

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

McNicol, John. *The Essential Reality in Christianity*. Toronto, Ontario: Toronto Bible College. Reprinted by permission from the Bible Review (copyright).

TORONTO BIBLE COLLEGE, 110 COLLEGE STREET, TORONTO

Reprinted by permission from The Biblical Review (copyright)

THE ESSENTIAL REALITY IN CHRISTIANITY

By REV. JOHN McNICOL, B.D., Principal of Toronto Bible College

CHRISTIANITY presents to the world a variety of aspects. It is manifested as a social organism in the Christian churches. It is formulated as a system of truth in the Christian creeds. It is realized and expressed in the life and conduct, in the experience and

The apostles obviously made no attempt to impose their Master's teaching upon the world. Their message was of a nature altogether different. They were not propagating new ideas; they were proclaiming new facts. God had done something new. In the death and resurrection of Jesus Christ He had removed the guilt of human sin and made a new kind of life possible to man.

activity, of Christian men and women. These are all necessary features of the Christian system. And yet, in its essence, Christianity does not consist in any of these things. Its vital center lies elsewhere. The essential reality in Christianity is a new creation which is not of this world.

I

By Christianity is meant, of course, the religion of the New Testament, for this is the only Christianity there is. Any modification of the religion founded by

Christ and His apostles which abandons the distinctive features of its origin as exhibited in the New Testament has no longer any right to the name. Now, one of the most striking things about New Testament Christianity is the fact that it did not begin as a religion at all. It was not felt to be a new religion. The first Christians were Jews, and they continued for some time in the performance of the rites and duties of Judaism. They were not conscious of having changed their own religion for another, but they were profoundly conscious of having passed into a new order of life. Something had happened which had brought a new creation into being, and they had entered into a realization of the powers and privileges of this new order.

Christianity had its birth at Pentecost. It is not sufficient to say that it was founded upon the resurrection of Christ. This fact alone does not explain New Testament Christianity. The apostles were aware of this supernatural event weeks before they went out to declare it to the world. Even after receiving their world-wide commission at the ascension of their risen Lord they still waited. It required another supernatural event to bring the new creation fully into being, and to establish the new order which gives Christianity its power and significance and makes it a reality.

The event which occurred on the day of Pentecost was not one of those movements of the divine Spirit which had been taking place from time to time since the beginning of God's revelation to man. It was not a larger outpouring of an old blessing. It was something entirely new. It was based upon the transactions accomplished in Christ's death and resurrection, and would have been utterly impossible without them. It is true that the event was brought about by the same divine Spirit who had been moving on the hearts of men in the old dispensation. But since then a new in-

strument had been prepared for Him to use, the glorified manhood of Jesus Christ.

The Spirit of God was now the Spirit of Jesus also. It was in dependence on the Spirit of God that Jesus had lived His sinless and righteous life. It was through the eternal Spirit He had offered Himself as a spotless sacrifice for the sin of men. It was through the power of the Holy Spirit He had risen again to a new and transcendent life. And when, on the day of Pentecost, the Holy Spirit was poured out upon the disciples, it was not simply as the Spirit of God in the old sense and in the old way. He came now as the

Even in Athens, the home of philosophical teachers and the center of philosophical thought, Paul did not stop to explain what Jesus had taught, or even to refer to the fact that He had been a teacher at all. When he got his point of contact with his cultured Greek audience, his message moved on swiftly to a declaration of the ultimate issues of the resurrection of Jesus, that new supernatural fact which was based on the cross.

Spirit of the glorified Jesus in whose soul He had been residing and in whose life He had been living (John 7:39). Pentecost was the descent of the living Spirit of Him who had been dead and was now alive for evermore, the new Man, the Head of a new creation.

The basis for this new creation had been laid in the atoning death and triumphant resurrection of the Lord Jesus Christ. Jesus had gone down into death as a member of the old creation; He had been raised from the dead as the Head of the new creation. In the profound mystery of Calvary He had abolished death, the characteristic mark of the old order. In

the sublime wonder of the empty tomb He had brought to light life and immortality, the characteristic marks of the new order. His resurrection appearances during the forty days brought the disciples to a conviction of the new life their Master was now living, and, in some measure at least, to a realization of the fact that this new life of His transcended the old order of things.

