

The Missionary Magazine Articles (1898-1902)

The Medical Missionary, Vol. 10 (1898)

June 28, 1898

"Fourth Sabbath Reading. What the Church Owes the World" *The Missionary Magazine* 10, 6.

E. J. Waggoner

The church of Christ occupies a peculiar position in the world. Its members are comparatively few, and are mostly poor; for God has chosen the poor of this world (James ii: 5), and not many wise men after the flesh, not many might, not many noble are called (1 Cor. i: 26); yet this poor, despised company, whose only legacy from this world is tribulations and afflictions (read John xv: 19-21; xvi: 33; 1 Thess. iii: 3) owe to the world a debt which can scarcely ever think of it. The sentiment which finds expression in the blunt statement, "The world owes me a living," has insidiously crept into the church, and has affected to a great degree many of its members who are perhaps unconscious of it. But such a sentiment as this is directly opposite to the spirit of Christ—the spirit that must be in every one of His true followers. Let us together read some of the scriptures which set before us our true relation to the world.

In 1 John ii: 6 we read these words: "He that saith he abideth in Him ought himself also so to walk, even as he [Christ] walked." True Christians are those who abide in Christ; for those that do not abide in Christ, are cast forth, and are gathered to be burned. John xv: 6. The word "ought" implies something owed; therefore the members of Christ's church owe it to Him to walk as He walked. They cannot walk otherwise, as long as they abide in Him; and if they walk otherwise while professing to abide in Him, they bear false witness against Christ.

Now what was Christ's life here on earth? He Himself tells us: "The Son of man came not to be ministered unto, but to minister." Matt. xx: 28. He gave Himself for the world; He offered Himself as a servant to the world. Therefore if we abide in Him, walking as He walked, we shall likewise consider ourselves servants to all.

This shows that all Christ's followers must be servants; but the question arises, What do we owe? It is evident that each one owes just what he has received. What, then, have we received? We have received the riches of the grace and mercy of God. The apostle Paul tells us that in Christ, the Beloved, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i: 7. Again he says: "But God, who is rich in

mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. Eph. ii: 4-7. To the Romans, also, he writes that we have received "abundance of grace." Rom. v: 17.

Turn now to the words written by the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever." 1 Peter iv: 10, 11.

The gift which we have received is the gift of grace, and we have received it freely and abundantly; and as we have received it, so are we to minister the same to others. "No man liveth to himself." We have received the gift, not for our own exclusive benefit, but only as stewards, that we may as freely distribute it as we have received it. This is in harmony with our Lord's injunction to the twelve when He sent them out the first time: "Freely ye have received, freely give." Matt. x: 8.

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ's stead, to be reconciled to God. 2 Cor. v: 20. The command of the Spirit is, "And let him that heareth say, Come." Rev. xxii: 17.

One of the ways in which we can work with Christ in discharging our debt to the world, is by giving of our means. This is in the direct line of Peter's injunction to minister to others the grace of Christ, which we have received, for the apostle Paul says: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii: 9. He counted not the riches and glory of heaven a prize to be grasped and held for His own use, although they were His by right; but He divested Himself, and took upon Him the form of a servant. (See Phil. ii: 4-7).

Jesus gave all the wealth of heaven for the redemption of the world. He became poor, that He might make others rich. He was under no obligation to do this; but we who have received the gift, and who have nothing that we have not received (John xv: 5; 1 Cor. iv: 7), owe all we have to Christ; and since he has given himself and all that he possessed to the world, it follows that what we owe to Christ we owe to the world. We give to Christ by giving to carry the message of His grace to the world.

We may be poor in this world's goods, yet this does not relieve us from responsibility. We have on record for our example the churches in Macedonia, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Even beyond their power

they were willing of themselves; and this they did because they "first gave their own selves to the Lord." 2 Cor. viii: 1-5. Let it not be overlooked that this was the result of the grace of God bestowed on them. (See verse 1.) From their example we may learn how we may be counted "good stewards of the manifold grace of God."

We have already learned that Christ came into the world to minister as a servant, and that as followers of Him we owe our service. Now we read what he says of His disciples, in His last recorded prayer for them. John xvii: 18: "As thou hast sent Me into the world, even so have I also sent them into the world." Our work, therefore, is the same as His. What a wonderful thought, that we are permitted to do a part of the same work that Christ came to do! Now turn to John xviii: 37, and read His words concerning why He came into the world: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then since we are sent into the world as He was sent into the world, we owe to the world a perfect testimony, both by word and practice, concerning the truth. Christ, who is the truth, says to His people, "Ye are My witnesses."

