelessly neglected, a hardening of heart must result. No child of God can be truly and safely happy and at rest in soul unless he is obedient to the Word of God. And none can be ignorant of the great truths of the Word as to the Lord's coming, the judgments, the assembly of God, the difference between Jew and Gentile and the wonderful typical teachings of the Old Testament without great spiritual loss. Had those who are really saved in the churches carefully followed the Word and been guided by its teachings their hearts and minds would have been guarded from the deadly attacks of present day skepticism, which calls itself criticism. The practical infidelity, the refusal to receive truths plainly taught in the Word, the spiritualizing of God's promises to Israel, the applying prophecies of millennial blessing to the church as is done in the headings of the chapters in most Bibles, the losing all spiritual meaning out of the law of Moses and the historical books and entirely overlooking their wealth of typical teaching, all this has prepared the ground for the seed of skeptical teaching which is being so dilligently sown broadcast everywhere. Men have blinded their eyes and closed their ears to a message of infinite love, to words of God's eternal truth more priceless far than all of earth's most precious treasures, and now deep and awful darkness is slowly settling down upon

the masses of professed members of the church of Christ.

But there are many who can be reached and delivered through the grace of God. Dr. Burton's "Methodism and the Bible. A Serious Outlook," just reprinted from the English edition by Loizeaux Brothers, (price 5 cts., 35 cts. per dozen, post free,) should be scattered among believers in all denominations. It might be well to lend or give Ridout's pamphlet where spirit of enquiry was awakened by the warning words of Dr. Burton. It is no time for idleness but for earnest, prayerful work in full subjection to the Lord Jesus.—J. W. NEWTON.

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We insert the following article at the request of the writer, and without making any comment upon it, merely say, search the Scriptures to see if these things are so.

HEAVEN AND HELL OF SCRIPTURE.

The word heaven occurs over 600 times in the Bible. In the Hebrew, except in a few cases, it has a plural form, but it is nearly always translated in the singular. Its meaning seems to be most clearly expressed in Gen. i. 6-8, 'And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament heaven.' It is defined by Webster, "The region or expanse which surrounds the earth."

The word being in the plural indicates different circles or regions. So we read in 1 Kings viii. 27, "But will God

indeed dwell on the earth? behold the heavens and the heaven of heavens cannot contain Thee." Paul speaks of himself, 2 Cor. xii. 2, as being "caught up to the third heaven." Jesus is said to have "passed through the heavens," Rev. Heb. iv. 14. (As the High Priest passed through the veils or curtains into the holy of holies, so Jesus our High Priest has passed through the heavenly veils into the immediate dwelling place of God for us.) Jesus has also "ascended up far above all the heavens," Eph. iv. 10. So, wherever Jesus is as to His bodily presence, it is above or beyond the region called "heavens" seeing He has "passed through" them, and is "above them."

But "heaven," according to our Lord, is to "pass away," Matt. xxiv. 55. So also in 2 Pet. iii. 7, 10, "The heavens shall pass away with a great noise." See also Rev. xx. 11, and xxi. 1. "The heaven fled away. The first heaven was passed away." There are, however, to be "new heavens." Isa. lxv. 17, "Behold, I create new heavens." These are to remain before God. Isa. lxvi. 22, "For as the new heavens which I will make shall remain before me, saith the Lord." 2 Pet. iii. 13, "Nevertheless we, according to His promise, look for new heavens." Rev. xxi. 1, "I saw a new heaven."

