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THE SCRIPTURE AND SOCIALISM.

An Address by Mr. P. W. Heward,
At 61, Upton Lane, Forest Gate.
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At 61, Upton Lane, E. 7.
Mon. 24/12/17.

Our subject, beloved friends, is Scripture and Socialism. The Scripture comes first in the subject, and I want it to be first in our meditation. I should be very sorry if our gathering was in any degree unspiritually occupied with history, or with argument. We desire to be occupied with Christ. We have a reason for this if we have tasted that the Lord is gracious, - a reason from which nothing can shake us, from which no man can turn us. If we realise that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and that God's word is a lamp unto our feet and a light unto our path; we should be unwise indeed if we put the Scripture in a secondary position, and attempted, with the weak powers of our faulty minds, to grasp the tremendous problems which socialism tries unsuccessfully to remove; but which the Gospel of the Grace of God removes for individuals, and explains in their true bearing as to the history of this dispensation. Redeemed with the precious blood of Christ, and brought near to God, brought to possess privileges beyond the highest height which socialism can suggest, we cannot bring ourselves down to contemplate socialism as if it were a new Gospel. To us it is so infinitely inferior to the glorious message of God's grace that lifts rebels out from their deserved prison into the closest friendship with God; it is so infinitely and hopelessly inferior to this Gospel, that we must speak first and foremost of Christ, and ^{of} what He is to us.

Furthermore, we desire, (I am sure I express YOUR wish), we desire that our meditations might not only be accurate, but linked with obedience. If any one will to do God's will, he shall know of the doctrine. And let us recollect that in Rom. 12 we are told that when we present our bodies a living sacrifice, and are not conformed to this age, but are

transformed by the renewing of our mind, we come to perceive what is that good, and acceptable, and perfect, will of God. Yes, the good, and acceptable, and perfect, will of God attracts us, and we want to run the way of His commandments with hearts which He Himself has enlarged. Hence, though I should be most unwilling to misrepresent socialism, my desire is to "represent" the Scriptures, and to set them forth; not as a rival with socialism, not as an alternative to socialism; but as they are in deed and in truth - an unveiling from God; contrasted with all the socialism of man, - the power of God unto salvation to every one that believeth; that which is not only different in degree from every human plan, but different in kind.

It is well to understand something of what is meant by the word "Socialism". We know, thank God, what is meant by the word "Scripture". We have no doubt upon that fact. Socialism, I notice, has been defined as "The name given to any one of various schemes for regenerating society, by a more equal distribution of property, and especially by substituting the principle of association for that of competition". You can see in the word "socialism" itself, the very term "association"; and "social", "society", and "sociable" are from the same root. The idea, therefore, is companionship. The word is a nineteenth century word, dating back to about 1833. But apparently it was little used at first. I turned up a dictionary of 1865; it was not to be found there. I do not say that socialism is in all its forms a nineteenth century product, but its development belongs to that period; and the majority of us can see that some of its most rapid developments have taken place in our own lifetime. Its history, therefore, is brief, but remarkable. Remarkable, in that it began in such a small way, and advanced so rapidly. You will observe the words which I have already quoted, "Regenerating society". Another writer describes it with respect to the "reorganisation" of society. We realise there IS a real regeneration of individual persons, and there is something better than reorganisation, on an infinitely higher plane. But the varied schemes of men are VERY varied. It is so

difficult to grasp them all in one word. Though they all have something in common, they are varied from the theoretic view of mystic socialism, to that which develops into practical anarchy. They are varied from that which is desirous of a gradual legislative change to that which is prepared for the most revolutionary activities. All these things are comprehended within the term "socialism". It is somewhat solemn to realise how large a share the Jewish mind has had in its formulation. The nation of Israel can find no true rest till it shall be found in the still-rejected Messiah.

A root-principle has already been indicated, - "A more equal distribution of property". Linked with that root-principle there is the idea that "work" alone entitles to possession. Now such a theory can produce quite different results according to what is understood by "work". Some will be occupied with the work of the hands others will include the work of the mind. Moreover, what is work? How can you measure it? You can weigh goods, you can have a thermometer to tell the heat; but how will you estimate different kinds of work? One man does a piece of work which, in its productiveness, is equal to the work of ten men, yet in a tenth of the time. Shall all be regarded as workers alike, according to the amount of time? or shall the different physical and mental capabilities and *applicativeness* be allowed to influence? And further, though the general antagonism of this principle is to all possession of capital, the denial of capital becomes practically an impossibility for AS SOON AS a man possesses anything, unless he spends it up in less than a second of time, he is, for a moment, however brief that moment may be, a capitalist. You cannot deny the existence of property; you cannot destroy the existence of ~~of~~ property; and while men have different opinions, and different attitudes, and different methods, some will be thrifty and preserve their possessions, others will be careless and squander their possessions; some will be miserly and hoard their possessions, others will be generous and give away their possessions. You cannot bring men to a fixed rule in this matter. If you say "Let there be