We are Christ's representatives here on earth, to carry forward in the world the work which He began. The world has no means of knowing Christ except through His representatives. In His prayer for His disciples, Christ said further: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John xvii: 20, 21.

Very emphatic testimony as to our duty to the world is borne by the apostle Peter. Read 1 Peter ii: 9-12: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [or excellencies] of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [that is, your course of life] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is for this purpose that Christ has called us to be His servants, that we should show forth His excellencies, and by our good works lead others to glorify Him. Therefore we owe to the world a perfect example of honest and goodness; in short, we owe them a perfect image of Christ.

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God's chosen generation to show forth His excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them "as a people." But their light had become darkness, just as will be the case with any light that is shut up. Light

does not make a noise; it simply shines *in the darkness*. A light is of no value unless it shines where the darkness is. So God wants His people to mingle with the world, not of it, nor conforming to it; but letting the light which they have received from heaven shine clearly and steadily. Are there not many Seventh-day Adventists who in their desire "to get among Seventh-keepers," are letting their light almost, if not quite, go out in some large church, and robbing the world of the light which God designed that they should give in the community where he had placed them?

These two points, namely, that it is by *doing*, rather than by *talking*, that we are to let our light shine; and that it is to shine *in the world*, and not in some sheltered nook in which we may hide, are very clearly put by the apostle Paul in Phil. ii: 14, 15: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, *in the midst of a crooked and perverse nation*, among whom ye shine as lights in the world."

This, then, is what the church, not "as a people," simply, but as individuals, owes to the world. Each one owes his property, to be used just as fast and in just such ways as the needs of the cause of Christ demand; each one owes a godly example, a life free from impatience, murmuring, or disputing; in short, each one owes himself, with all that is intrusted to him. Shall we now, then, with a sense that we, no less than the apostle Paul, are debtors to all men (Rom. i: 14), hold ourselves and our means subject to God's call? Nay, rather with the feeling of one who cannot rest easy under unpaid debts, shall we not eagerly say, "Here am I; send me," or use me in any way that will advance thy cause? When the individual members of the church shall with united hearts arouse to a sense of their obligation, and in the fear of God begin to pay the debt they owe to the world, the message will go with a loud cry, and the unearned reward will soon be given.

The Medical Missionary, Vol. 11 (1899)

May 1899

"As He Walked" *The Missionary Magazine* 11, 5.

E. J. Waggoner

Fourth Sabbath Reading.-Sabbath, May 27, 1899.

"He that saith he abideth in Him ought himself also so to walk, even as He (Christ) walked. 1 Jno. ii: 6.

True Christians are those who abide in Christ; for those who do not abide in Christ are cast forth, and are gathered to be burned. Jn. xv. 6. The word "ought" implies something owed; therefore the members of Christ's church owe it to Him to walk as He walked. They cannot walk otherwise, as long as they abide in Him; and if they walk otherwise while professing to abide in Him they bear false witness against Christ.

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"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever." 1 Pet. iv: 10, 11. The gift which we have received is the gift of grace, and we have received it freely and abundantly; and as we have received it, so are we to minister the same to others. "None of us liveth to himself." We have received the gift not for our own exclusive benefit, but only as stewards, that we may as freely distribute it as we have received it. This is in harmony with our Lord's injunction to the twelve when He sent them out the first time: "Freely ye have received, freely give." Matt. x: 8.

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ's stead, to be reconciled to God. 2 Cor. v: 20. The commandment of the Spirit is, "And let him that heareth say, Come." Rev. xxii: 17.

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As Christ has called us into His marvelous light, it is that we may reflect that light to the world. He is the light of the world (Jno. viii: 12); but since the world cannot see Him, they must learn of the light from those to whom He has committed it. So He says: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v: 14-16.

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God's chosen generation to show forth His excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them "as people." But their light had become darkness just as will be the case with any light that is shut up. Light does not make a noise; it simply shines in the darkness. A light is of no value

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The Medical Missionary, Vol. 13 (1901)

December 1901

"God's Revelation of Himself. How the Indians Received the Light"
The Missionary Magazine 13, 1.