Now, if "heaven" be the "region or expanse" which surrounds the earth, definite locality is not implied by the term. There is, however, to be "place" and "abode" for the righteous. But in speaking of such place, Scripture does not use the word heaven. "Earth" is the word used. But it is to be a "new earth," Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 3, and Rev. xxi. 1. Upon this "new earth" John sees the holy city coming down from God out of heaven. There the tabernacle of God is to be with men; there God will dwell with them and be

their God. These things are all to be "new things," Rev. xxi. 5:

Query, Is it not this new earth that is in the mind of Jesus in John xiv. 1-3? It is an indication of the carelessness with which we read Scripture, to hear men talk of the "many mansions prepared for us in heaven." What He did say of the many mansions was simply, that there are many in my Father's house. Neither is Jesus here speaking of "moral rewards for faithful service," but of a "place" (Greek, "Topos,") where He can be with His disciples, and have His disciples with Him. The word word "mansion" is the substantive or noun form of the word "to remain," "to abide." (The same word is used in its verbal form in chapter xv. 4, 5, 6, 7, 10, 11.) There are many of these 'abodes' or 'abiding places' in His Father's house, (the universe, see 1 Kings viii. 27, 'the heavens, and the heaven of heavens cannot contain thee.') Of these many abodes Jesus was going to prepare ONE for His disciples, which He calls 'a place.' There He should not any more be separated from them, but 'where I am, there shall ye be also.' What Jesus calls 'a place,' Peter interprets to be a 'new earth' which is to be 'according to His promise.' Thus the doctrine of locality for the righteous is clear and simple, allowing Scripture to be its own interpreter. Just where this planet is, or which one of them it is, Scripture does not say, But it is to be a 'new earth' specially 'prepared' by Him who loved us and gave Himself for us. There He will receive us unto Himself, that where He is we may be also. The word Paradise will be considered later.

The word 'hell' is a translation of the Hebrew word Sheol in the Old Testament, and of its corresponding Greek term Hades in the New Testament; also of the words Gehenna and Tartarus in the New Testament.

In the Authorised Version Sheol is translated 24 times by the word **grave**, but only ten times in the Revised Version. Three times in A. V. and six times in the R. V. it is translated **pit**.

That it is not the proper word for grave the following plain passages will show, where the word in Hebrew is 'Oeber,' Gen. xxxv. 20, 'And Jacob set a pillar upon her grave; that is the pillar of Rachael's grave unto this day.' Gen. 1. 5, 'Lo, I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me.' 2 Sam. iii. 32, 'And the king lifted up his voice and wept at the grave of Achener.' See also 2 Sam. xix. 37; 1 Kings xiii. 30; 2 Kings xxii. 20; Isa. xiv. 19; liii. 9; Jer. xx. 17.

The word 'pit' will be found as the proper translation of the Hebrew word 'Bor' in Gen. xxxvii. 20, 'Come now and let us slay him, and cast him into some pit.' Ver. 24, 'And they took him and cast him into a pit; and the pit was empty, there was no water in it.' See also Ex. 21; 33, 34—Lev. 11; 36—1 Sam. 13; 6, etc.

While Sheol may comprehend what is expressed by our English word 'grave' in Gen. 37; 35, 'For I will go down into the grave unto my son mourning;' or the word 'pit' in Numb. 16; 30, 33, 'They go down quick into the pit,' yet grave and pit are far from expressing the full meaning of Sheol. Compare Psalm 16; 10, 'For thou wilt not leave my soul in hell (Sheol); neither wilt thou suffer thine Holy One to see corruption,' with Acts 2; 27, 31, 'Thou wilt not leave my soul in hell (Hades) . . . spake of the resurrection of Christ, that His soul was not left in hell, neither his flesh did see corruption.' The Greek word Hades is the equivalent of the Hebrew word Sheol, and Peter carefully distinguishes between the soul of Jesus being in Hades, and His flesh seeing corrup-

tion, of course, in the grave, as resurrection clearly implies. The argument based on Gen. 37 : 35, is not just ; the language there is that of despair, and not the clear utterance of a man in His normal state of mind. Also in Num. 16 ; 30, 33, while certainly a 'pit' was made by the earth cleaving, the solemn part of the circumstance was, as the Hebrew writer says, that the people went to Sheol. Thus a double judgment fell upon them ; their bodies sank in the cleft earth, and their souls went to 'Sheol.' Soul in Sheol, body in the grave, is Peter's doctrine in Acts 2 ; 27-31.