no rule", which is one form of socialism, viz.-anarchy; - and let every man do that which is right in his own eyes; you make capitalism justifiable in accord with the wish of one man to preserve that which he has gained by work, and he has acquired a right to pass it on to another. In other words, socialism rests upon a theory which in itself has much that looks attractive to the troubled mind, but which is an undefinably vague and impossibly-applicable theory. I said just now that socialism contains that which is attractive. I want us to look for a few moments at the state of the world. Here are we, physically upon this earth, after centuries of nominal advance in civilisation, after centuries of nominal Christianity; and what is the state of affairs? We cannot hide our eyes from the fact that the state of affairs is VERY serious. Many come along and have a sudden, superficial view of the awful conditions around, and they rapidly assume a method of righting them. Socialism APPEARS a quick cut to success. I suppose we enter into this mode of thought; for when anything exists, it is very easy to see ITS defects; it is very easy to propose a criticism; it is very natural to think something else would be better, and to inaugurate, with hopefulness, a fresh arrangement. Capital and labour, as distinct and contrasted, exist. Socialism can readily see some of the OUTWARD defects of the present age. The work of a critic is very elementary. We often imagine that we can find a remedy, whereas the remedy is oftentimes an UNTRIED method which is itself worse than the disease, but till it is tried it has an attraction; and the blackness of the state of earth makes men who are at all concerned thereby, look with anxious eyes toward any method which would seem to provide for the righting of the wrong, and the improvement of the economic conditions. I need hardly say that in so speaking I am referring to that which may be characterised as, in large measure, "honest socialism". I am dealing with those who have thought and pondered the problems. I am not dealing with the man who feels, "I am poorer than someone else, why should he be richer than I am? - Let us share". I am not dealing with the aspect of the one who would ride ~~th~~ rough shod over every law of God and man, that he may assert

himself, and who merely adopts the theories of socialism that he may gain his personally selfish ends. I am rather referring to the thoughtful young man, who, at the present time, is faced with the awful ruin of the world, and who, not knowing God's dispensational purpose, and not realising God's infinite grace in the Gospel, feels that something ought to be done to alter that which he does not see is the continual product of the hopelessly sinful heart. I am referring to the one who weighs these subjects and who is willing himself to lose in the application of the principles which he holds dear. We, too, can look upon the world and see its ruin. That ruin is brought into more lurid light in the present state of affairs, amid a nigh world-wide conflict. Before it began there was much which would distract, but now it is brought to the surface. Inequalities among men are serious. Starvation faces many by reason of the present war. The indirect deaths are innumerable, and many there are who feel perplexed because of the great lever which commercialism has had in ALL the upheavals of the 19th century. And so as THEY look upon these things, and as we look upon these things, and see commercialism with its struggle of man with man, and its antagonism between those of different spheres; they, and we, too, must feel there is something radically wrong in the principle of commercialism, or rather in its lack of principle. There is something hopelessly wrong in that which, on the one hand oftentimes produces wealth at the cost of lives, and that which on the part of the worker produces something valuable amid conditions of indifference discontent, and even desires to indirectly rob an employer! Such pitiable opposition, such lack of true enthusiasm for products naturally good and desirable, must appear to the thoughtful man of the world a sad climax of many years of nominal education and civilisation. Behold the workman taking no interest in much of his work, but wishing to best his employer; and ^{behold} the employer, in many cases associated with a soulless business concern aiming at a dividend, the more evidently "concerned" that there may be gain and profit than that

there may be the comfort and true prosperity of those who are employed. I am not now dealing with exceptions, I am not now dealing with individuals who have kindly wishes. The general state of affairs is selfishness glorified. Capitalism illustrates it, but labour illustrates it equally. There is nothing to choose between the two ~~main~~^{main} sections of men. The war of nations is a result of the natural condition of man, which always expresses itself in a desire for personal wishes to be realised. Man is a failure!