But the Head of the new order was not to remain in the midst of this world, for He was not of this world. His place was in the world of unseen and eternal realities. "I ascend unto my Father and your Father, and my God and your God." As the resurrection marked a new thing on earth, so the ascension marked a new thing in Heaven. On the Mount of Olives Jesus withdrew from the eyes of His disciples, not only that He might resume the place in Heaven that was His before His incarnation and the glory He had with the Father before the world was. While it is true that He returned to Heaven as the eternal Son of God in the fulness of His divine nature, yet the great significance of the ascension consists in the fact that He entered Heaven now as the representative man with His complete and perfected humanity. By that ascent He took His place in the unseen world as the last Adam, the source of life for a new race, the spring of all the powers and principles of a new order of being. The wealth of blessing which came pouring into the lives of the disciples on the day of Pentecost had been released from the fountain head of His exalted Person. By this event the Holy Spirit established living and abiding relations between the disciples on earth and their risen and ascended Lord in the heavens. The new order was now a consummated reality, and Christianity was the result.

The subsequent experiences of the disciples showed that an entirely new set of spiritual forces had come

into operation. These were the powers of the new creation which had just been opened to the disciples, and into which they had just been brought. The change which came upon them immediately was not due to an exuberance of joy in the fact that their Master was alive again. This element was in it, of course, but they had known that fact ever since His resurrection. It was not due to the conviction that He was now in Heaven. They had seen Him taken up ten days before. It was something in addition to all this which took possession of them that day, an overwhelming consciousness that their living and glorified Lord was among them. Their lives were charged with a sense of His spiritual presence. He had become for them the one great living reality.

He was not only among them; He was in them. The Spirit of His life became the Spirit of their lives. They were born again, born from above. There was a new atmosphere about them, the atmosphere of that other world into which their Master had gone. Their lives were steadied by a calmness and a joy, a depth and a peace, they had not known before. They had all things common, not because they entertained some socialistic ideas about community of goods, but because their hearts were flooded with the love of Christ. The Holy Spirit had brought them a new kind of life, the eternal life whose quality is love, the life of Jesus Christ Himself. They looked upon this present world now from an entirely new point of view. They were members of a new order of being whose seat and center was in another world, and whose living springs were there in the glorified Person of their Lord. This is the meaning of those descriptions of the first Christian church which we find in the early chapters of the book of Acts.

That first Christian church had not come into being

because the disciples of Jesus had begun to practice His teaching under the impact of His personality. It is quite true they did exemplify the moral and religious principles their Master had taught them during His ministry among them, but this was not because they followed His teaching as a code of laws. The teaching of Jesus had expounded and illuminated the obligations of the whole moral law in the most sweeping and searching way. Left to themselves, the disciples could never have carried it out, even with His own example to follow. But now He had made it possible for them to fulfill it in another way. With Pentecost a new principle of life had come into operation. The law was written on their hearts. The same Spirit who had fulfilled and exemplified the law in the life of Jesus had now come to preside in their lives too. Their lives were conformed to the law, not by laborious obedience to an outward standard, but by the free constraint of an inward Spirit. All this was entirely new. It was not possible under the old system. It was not even a development of the old system. The new order did not grow out of the old by a natural process. The old was but a shadow; this was the substance. The old was but a pattern; this was the reality. It had come into being, not because the disciples were practicing the principles of Jesus or following His example, but because they were reproducing His life in the power of a new creation.

Nor can it be said that the first Christian church arose from an attempt on the part of the disciples to propagate the principles of Jesus or to bring them to bear upon the community and upon the social order of the time. The first effect which Christianity produced upon the community was one of surprise and awe—"fear came upon every soul" (Acts 2:43). This was occasioned, as the context indicates, not so much by the

apostolic miracles which are mentioned afterwards, as by the nature of the change which Pentecost had produced in the disciples and in their first Christian converts. It was manifest that strange, new powers were at work among them, powers that were not of this world. Another order of things had broken in upon the course of this world's life, and had produced this new thing. That first Christian church bore the marks of an immediate supernatural origin. It had sprung into being, not by the propagation of the principles of Jesus, but by a demonstration of the power of God. As the community became more accustomed to the presence of the church in its midst and more familiar with its characteristics, this first sense of awe passed away; and it was not very long before a spirit of bitter hostility took its place. So far from adopting the principles of life manifested in the Christian church, the world came to recognize in Christianity something alien to it.