E. J. Waggoner

How the Indians Received the Light

One of Mr. Egerton R. Young's stories of missionary work among the Cree Indians of North America, on his experience in teaching the Indians how to read, as told in "On the Indian's Trail," is most interesting as a tribute to the power of the simple Bible story of creation. He had drilled the Indians on the syllabic characters until they were quite familiar with them, using a large, white rock and a burnt stick instead of a blackboard and chalk, and had filled them with amazement by letting them read the name of God on the rock, together with such simple combinations as "God is love," and "God loves you." He continues:-

"Then we opened our bundles of Bibles, and passing them round as far as they would do, I had them all turn to the first verse of the first chapter of Genesis. After some explanation of a few additional signs which they there saw upon the printed page, and which give some variation to the sound of the syllabic character to which they are attached, we began to study of the verse. Of course our progress at first was slow. It could not be otherwise under such circumstances. But we patiently persevered, and it was not very long ere they were able to read in their own language: 'MAWACHE NISTUM KAESAMANET KEOOSETON KESIH MENA ASHEE.' (In the beginning God made the heaven and the earth.)

"When they had acquired the ability to read this verse for themselves, and had grasped a little of its meaning, there was another outburst of delight. That first verse of Genesis is very suggestive and full of meaning to any one, no matter how learned, who tries to investigate it. It is in itself the first chapter of God's revelation of himself to man, and has long occupied the attention and study of the most godly and profound. Here, for the first time, it was being read by a company of poor Indians just emerging from paganism. But they were sharp

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and keen, and able to grasp a new truth; and so when the first verse opened before them with its wondrous meaning, great was their delight and amazement.

"Now we know all about it!" some of them shouted. 'The Kaesa-Maneto (the great God) made all these things, the heaven and the earth.'

"Others said:-

"Our fathers talked about it in their wigwams, and wondered, and wondered how all these things came as they are; but they had to confess that they were in darkness, and knew nothing. But now we know it! We know it!"

"Over and over again they read the verse until they had thoroughly committed it to memory. And in after days, at many a camp fire and in many a hunting lodge, it was repeated to others who had not heard it, but who, on hearing it, were also filled with gratification and delight at the answer which it gave to what had long been a subject of perplexity and awe."

Thus we see the demonstration of the words of the psalmist: "The entrance of Thy Word giveth light; it giveth understanding to the simple." Ps. 119:130.
London.

The Medical Missionary, Vol. 14 (1902)

January 1902

"Studies in the Gospel Message. The Hope of the Promise" *The Missionary Magazine* 14, 1.

E. J. Waggoner

When Paul stood before Agrippa, to answer for his faith, he briefly stated the chief experiences of his life, and than said: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. . . . why should it be thought a thing incredible with you that God should raise the dead? Acts 26:6-8.

From this it is evident that the promise of God to the fathers, in which Paul, together with all faithful Israelites, had hope, was the promise of the resurrection from the dead. In 1 Cor. 15:51, 52; 1 Thess. 4:15-17, as well as other passages, the Apostle Paul tells us plainly that the resurrection of the dead takes place at the coming of the Lord. Therefore we know that the promise of God to the fathers was the promise of His coming, and that this was the hope of the people of God from the earliest times.

This is corroborated by the words of Peter in the third chapter of his second epistle: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." This shows that the scoffers know of a promise made to the fathers, but do not believe there is any prospect of its fulfilment.

The writings of the apostle Paul are especially full of references to the Lord's coming. Some critics have referred to this in somewhat the same manner as the scoffers mentioned by Peter. For, say they, Paul thought that Christ was coming in his day, and he came not, and there

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is no more evidence that he will ever come. Such talk, however, discredits the entire Bible; for the prophecies of the Old Testament and the Psalms abound with anticipation of that most joyful event. A careful study of the prophecies will enable one to see that the near coming of the Lord has been the blessed hope of God's people in every age since the fall, and that in this they were justified by the Lord himself.

From the time that Eden was lost, its restoration at the coming of the Lord has been the one thing set before men. The prophecies are so full of it that the disciples firmly expected it when they recognized Jesus as the promised Messiah. So they asked him after his resurrection, "Wilt thou at this time restore

again the kingdom to Israel?" He did not tell them that that was a vain hope, but said, "It is not for you to know the times and the seasons, which the Father hath put in his own power." And a little later on Peter spoke with confidence of the coming of Christ; saying, "Whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

This restoration "at the first began to be spoken by the Lord" himself, before Adam and Eve left the garden; for God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." The bruising of the head of the serpent, that is, the destruction of Satan, means the end of sin, so here we have the promise of the new earth wherein dwelleth righteousness.