We turn to the book of Ecclesiastes, and we find there the meditations of a philosopher, who, with unique opportunities, investigated everything, and found nothing satisfactory, nothing satisfying, under the sun. In the first chapter he says, (verse 14), "I have seen all the works done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered." Chapter 3. 16 is definitely to the point. "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there". Ch. 4. 1 - "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter". Ch. 5. 8 - "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for He That is Higher than the highest regardeth; and there be higher than they". A look round upon all the circumstances of the 19th century must produce misery in a thoughtful mind, must produce discontent, and a feeling akin with that which is recorded in Ecclesiastes. Hence we cannot be surprised at the development of socialism. You have noticed, beloved friends, how there are so many related aspects of socialism which illustrate exactly what I mean. We think of the republics which have been formed in the last few years. We think of the tremendous increase of the socialistic vote, even

in lands like Germany, and the long-favoured country wherein we are found. We notice the progress of co-operative societies, the spread of trade-unionism, the increase of strikes: - all these are evidences of the underlying spirit of socialism. It is remarkable how the present conflict has brought this to the front as never before, and in strange connections; for as emergency war measures, government is "nationalising" much in a way that is actually preparing for a socialistic nationalising and thus the extremes of emergency and of socialism are actually helping one another toward the development of much which is prophesied in the last days. Yes, "prophesied", for we find in Dan. 2 the indication that the fourth kingdom revived will be part of iron and part of clay. I suppose we see among us, or rather let me say, in this land, - for the Lord's people are in all places a separated company; - we see in this land a striking illustration of Dan. 2. 43, "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another". There is no real FELLOWSHIP between capital and labour; there is no real FELLOWSHIP between authority and democracy; though there may be a temporary amalgamation as we see in so many of the compromising arrangements which exist in these days, in order that each may support the other in the tremendous conflicts and struggles through which all lands are passing. The history of the fourth empire is itself suggestive. God marks out in this second chapter of Daniel a gradation: - gold, silver, copper, and iron: - a gradation which is a degradation. Now Rome's early history was associated with kings, and then it came down to be what I may term "democracy", out from which sprung that which might almost be regarded as the tyranny of the empire. Its past history therefore seems suggestive of the indication of democracy; but when the clay is introduced in the vision, there is something which is not only less than the glorious gold of autocracy, but there is that which is infinitely weaker, because so brittle, and which is manifestly of the ground, of the earth:

in other words, a spread of democracy, far beyond anything which Rome experienced in the past; and probably from that democracy will spring the exaltation of the one who has the number of man; and who, as the glory of man, and as the man of sin, is thus marked out as what I may call "the hero of socialism"; the one who will exalt himself, and will do according to HIS WILL, but who will, nevertheless, rise up, primarily, not so much as the king, but as the MAN. In this fact, in the very word "man" we see the trend of the times; nor should we be unmindful of the words, "Because LAWLESSNESS shall abound, the love of many shall wax cold." If I mistake not the state of affairs suggested by the present course of events, and the state of affairs marked out by Scripture, under Antichrist; both imply socialism. Present events point ON to it. The circumstances under Antichrist revealed in Scripture point BACK to it. We are near the joining moment, when the events which are leading up to the fulfilment of Scripture will pass into that exact fulfilment; and the believing mind will realise that God foreknew the whole with all its blackness; and therefore the hearts will again be encouraged to say "Even so, Come, Lord Jesus"; conscious that He Who has not made a mistake in recording that which is sad, has not made a mistake in recording that which attracts the heart's delight of His redeemed.

We pass then to consider the contrasted position which Scripture brings before us, entirely contrasted with that of socialism. First of all, believers are a SEPARATED people. The world is composed of two companies: - those who are outside Christ; and ^{those} who, in accord with infinite love, have been quickened, and brought into a new family, - into the kingdom and patience which is in Jesus, so that their citizenship is in heaven, - a people who are linked with Christ; He is their Life; He is their Lord; He is their All in All. I need hardly tell you that Scripture is full of statements regarding this. Hence socialism, which assumes the removal of national boundaries, and the introduction of an international brotherhood,