Although the apostles undoubtedly instructed their converts in the teachings of Jesus (Acts 2: 42), there is no indication that they ever attempted to propagate His teaching among those who were outside the membership and fellowship of the church. The early chapters of the book of Acts record some of the addresses which Peter, the chief spokesman of the apostolic band, delivered both to the people and to their religious leaders, and in none of them did he even so much as refer to the fact that Jesus had taught anything. He was entirely concerned with something Jesus had accomplished. In every case he brought his argument to a head in the facts of the Lord's death and resurrection, and in the declaration, that on the ground of these facts men were offered redemption from sin. The apostles obviously made no attempt to impose their Master's teaching upon the world. Their

message was of a nature altogether different. They were not propagating new ideas; they were proclaiming new facts. God had done something new. In the death and resurrection of Jesus Christ He had removed the guilt of human sin and made a new kind of life possible to man. They themselves were witnesses of this fact, not only by the testimony they bore to their Master's resurrection, but by the very spirit and power of their own changed lives (Acts 5:32).

As a result of this message of theirs, even while it was still confined to Jerusalem, believers were being added to the Lord in multitudes (Acts 5:14). Christianity was already moving in the full tide of its essential nature. Its streams soon began to run out in all directions, and, almost before the apostles were aware, it had overflowed the limits of Judaism. By the time Peter and the immediate disciples of the Lord drop out of the story in the book of Acts, Christianity, as the power of a new order of life, had already made its way out into the world beyond.

II

The growth and development of Christianity under the Apostle Paul was thoroughly consistent with these features of its beginning. The story of his missionary journeys in the book of Acts contains a few of the addresses he delivered on his first visits to new places, and these show that he presented the Gospel in the Gentile world in exactly the same way as Peter had been presenting it in Jerusalem. His address in the synagogue at Antioch of Pisidia, which is recorded at greatest length (Acts 13), follows the main line of Peter's argument on the day of Pentecost. It has nothing to say about Jesus as a teacher; its theme is Jesus as a Saviour. It comes to a head with the facts

of Christ's death and resurrection, and concludes, on the ground of these facts, with a proclamation of remission of sins and a declaration that through faith men may now enter into a relationship with God which is described as being justified and which could not be attained through the Law of Moses. When the Jews' rejection of the Gospel in that city compelled the Apostle to turn to the Gentiles, the record implies that there was no change in his message. It was "the word of God" which the Jews had refused that the Gentiles heard with gladness.

Paul evidently had the same Gospel for Jew and Gentile alike. His method of approach naturally differed with the two classes. The Jew he approached in the light of the Law, and the Gentile in the light of nature. But the burden of his message was everywhere the same. It was not something Jesus had taught, but something Jesus had done. He called his message "the word of the cross" (1 Cor. 1:18), for it was centered in the death of Christ, that fundamental fact which marked the end of the old order and gave birth to the new creation. Even in Athens, the home of philosophical teachers and the center of philosophical thought, Paul did not stop to explain what Jesus had taught, or even to refer to the fact that He had been a teacher at all. When he got his point of contact with his cultured Greek audience, his message moved on swiftly to a declaration of the ultimate issues of the resurrection of Jesus, that new supernatural fact which was based on the cross.

That passion for Christianity which sent Paul throughout the pagan world of the Roman Empire, on an enterprise such as no one had ever dreamed of before, and into a life which brought him untold suffering and hardship, was no mere enthusiasm for an ethical ideal, no mere subjective con-

ception of religious principle. It was an overmastering conviction of the reality of the new thing God had done. "God was in Christ reconciling the world unto himself." In the death of Jesus Christ He had done something which removed the obstacle that lay between Himself and this world, and He had thereby opened up a new order of life to all men everywhere. Wherever the Apostle went, he found that this reconciling message of "Jesus Christ and him crucified," the Christ of the cross, was the power of God unto salvation to every one that believed. All who responded to it were set free from the bondage and sin of this world, and found themselves at peace with God. They lived a new life, a life of an entirely new kind.