In all the early prophecies of Christ's coming, the event alone was mentioned, without any reference to the time of it. So Enoch, "the seventh from Adam," seeing the prevailing wickedness, said, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all." And his faith in that event was so strong and practical, that by it he was translated without seeing death, as thousands will be when the Lord comes. God is not partial, and the fact that Enoch was translated shows that every man living on the earth at that time might have been translated, if he had had the same faith. That is, the Lord would have come in the days of Enoch, if the world had been ready to receive him.

We pass over several hundred years, to the days of Abraham, who was preeminently the father to whom the promises were made. The promise was that he should be the heir of the world (Rom. 4:13), yet God "gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession," even "an everlasting possession." Acts 7:5; Gen. 17:8. This manifestly involves the resurrection, since God cannot lie; and Abraham so understood it, for he died in faith, looking for a heavenly country, and a "city that hath foundations, whose builder and maker is God." Heb. 11:10, 16.

In making the covenant with Abraham, and promising to give him the land, God said that his seed should be afflicted in a strange land for four hundred years. "But thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. And in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." Here we have the first time prophecy concerning the coming of the Lord. If Israel had been faithful to the trust committed to them, the resurrection

would speedily have taken place on their deliverance from Egypt. Ps. 81:13-15. For Moses was born about the time of the promise which God swore to Abraham; and the oath of God to Abraham was that all his enemies, including of course the last one, death, should be destroyed.

But Israel did not believe, and so did not enter in, and therefore God spoke by David of "another day," saying, "To-day, if ye will hear his voice, harden not your hearts." For hundreds of years the promise was open, and the Lord would have

come any day that the consecration and faithfulness of his people had prepared the world for His coming.

It was this "blessed hope" of the Lord's coming that in every age cheered the hearts of the few faithful ones who were looking for it. It was this hope that was Job's anchor in the overwhelming sea of trouble that threatened to sweep him away, for he said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." And again, "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

David, full of joyful hope, said: "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Ps. 96:11-13.

Isaiah, with burning lips, said: "O that Thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. . . . For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Isa. 64:1-4. And elsewhere he tells us what will be the effect of the Lord's coming upon the two classes here mentioned, his adversaries, and them that wait for him.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: . . . The idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth. for fear at the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:11-21. But it shall also be said in that day,-the day when God will "swallow up death in victory" and "wipe away tears from off all faces,"-"Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in His salvation." Isa. 25:9.

Jeremiah, at the word of the Lord, stood in the gate of Jerusalem, and said to the people, as they passed in and out, "It shall come to pass, if ye diligently hearken unto me, saith the Lord, . . . then shall there enter into the gates of

this city kings and princes sitting upon the throne of David, . . . and this city shall remain for ever." "But if ye will not hearken unto me, . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

But all the promises, warnings, and exhortations by the mouth of the prophets were unavailing, and at last Jerusalem was destroyed, and Israel was carried captive to Babylon. While there the Lord gave Daniel a vision of events reaching to the time of the end. Although the events noted in these visions covered hundreds of years, the language was in such terms that Daniel did not understand it, and when he asked the Lord how long it would be until the end of these things, the reply was, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." God would not have his people relax their diligence through the thought that his coming was hundreds of years in the future; so he left the time indefinite, in order that each generation might regard it as imminent, and live in harmony with the words of Christ, "Watch, for ye know not at what hour your Lord will come."

Paul was favored with wonderful revelations, and we know that, like Jesus, he preached the prophecies of Daniel (2 Thessalonians 2). But since God had said that the *time* was sealed up until the time of the end, we know that he would not reveal it to Paul any more than to Daniel. So Paul's earnest desire was to depart and be with Christ, whose coming was his principal theme. How he expected to be with the Lord, he makes clear in 1 Thess. 4:16, 17: "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."

And now we have come to the time of the end. The prophecies of Daniel have been unsealed; many have turned to and fro in them, and knowledge of them has been increased. The signs which Christ gave have been fulfilled, so we know that He is near, even at the door. We know not the day nor the hour, but we do know that "yet a little while and he that shall come will come, and will not tarry." "And every man that hath this hope in him purifieth himself even as he is pure."

"He which testifieth of these things saith, Surely I come quickly;" and let all who love him also love his appearing, and respond with the beloved apostle, "Even so, come, Lord Jesus."

February 1902

"Studies in the Gospel Message. A Vital Question Answered. Christ's Death and Satan's Destruction" *The Missionary Magazine* 14, 2.

E. J. Waggoner

QUESTION: In Heb. 2:14, 15 we read that, since the children are partakers of flesh and blood, Christ "also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them that through fear of death were all their lifetime subject to bondage." Why was it necessary for Christ to die, in order that Satan might be destroyed?