ignores the fundamental fact that there has been made by and in Christ a spiritual brotherhood; a brotherhood of those whom HE is not ashamed to call "brethren", who have been born of the Spirit of God, and who are thus declared to be called out from the world. Those who take this attitude are bound, preciously bound, and should be happily bound, by the law of Christ. Here at once we have a clear cut line of demarcation between the attitude of the believer and the attitude of the socialist. The believer says, "I have been set apart by the blood of Christ, and now it is my responsibility as a redeemed one to have the glory of God as an all-comprehensive object, and for the glory of God, to fulfil every part of that which my Lord has appointed". The socialist looks to Matt. 5, and he says, I find some excellent words here. The principle of not standing up for one's own goods, but giving them to another, in some relationships, commends itself to him. But how about the words, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake"? He may remark, "There should be no antagonism between men. 'Whosoever is angry' is in a serious condition". He may approve of such definite language, but how about the words, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and THEN come and offer thy gift"? The one carrying out this principle is viewed as a worshipper, and the passage is limited to him. Or in the sixth chapter he may say, It is right to enforce the words, "Lay not up for yourselves 'treasures on earth'", but how about the words, "Lay up for yourselves treasures in heaven"? - THAT is equally a command. He may remark, "It is wrong that men should be anxious what they should eat, or what they should drink", he may plead for the elimination of all attempts to corner the food products of the world, and may plead for arrangements whereby every man may be satisfied with food; but does he enter into the words, "Seek ye first the kingdom of

God, and His righteousness" in their plain meaning? The seeking of the kingdom of God is not the making of a kingdom of God according to human ideas upon earth, but the seeking of something beyond that. "The meek shall inherit the earth" is the prophecy at the beginning of the Address on the Mount. Not that they possess the kingdom now. The time will come when the saints shall possess the kingdom, but now they are to be those who are meek and downtrodden; they are to be those who hunger and thirst after righteousness, who feel themselves strangers in the earth. Here is a principle entirely contrasted with that of socialism. Thus we find the tendency of man is always to grasp one part and to reject the other part of what the Lord has said. The principle of the believer is to rejoice in the whole. And why does man take part? Because part suits him. And why does he reject part? Because part does not suit him. And why does the believer take the whole? Because he belongs to the Lord, and he takes it for the Lord's sake, and the Lord's glory. His primary reason is that the Lord has spoken. It is true he delights in truth, but this is with the changed delight which grace has wrought.

The Lord Jesus Christ was approached on one occasion that He might arbitrate. What was His answer? It was prompt. "Man, who made Me a Judge or a Divider over you?" And referring to the underlying claiming of one's rights, even by arbitration, He said, "Take heed, and beware of covetousness". To the Lord Jesus Christ the special thought was the possession of spiritual wealth: the soul's need in a spiritual sense was that which He emphasized. Socialism is occupied with the body, and its welfare; at least it does not advance beyond the mind; Christ is occupied with the saving of the soul, with eternity, and the true use of body and mind in the service of God. If He did not come to judge the world, it was not because He came to right the world, but because He came to SAVE. There were those given to Him out from the world, and He came to give His life a Ransom for many. Therefore, socialism is in direct opposition to the believer's principle with respect to the unimprovable condition

of man. To the believer there is unbroken truth in the Divine words that the heart is deceitful above all things, and incurable; that the mind of the flesh is enmity against God; and that though there may be the flower of grass in man's godliness which appears well, yet the Spirit of God blows on that as definitely as He blows upon whatever is openly wicked. The best that man can reach is not acceptable before God. All our righteousnesses are as filthy rags. Man is not only fallen and to be helped up, but he is dead in trespasses and sins, and in need of a quickening which no scheme, theory, or doctrine of man can produce. To the believer the thought is "The Gospel is the power of God", and that the Spirit quickeneth. The flesh profiteth nothing. That which is born of the flesh is flesh, however civilised, and socialised, and educated it may become.

Furthermore, the believer has a profound respect for God's governmental arrangements. I am not now meaning that he simply has a temporary respect which pays taxes because he feels he can do nothing else, - a necessary respect can be illustrated by many who have no idea of that which I want now to set forth. The believer's reason for respecting authority is that there is no power but that which is of God. Hence he pays taxes with a delighted obedience to God Who has appointed this, and he sees in these apparently trivial actions an opportunity for glorifying the Name of the Lord. To him the king is king by Divine right, in the sense of God's dispensational and governmental appointments. He may be under a government which is in large measure kindly; or he may be under a government which is like to that of a Nero. His position under both is to pray for kings and all that are in authority; and to regard them as in authority, and to use the word "authority", and to emphasize the word "authority", and never to place himself as in the same position of authority. For when believers pray for those in authority, a careful study of the context, and of 1 Cor. 6, will show that no believer should take any share in authority, any voice in government, or any vote in its

arrangements. I need hardly say this is a direct contrast with socialism. The believer has a deep acknowledgement of God's providence, and God's providence which extends beyond the sphere of governmental authority to business authority. He renders respect to a froward master, even as he renders respect to a good and gentle employer. He realises that by the time circumstances reach him they are more than circumstances, they are under a Divine arrangement, intended as messengers of blessing for his soul's welfare. Hence to fret against his circumstances, to fight against these problems, and to better his condition by human methods whether they be of the nature of grumbling, or of the nature of agitation, - even to have such thoughts would be for him to sin against the Divine permission, and the Divine instruction which is so beautifully contained in every tiny detail which concerns a believer's life. Socialism has very little understanding of the providences of God.