This new order of life is set forth most fully in Paul's Epistles. In these documents Christianity began to express itself in a doctrinal form. And yet this was not the primary purpose of the Epistles. What we find in them is not so much a system of Christian doctrine as a description of Christian experience. The new kind of life into which the Gospel of Jesus Christ had brought the men and women of the New Testament churches is explained in all its manifold relations, with great fulness and richness of language, in these apostolic letters. It is here we see that new creation, which is the essence of Christianity, as it lay in the mind of Christianity's greatest exponent, and as it was realized, to some extent at least, in the first fresh experience of the early Christians.

New Testament Christians are described in these Epistles as having passed through the same experiences as Jesus Christ Himself, and as belonging now to that unseen world where He is. They had died, and their life was hid with Christ in God. The blessings they enjoyed were spiritual blessings in Heavenly places. Once they walked according to the course of

this world, but they had been raised up with Christ and made to sit with Him in Heavenly places. They had been redeemed from this present evil world, and had been translated into the Kingdom of God's dear Son. Their citizenship was in Heaven, and they were to set their hearts and minds not on the things of this lower earthly order, but on the things of that higher world where Christ was now seated enthroned. They were conscious of being children of God; a new spirit in their hearts cried "Abba, Father," and they were living in the glorious liberty of this new relationship.

It was these features of the Christian system which Pascal's profound insight recognized,¹ when he laid it down as "a great principle of Christianity that everything which happened to Jesus Christ should come to pass in the soul and in the body of each Christian." The New Testament saint was regarded as so fully identified with Christ that he had passed through death already, and was living on the Heavenly side of it. He did not concern himself with death; he was no longer in fear of it, for all that death could do to him now was to put him to sleep in Jesus. Browning's conception of the experience of Lazarus after he came back from the grave, whether it was true for Lazarus or not, is exactly parallel with the New Testament representation of the position of the Christian:²

Heaven opened to a soul while yet on earth,
Earth forced on a soul's use while seeing heaven.

Though his life was carried on in the midst of this present world order, he was really fronting the Heavenly order. To that world he belonged, and his life was controlled by motives and affections whose springs were there. By the transaction accomplished in

¹ Pensées, Guthlin's ed., p. 294.

² An Epistle of Karshish, the Arab Physician.

Christ's death he had been crucified to this world, and this world had been crucified to him. The cross of Christ stood forever between him and this old world order. For the man that was in Christ there was a new creation; he was another man, and lived in another world.

These descriptions of the Christian experience were not mere figures of speech in Paul's style. They were not speculative elements that had crept into his thought from the mystery-religions of the Greek world, or from the philosophical theories of his age. They sprang from the Apostle's comprehensive grasp of the new creation which came into being at Pentecost, and his clear intuition of the reality which lay at the heart of the whole Christian system. This reality, as he saw it, was the true basis of all Christian life. Christianity did not come in to provide man additional help with which to live his old life. It came in to do away with the old life altogether, and to provide a new life in its place. Christians were to reckon themselves dead to sin and alive to God. They were to put off the old man and put on the new man. The life which they lived was supplied to them from the fulness of life that was in Christ Jesus. They were complete in Him; in Him they were made full.

This is Paul's representation of the method of the Christian life, and it was this aspect of Christianity that Marshall pointed out so clearly in *The Gospel Mystery of Sanctification* two hundred and fifty years ago. "The holy frame and disposition," he says, "whereby our souls are furnished and enabled for immediate practice of the law, must be obtained by receiving it out of Christ's fulness, as a thing already prepared and brought to an existence for us in Christ, and treasured up in Him. * * * So that we are not at all to work together with Christ, in making or produc-

ing that holy frame in us, but only to take it to ourselves, and use it in our holy practice, as made ready to our hands.”³ The continuous communication of this “holy frame” is made possible and actual by the new creation established on the day of Pentecost. In this new order of things the Holy Spirit administers the resources that are in Christ in the life and experience of the disciples of Christ.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

III

This new creation which makes the Christian system, this new world which the Gospel opens to men, is not less real for being spiritual and invisible. It is not a subjective creation, due to the change that takes place in the heart and mind of the Christian believer. It cannot be apprehended by the senses, but that does not mean that it belongs to the realm of abstract ideas. It was not an abstract moral quality that Paul meant when he said that in the Gospel a righteousness of God was revealed. It was not an abstract religious principle that Jesus told His disciples to go into all the world and proclaim to the whole creation. The heart of Christianity is “the kingdom of heaven,” an actual order of things in which righteousness is manifested, and is administered from the Heavenward side.