Although there are many things in the work of salvation, for which we may not be able to give a reason, since they are beyond human comprehension, and all things will be better understood as the years of eternity roll by, this is a legitimate

question, and one that may with reverence be answered; for the understanding of it is really necessary to our intelligently laying hold of the hope set before us. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The question on this text brings us to the study of the very heart of the gospel,-into personal touch with God in His secret place.

Read the verse again carefully, and you will see that the deliverance of the children from bondage is coupled with the destruction of the devil. It is by the destruction of the devil that they are delivered. Christ died that He might destroy him that had the power of death, and deliver them who through fear of death were subject to bondage. To understand the one is to understand the other. The deliverance from bondage is a present reality to every one who believes Christ, and so accepts Him; and to such the devil is already practically destroyed, since he has no power at all over those who are in Christ. Christ has "spoiled principalities and powers." "In the faith" we may steadfastly resist the devil, so that he will flee from us. To the true disciple of Jesus, "power and authority" are given "over all devils." And now let us have a short lesson in the science of salvation.

GOD'S MERCY IS HIS JUSTICE

God must be just, at the same time that He is "the justifier of him which believeth in Jesus." Rom. 3:23. He is just in all His sayings, and the judgment will show this. He will be clear when he judges. Ps. 51:4; Rom. 3:4. Therefore the judgment must reveal the fact that He has never done anything arbitrary-nothing for which a reason cannot be given which will be understood by every created being, and will be perfectly satisfactory. If a single soul should be punished without the justice

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of his punishment being seen and acknowledged by him and by every other soul in the universe, there would be an opening for another rebellion similar to that of Satan. Every secret thing would not have been made known, and there would be room for the doubt to spring up in some mind, which the serpent insinuated into the mind of Eve, namely, that God does things merely to please himself, without any regard to His creatures. But this state of things can never be after the judgment. The revelation of God in the gospel will be so complete that there will be no room in any heart for doubt.

SALVATION BY THE UNIVERSAL LIFE

It is by the life of Christ that we are saved. Rom. 5:10. He is the Word that was in the beginning with God, and was God, and that was and is manifested in the flesh. The Word of life was manifested, in order that we might have fellowship with the Father, and with His Son Jesus Christ. 1 John 1:1-3. The Gospel is simply the revelation of the life of God in Christ, and the formation of the life in us. Compare Luke 2:10, 11 and Col. 1:27.

Remember now that all things are from God in Christ. He is the life. Without him there is not one thing in the universe. All things, both animate and inanimate, the mountains as well as men, we his offspring, the product of his life. In his hand "is the soul of every living thing, and breath of all mankind." God alone has life in himself, and it is his life that is manifested in every living creature. Nay, more, it is the power of his life that holds the particles of inanimate matter together, so that all the so-called "forces of nature" are but the varied manifestations of the working of the one life. The highest angel in heaven and the tiniest creature that finds its whole world in a drop of water, are alike dependent on that life for existence. Nothing has any life in itself, nor any life of its own; every act that is performed, every thought, every breath, every heart-beat, is by the power of the life of him in whom "we live, and move, and have our being."

THE BURDEN OF SIN ON GOD'S LIFE

This is but a simple fact that must be acknowledged by every one who recognizes God as "the Former of all things," and the upholder of the universe; yet it furnishes the solution to every question that can arise. Let us apply it to the case in hand. The deliverance of the children from bondage means the destruction of sin, and that means the destruction of the devil, "for the devil sinneth from the beginning." He is the originator of sin, the father of lies. Now we can never know how it was that sin was first conceived in his mind, and we do not wish to (for it was not God's design that we should ever know evil, and the gospel is for the purpose of getting us as far away from it as possible, and making us lose all knowledge of it); but one thing we do know, and that is that the sin that was first committed, and all that has ever been committed since, has been done with God's life. But for the breath that God gives to us every moment, no one could have power to deny Him, or to take His name in vain. His life in us actually bears the sins that we commit. So it is a most literal truth that Christ "beareth the sins of the world." God says: "Thou hast made me to serve with thy sins, thou hast wearied Me with thine iniquities." Isa. 43:24. Therefore He adds: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy

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sins." Sin is most hateful and disgusting to God, yet for our sakes he patiently endures it upon his life. "The long-suffering of our God is salvation." But he is most anxious to get the burden of it off from his life, and in doing that he clears it from every one who consents to be identified with him.