In this connection we approach again the thought of the character of the present age. God is NOT reforming the age, He is not leading men on to a developed kingdom of righteousness in which the Lord Jesus will be exalted. Scripture reveals a hopeless progress in iniquity, and that transgressors will come to the full, and then the Lord Jesus will be revealed in flaming fire taking vengeance. Hence if the believer does not take part in government, it is not because he regards government as necessarily wrong; if he does not take a share in its vengeance, it is not because he views vengeance as impossible from a right standpoint. He recognizes a vengeance which is more tremendous than all earthly vengeance, which is the vengeance of God's temple. He acknowledges that God has an absolute right to use any means He ^{be} may/willing to use, to lay low myriads of men, and to deluge the earth with blood, in holy wrath, as He will do, in connection with the awful events of a real future Armageddon. The socialist from the standpoint of humanitarianism rejects

all this. The socialist does not realise that the end of the age will be with righteous wrath. He would willingly embrace the Christian if only the Christian would put aside such a conception of man's hopeless condition, and man's terrible goal. To the socialist there is the need for change, development; to the Christian there is the need for regeneration. To the socialist there is the thought of humanity as the centre; to the believer, God, and God's glory, are the necessary and the only Centre. Everything in his life revolves around this. Hence the believer's non-participation in government is on an entirely different plane, and from an entirely different standpoint. The socialist cannot understand it, for the natural man receiveth not the things of the Spirit of God. The believer regards everything of the present time as associated with man, and he has been lifted to a higher position in Christ Jesus. Hence it would be a degradation of his high position to take any other attitude but that of a pilgrim until his Lord returns. If you offer him the highest office of state, he would have to reply in the words of Nehemiah, "I am doing a great work, I cannot come down". But as in the glorious Gospel of the Grace of God that which is infinitely more powerful than all the legislation and armies of man, he has that which deals with ruined SOULS and which saves with an everlasting salvation by the personal application of a personal Holy Spirit. To him, therefore, the encouraging thought is that the Lord Jesus will soon return. This is his hope, this is his longing, this is his prayer, this is his delight; and he will judge nothing before the time. NOW it is, as we have seen, the kingdom and patience in Jesus. HERE is the patience and faith of the saints. The time WILL come when we shall judge angels, and we shall judge the world. If we suffer with Christ, ~~and~~ ^{in aspect} we shall reign with Him. To the socialist such ~~an aspect~~ seems altogether strange. It seems the reversal of much which he holds dear, though it will only disappoint him. That the believer should lay a stress upon wrath, and lay a stress upon judgment, and lay a stress upon events which are righteously terrible beyond human understanding, is to the man who thinks man is not so bad, a strange contradiction

with the Gospel of the Grace of God. But to the believer the two views of grace and wrath are perfectly harmonised, though perfectly distinct. Grace reigns through righteousness, and outside grace there can only be wrath, for God must be exalted in those whom He saves, and God must be exalted in those whom He condemns. Men are, comparatively, nothing to the believer when he realises the glory of God. Though for his own advantage he would not wish to be unkind to a single individual, though he desires to go through life with an unselfish regard for others, yet if you introduce the thought of the glory of God, you at once introduce that which is to him so infinitely beyond every comfort and joy of man that he is occupied with this thought, and all other thoughts can only take their position as part of it. Nothing can have a separate existence, everything must be viewed ~~as~~ from the standpoint of exalting God and honouring Him.