This Kingdom was announced as “at hand” in the days of John the Baptist, and in the early days of the Lord’s earthly ministry. It was then on the eve of coming into existence. But something had yet to be done before it could be realized. The death and resur-

³ Direction III, Explication.

rection of Jesus Christ laid its foundations. The ascension of the Lord and the day of Pentecost brought it into being as a new spiritual system, with an entire set of laws and movements all its own. When the apostles went out to preach the Gospel in the world it was an actual reality. "The kingdom of God," Paul could write, "is righteousness and peace and joy in the Holy Spirit." The realm to which the saints belonged realized these principles in a living experience, as they were administered by the unseen presence of the Holy Spirit.

This does not mean that the Gospel merely gave new value to old conceptions. This is not Christianity's function. This alone would never have given the Gospel the headway it had in the world in those early days. With this alone the apostles could never have "turned the world upside down." It is quite true that in the Christian system moral and religious conceptions received a richer content than they ever had before. But this result came about, not because the apostles took up these ideas and expanded them, nor even because their Master had enriched them with His teaching and example. It was due to the fact that the Christian message filled these things with a manifest reality men never saw in them before. Christianity was the evidence of an invisible source of power, a real order of being, which reproduced these moral and religious principles, in actual operation, in the lives of the men and women who responded to its message.

The true nature of this unseen order is disclosed in the Epistle to the Hebrews. As a matter of fact, this is its central message. The writer takes up the Mosaic system, and shows that it was but a type and shadow of something that was to come, of a Heavenly order which Christ has brought into reality, and which is now contained in the Christian system. That old

system was centered in a material tabernacle. The sanctuary and its services belonged to this visible order of earthly things. It was made after the pattern of a Heavenly tabernacle, the pattern seen in the mount, and its services were symbolic. Its purpose was not to train the people in the abstract principles of spiritual worship until their religious ideas were sufficiently developed to do without the material symbols. It was intended to prepare them for an actual redemption which God was going to accomplish, and to provide a type of that redemption in the meantime, which should serve as a means of worship until the true tabernacle should be opened. It was all "a shadow of good things to come."

These "good things" are now realized in Christianity. Our Great High Priest, having offered Himself once for all, has passed through the veil into the greater and more perfect tabernacle, not made with hands, not of this material creation. There in the Heavenly sanctuary of spiritual realities, the true holiest of all, He is ministering now, in virtue of His own blood, and in the power of an indissoluble life. Thus He has obtained for us an eternal redemption. He has opened the way to God. When we come to Christ in faith we enter this Heavenly world; we are within the veil; in a deep and sacred reality we draw near to God. This is Christianity's message. It opens a new world, the spiritual world of the divine presence, the eternal world of the ascended Christ.

This unseen world of the new creation is apprehended by faith, that attitude of soul which gives substance to the things we hope for, and reality to the things that are still beyond our sight. In the New Testament faith has a much richer and fuller quality than it had in the Old Testament days, and it is this feature of Christianity that accounts for the difference.

While the Old Testament saint looked down the ages for an order of things not yet in existence—"looked for the city which hath the foundations, whose builder and maker is God"—the New Testament saint approached the unseen world in which that order was now an actual reality. "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem." Faith as confidence in God is, of course, essentially the same in both dispensations. But the most that the Old Testament saint could do was to "wait upon the Lord," or to "wait for him." He waited in the outer courts till the inner chambers in the Father's house were ready. The New Testament believer could enter at once into the fulness of a fellowship with God which Jesus Christ had made possible. Old Testament believers "received not the promise"; even the heroes of faith were not made perfect until the "better thing," which the Gospel proclaimed and New Testament believers enjoyed, had come into being (Heb. 11: 39, 40).

This feature of Christianity also accounts for the larger place which prayer occupies in the New Testament. After Pentecost prayer assumed a new importance, as though it had been freed from limitations resting upon it before. Early Christianity manifested a freedom of access to God which was not realized in former days. Prayer in the Old Testament, though always a real expression of religious feeling, was associated somehow with the local manifestation of God's presence in the tabernacle or the temple. Not that the Old Testament saints believed that God was confined to that material abode. Solomon's prayer at the dedication of the temple shows this clearly enough. The spirituality and omnipresence of God were quite as well understood by the prophets and psalmists of the old dispensation as by the apostles of the new dispensation. But in those days God was not so near.