Now, an interesting and important question is this, When was the soul of Jesus in Sheol or Hades? Popular opinion answers, 'After He died.' But this is not in agreement with the circumstances of the cross, nor with the words of Jesus Himself. We are not in the habit of thinking it possible for the soul to experience Sheol before the death of the body ; but in the case of Jonah, the confessed type of Jesus, (Matt. 12 ; 40,) it was so. Three days and nights he was in the fish's belly ; but as to his soul's experience he says, 'Out of the belly of Sheol cried I.' So it was with Jesus. After His death His soul was in Paradise. Surely Paradise is not Hades, nor 'a place in Hades.' But 'To-day (the day of His death) shalt thou be with Me in Paradise.' Hades is not a physical locality, but a mental condition, a spiritual state. Jesus experienced that mental condition while alive on the cross. 'My God, My God, why has Thou forsaken Me,' expresses the nature of that condition. The physical darkness from the third to the sixth hour, was but a physical emblem of the deeper darkness then upon the soul of Jesus. The address, 'My God, My God,' expresses the relationship to God of creature to Creator. A Son of God He still was ; but He had taken the place, the position

under God, of the sinner ; and was then making propitiation for sin. How different the address to God after this.—After propitiation is made, after the darkness is past, after the soul of Jesus HAS BEEN in Hades, we hear again the expression of filial relationship, 'Father, into Thy hands I commit My spirit.'

Thus, we think, this doctrine clear, that Hades is a spiritual state ; that Jesus experienced it upon the cross ; that Jonah experienced it in measure in the belly of the fish ; that David also did in life, Ps. 30 ; 3—86 ; 13—116 ; 1-3. And may we not say, that every child of God experienced it in greater or lesser measure in the hours of conviction and distress.

We think it also clear, that Paradise is not a physical locality, but the opposite spiritual state to Hades ; experienced by Jesus after death, by Paul before death. May we not say that it also is experienced in measure by any believer in mental elevation or nearness to God. After death, Hades is experienced by the wicked in full measure, according to their capacity ; so also Paradise by the righteous.

What is spiritually called heaven ('The Son of Man who is in heaven,' John 3 ; 13) is likewise begun here at regeneration, and continued hereafter. Believers are even now 'raised up together and made to sit together in the heavens in Christ Jesus,' Eph. 2 ; 6.

The word Gehenna will be found in the following passages, Matt. 5 ; 22, 29, 30—18 ; 9—23 ; 15, 33—Mark 9 ; 43, 47 Luke 12 ; 5—James 3 ; 6. It is defined by Jesus, in Mark 9 ; 43, as 'the unquenchable fire.' We have, in Revelation 20 ; 14, 15, the synonymous expression 'lake of fire,' which is said to be 'the second death.' We have before noted that soul and Hades are carefully associated, we now find that body and Gehenna are as carefully associated.—

Not in Gehenna, but Haides the rich man lifted up His eyes, Luke 16; 23.—So not in Haides, but into Gehenna is the 'whole body to be cast.' Matt. 5; 29, 30.

We have also before noted that a PLACE, an ABODE, is being prepared for the righteous. This is to be enjoyed by them in their resurrected bodies, which will consist of 'flesh and bones,' as their model certainly did. Luke 24; 39, 'See My hands and My feet. that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have;' and 'we shall be like Him,' 1 John 3; 2. But the wicked also are to be raised, John 5; 29, 'All that are in the graves shall hear His voice, and shall come forth . . . unto the resurrection of judgment.' Is it unreasonable to suppose that their bodies will also have physical locality? Nay, Scripture says it shall be! Gehenna is that place, and it is 'the lake of fire.' We are not now discussing our feelings, or the feelings of others. Our business is with 'What is written?' 'how readest thou?' and to Scripture we confine ourselves. We are not left in ignorance as to where this condition of things will be, or how it will be brought about. Peter, in his 2nd Epistle, 3; 7 12, teaches the doctrine without ambiguity. But here as elsewhere, we need the simple, submissive mind. 'The heavens are to pass away, and the earth is to be (not annihilated,) but dissolved.' This dissolution will be 'by fire.' This dissolved, chaotic condition of this earth will be Gehenna; a literal 'lake of fire.' Into this Gehenna the resurrected wicked will be cast. Haides thus will be confined, limited to the 'lake of fire.' 'Death and Haides were cast into the lake of fire. This is the second death:' Rev. xx. 14. A careful exegesis of 2nd Pet. iii. 7, shows that the dissolution of the earth, the judgment, and the perdition of ungodly men, will be simultaneous.