Our attitude toward socialism thus becomes quite clear. We cannot accept its basis for it rests upon man, whereas we depend upon God. It is the scheme of humanity to better humanity, whereas we rejoice in the revelation of God to save out from humanity. Socialism would level those who are higher. The position of the believer is a personal giving up, not a compelling others, nor legislating for them. Socialism would change the world. The believer emphasizes the position of a rejected and contrasted minority in the world till Christ comes. Socialism, when it sees oppression, would aim at the present remedy of it. The believer would commit himself to Him That judgeth righteously. I have felt James 5^{is} very definite in this connection. There we have the hire of the labourers who have reaped down your fields kept back by fraud. Socialism particularly deals with the land, and here we have a Divinely ^{recorded and} definite case of fraudulent land-owners. But what is the attitude of the believer? The cries of those who have reaped have entered into the ears of the Lord of Sabaoth! Be patient, therefore, brethren, unto the Coming of the Lord. The believer's patient longsuffering will end then, but not before. One word of discontent, one action of human zeal to put things right, one scheme of agitation, one plan of

diplomacy before the Lord comes back, is a denial of the position to which Grace has called us. The believer has one remedy, he goes to the HIGHEST court, the heavenly court, he states his case there, he leaves his case in the hands of Him Who is ready to judge the living and the dead, and Who will cause that His despised people will be at the side of their exalted Lord.

In other words, Socialism aims at improving and inheriting the earth now. The believer takes the contrasted position that the meek SHALL inherit the earth under the most absolute, and withal absolutely perfect, government, which has ever existed. The believer, though always courteous, can have no share with socialists, for this would deny his heavenly calling, and his family relationship to believers only. He can witness to them the glorious Gospel of the Grace of God as he would to others; whenever they are willing to listen he is thankful to speak; if they refuse to listen he can pray for them; but to be impressed by their arrangements, to be drawn toward their methods, to participate in their actions, these things are impossible to one who has tasted that the Lord is gracious, and who has ALSO PERCEIVED what it is to have been ~~set apart~~ ^{called out} of the world in accord with the words, "The Lord hath set apart him that is godly for Himself". We should ignore His will if we identified ourselves at all. Beloved friends, we are His, owned by Him, and to be devoted unto Him. Christ is the Source of our Life, Christ is the Centre of our life, and Christ is the Object of our life. He, as our Life, shall appear. Meanwhile, let it be ever repeated, we are strangers and we are pilgrims; HERE have we no continuing city, but we seek one to come. We cannot regard any human method of trying to reform the world as satisfactory, or able to prove successful. Socialism does not go deep enough to the root of the tree. It only lops off some of the branches. Socialism does not go high enough to the height of the glory to which we are lifted. In other words it is too superficial for the Christian, it is too small for the Christian, it is too weak for the Christian, it is that which is a natural attempt of a natural man to deal with

natural ruin, but which cannot remove the innate selfishness of the human heart. But they which are Christ's have crucified the flesh with the affections and desires, and herein is Divine power against that rooted selfishness which will ruin everything of earth and everything of man, and cause utter failure throughout this age, and even bring an uprising at the end of the millennial age; but in the new heavens and new earth of God's promise there shall be the dwelling of righteousness alone. We look for the coming of our Lord, we look for the kingdom of our Lord, we look to the eternal glory of our Lord. We thank God He has opened our eyes. We cannot boast, we would not wish to appear to boast; it is grace if we are saved from wrath; and with the precious Gospel of the grace of God enjoyed, lived and declared, we would seek to be the means of bringing some out from death into life, by the mighty working of our God. And if there are those who, as the king in Ecclesiastes, see something of earth's ruin, if God shall be pleased to overrule their discontent, and amid their discontent, to show them the one way of salvation, peace, and blessing, we shall praise God whether they are snatched from the ranks of capital or labour, whether they are delivered from positions of governmental power, or from the depths of human degradation. It matters not to us what a man is. By nature we are all sinners; and the Lord in sovereign mercy can save socialists and can save anti-socialists, and bring them into a family which has a unity beyond the highest ideals at which men aim, bring them into a family which has blessings beyond what they can conceive, but which, as God's revelation and God's forming is that which is approved by God; whereas socialism, introducing a brotherhood of its own, becomes a denial of that which God has provided, a travesty of that which God has provided, and an attack to supersede that which God has provided; and therefore contains within itself a daring attack on the glorious Gospel of the grace of God. It is this which leads on so many of its devotees to godlessness, and an open atheism. Can we be surprised at such a terrible goal? Men see the ruin, but they do not see God's plan behind the tangle. Men see the

ruin and try to put it right with human methods. They introduce something instead of God's Gospel, and naturally they sink further and further oftentimes into antichristian socialism; but whether a man labels himself an anti-christian socialist, or a Christian socialist, it matters not what he labels himself, we have a Gospel which can now make a new man, and we have a Saviour who will make a new earth.