GOD TAKES THE RESPONSIBILITY FOR SIN

You are doubtless familiar with the excuse that people make for their evil habits, when they try to throw all the responsibility for their sins upon the Lord, saying, "I did not make myself; I had no choice in being born as I was; if the Lord made me thus, how can I help it?" Now God has anticipated all that. It is not true that God has made us as we are, for his handiwork has been marred, and his

image defaced; but since it is with his life that all the sin has been committed, he takes all the responsibility on himself. No; that is not quite correct; he had all responsibility on himself from the beginning, since he made man free to sin; we should more properly say that God did not throw off the responsibility for man's actions. He remained with him, going with him down to the depths, and charging no sin against him. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:19. The same principle applies to all sinners, as to Satan: If God had arbitrarily cut them off, it would not have been a revelation of his love and justice. He has a way of showing his abhorrence of sin, that is altogether different from man's way. Men show their abhorrence of an evil deed, by crying out against the transgressor, and cutting him off; God shows his abhorrence of sin by cutting himself off. If he had at the beginning destroyed the devil, that would have indicated his abhorrence of the individual, but some other creature would have taken up the devil's work of sowing discord, and would have said, just as men even now do, "God gave the devil life, and His life was all that the devil had with which to act, and therefore he was responsible for his actions; and now he has cut him off for that which he could not help." But God is love; he is justice; and he cannot deny himself; therefore it was not possible that he could destroy the devil, and still maintain his character before the eyes of the universe, without giving up his own life. In giving up his own life in Christ, he showed how greatly he hated the sin that had been brought upon it. Thereby he showed that He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

SIN PUT AWAY BY THE SACRIFICE OF CHRIST

Christ has appeared "to put away sin by the sacrifice of himself." Heb. 9:26. By himself he has made purification of sins. Heb. 1:3. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2. The sins of the world were on him, and he could not have put them off without dying, except by denying himself, which he cannot do. But now, having given up his own life, thus showing not only his hatred of sin, but also the immutability of the law of righteousness, he has a new life, that has not been tainted by sin, to give to every one who will accept it. His grace is as free as the air we breathe, and therefore there is no excuse for anyone who does not accept the new life in Christ. Whoever clings to the old life of sin must necessarily go to destruction, suffering the same penalty for sin that God himself suffered.

FORGIVENESS FREE FOR ALL

You say that this implies that forgiveness was offered even to Satan. Of course it does; who that knows the character of God can doubt it? It is true that the proclamation of the gospel has no reference whatever to him, and that he is not on probation, for the reason that the offer to him was made and rejected, and his place in heaven was forfeited, before man was created. The case of all the angels was decided, and "the angels that kept not their first estate," had departed

from the light of heaven into "everlasting chains of darkness," before man saw the light.

In being made flesh Christ "taketh not hold of angels." But the tender mercies of God are over all his works, and we may be sure that he did not allow "the anointed cherub that covereth" to leave his presence for ever, without making every effort possible to save him. That was to offer himself, which was the most perfect and the only way that he could disprove Satan's charge that he was mindful only of himself and regardless of others. It was not, however, merely to disprove Satan's charge, that God made the sacrifice. He did it because he is love, and love cannot be satisfied without the fullest and most perfect manifestation of itself. He did it not merely that certain lost ones might be saved, but that the millions of unfallen beings might have a sure ground of trust. Righteousness, which means forgiveness (see 1 John 1:9), is the foundation of his throne.

Now the sacrifice has been made, and God has shown that He has no complicity with sin and is not in the remotest sense the accomplice of sinners, although all sin has been committed with his life. Now, having taken the responsibility of all sin upon himself, and having given his life as an atonement for it, he can justly destroy the one who originated it, and who has obstinately continued in it. Whoever continues in sin voluntarily chooses the death which the sinful life justly merits, and which God himself suffered. Through death Christ has won the right and power to destroy "him that had the power of death," and at the same time to deliver all who are bound.

A FULL AND COMPLETE SALVATION

And right here comes in that which lifts this study out of the range of formal theological disquisition, and makes it most intensely personal and practical. Here is our encouragement: He who has won the power to destroy him that had the power of death, has won the power to abolish death itself. The offering was nothing less than the life that upheld the universe, so that the atonement having once been made, whosoever will may come. For His own sake God made the sacrifice, and whoever will consent to link his case with God's, to be identified with him, may share all his gain. Sin must be destroyed; but "he that doeth the will of God abideth for ever." The offering once for all embraces all. God can save the whole world as easily as one soul. Will you accept as yours by right, deliverance from Satan's power, and take it now?

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