Much confusion, as to these things, has been in the minds of some who make the body all; so much confusion also has been in the minds of others who make the spirit and soul all. Scripture teaches that complete man consists of spirit and soul and body, whether before or after regeneration, whether before or after resurrection, and complete happiness for the righteous is provided by God for spirit and soul and body; likewise the sufferings of the wicked will be upon spirit and soul and body.

—K.

"WHAT IS MY SIN."

Gen. 31; 36—John 16; 19.

'Of sin, because they believe not on Me.' How often we may meet those who are ready to ask, like Jacob of old, 'What is my sin?' And they do it in conscious innocence. And my reader may be among many others? Let us see. But we must see them in the light of God's Word, not in the presence of men, not according to our thoughts of ourselves, not according to the thoughts of others, but according to God's thoughts about ourselves. It is easy for us to think well of ourselves; to whitewash the sepulchre of our outward conduct, as Job does in his 29th chap., 'Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. I put on righteousness, and it clothed me; and my judgment was a robe and a diadem. I was eyes to the blind, and feet to the lame. I was a father to the poor; and the cause which I knew not I searched out. Then I said, I shall die in my nest, and I shall multiply my days as the sand.' v. 12-18. Yes, and again in the 27th ch., 4-6 v., 'My lips shall not speak wickedness, nor my tongue use

deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast and will not let it go; my heart shall not reproach me so long as I live.' And now, my dear reader, these are Job's thoughts of himself, and we find in the 1st ch. 8th v., that God acknowledges him as the best man on the earth. 'And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' But Job though he was very religious, very perfect and very upright, none like him in the earth, yet he had never met God, never yet had he been in God's presence, never yet had he known the sinfulness of a proud heart—proud of his reputation, and of his good thoughts of himself.

When He is brought into God's presence what a wonderful change comes over him, see chap. 40; 4, 'Behold I am vile, what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further. 40; 4-5. And again in the 42nd; 5, 'I have heard of Thee by the hearing of the ear; but now mine eyes seeth Thee. Wherefore I abhor myself and repent in dust and ashes.' Now Job sees himself, not in the sight of men, but in the presence of God, and all his good opinion of himself goes down into the dust. In the sight of men, none so good as Job. In the presence of God none so vile as that man Job, and this must be true of every man when he comes into the presence of God. We see the same thing in Isaiah vi. 1-5. And in Daniel x. 8. 'For my comeliness was turned in me into corruption.' And Isaiah, 'Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips;

for mine eyes have seen the King the Lord of hosts.'

And the Psalmist could say, 'Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.' Here we have three witnesses of three of the best men that ever lived on the earth, Job, Isaiah, and Daniel, as to this; what a man, not a bad man thinks of himself when he comes into God's presence. And now Job's question is a very pertinent one, when he says, 'I know it is so of a truth; but how shall man be just with God.'

My dear reader, have you ever been in the presence of God? Do you bow to the just judgment of God upon yourself? This is the first step towards being saved. This is repentance, which the apostle calls godly sorrow, 2 Cor. 7; 8. 'For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of this world worketh death.' Yes, if you have met God about your sins, if you have ever been in His presence, you know what sin is, and you have bowed to God's judgment upon your sins, and yourself as the sinner, and you know who it is, who has met the whole question of sin for you on the cross, and through faith in Him you are justified before God and saved from the wrath to come, Rom. 5; 8, 9. 'But God commendeth His love toward us in that while we were yet sinners, Christ died for us. Much more then being now justified by His blood we shall be saved from wrath through Him.'—C. E. H.

DIED,

In Toronto, April 18th, 1895, Matthew Lough, aged 61 years. "Absent from the body, present with the Lord."

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