His people could enter only into His antechamber. "Hear the voice of my supplications," David cried unto God, "when I lift up my hands toward thy holy oracle." Daniel in Babylon kept the windows of his chamber open towards Jerusalem. Even in the Gospel narrative there is a manifest difference between Jesus and the disciples in the matter of prayer. His praying was apart from theirs. They knew that He had an access to God which they did not have. This difference was recognized by the Lord Himself when, on the last night of His life, He told them that, after His departure, they would be able to pray to the Father in His name, something which they had not done hitherto. That is, He would then make it possible for them to have His access to God.

This is what we find after Calvary and Olivet and Pentecost. Prayer was the spontaneous expression of the new life of the first Christians. When persecution threatened them they turned to God as naturally as children in trouble turn to a father (Acts 4:24-31). Prayer had become real approach to God and real communion with Him. In the old days this approach was by the way of the altar of sacrifice and in the direction of the inner sanctuary. This was the path the praying saint of the Old Testament must tread, and he could only stand outside the veil. But in the Christian system the inner sanctuary lies wide open. Through Jesus Christ there is access to the presence-chamber of God. We have "boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way." This is what makes prayer the truest expression of Christian life and the real source of Christian power. Paul would have his converts "pray without ceasing," and his letters show that this life-habit of his was the power house of his own apostolic ministry. Prayer now means

direct access to the supernatural springs of the new creation.

This feature of Christianity is also the true background for the Christian hope. It is only in the light of the Heavenly order of the new creation that we can adequately understand that expectation of the return of Christ which filled the horizon of the early Christians. To explain this expectation as due to the influence of the Jewish apocalyptic literature of the age is to misunderstand the nature of the New Testament hope. To conceive of it as a coming of Christ to reign on earth in the same material way and with the same material force as characterize the present order of world rule, is to ignore the essential significance of Christianity in the redeeming purpose of God. Jewish apocalyptic literature was largely due to a misunderstanding of Messianic prophecy. The Christian hope is the culmination of Messianic prophecy, and is the ultimate issue of what has already begun to be fulfilled. In their attitude toward the Lord's return the early Christians were not merely looking into the future along the level of time; they were not expecting the event to be thrown up by the revolving wheels of human history; they were looking into the unseen, and were standing face to face with the Heavenly order. "We look not at the things which are seen, but at the things which are not seen." The event lay in the future, of course, but its springs were within the veil. They lay not in the affairs of this world, but in the world of eternal realities where their Master was. He would come "on the clouds of heaven," releasing new powers from that Heavenly world in another supernatural event and carrying His redeeming purpose to its goal.

The hope of the second advent has its true significance when it is held in its proper place in the progress

of redemption, and is seen in its real relation to the new creation. It will be the coming of One who has been here once before, and has already laid the foundation of His Kingdom. When He came the first time He did something which made redemption an eternal fact, and brought the Kingdom of Heaven into being as a real spiritual order. Then the old system of visible types, that were the shadows of the true, passed away. In its place came the Christian system, containing the true substance, and proclaiming redemption through the new spiritual order. But this was not the end; this is not the final issue. When He comes the second time He will do something which will carry the spiritual order triumphant into the material order. Then the invisible Kingdom which the Gospel proclaims will come in visible manifestation on the stage of human history. Then the kingdoms of this world will become the Kingdom of our Lord and His Christ. Then the holy city, New Jerusalem, will come down out of Heaven from God, and the nations shall walk in the light of it.

Towards this beatific consummation the eyes of the saints were set. But they did not visualize the second advent in a program of events, nor, on the other hand, did they dissolve it away in a progressive spiritual influence. It was a real hope, not a general spirit of optimism. The salvation they had received by faith would be brought to a glorious issue, not by the powers already operating in the Christian system, but by other supernatural powers still kept in reserve in Heaven, to be released by the Lord when He comes. This blessed hope was the inspiring motive of life and service in early Christianity. It is Christianity's true hope still. Christianity's business in the meantime, in the midst of the present world order, is to go on with

its real task and "turn the battle to the gate." For this Gospel of the Kingdom, the good news of a Heavenly order which is entered by the way of the cross of Jesus Christ, must be proclaimed in all the world before that victorious consummation comes.

TORONTO, CANADA.