

Words in Season

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FOREWORD

"God . . . hath in these last days spoken unto us." "God spake in time past unto the fathers by the prophets." In the Old Testament we have many of these messages that came by the prophets, messages that not only made many souls acquainted with God, but also guided those souls safely through the intricate pathway of life. All the light that is found in the ancient literature of the world is light borrowed from those oracles of God.

But God has drawn nearer still for "In these last days He has spoken unto us by His Son." The Son was "The Word," and He spake the word. There were inconsistencies between the prophets and their messages; but in the Son there were none. In the Son the Father was revealed; His heart made bare. But the Son was rejected, crucified, resurrected, and taken back to the glory: His voice was silenced: and yet He speaks: He speaks from the glory by the Holy Ghost sent down from heaven. What He first spake is re-echoed down the centuries "by them that heard Him. God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," Heb. 2: 4. Them that heard Him, the apostles, gave us the New Testament. Gave it to us by Inspiration: it was God-breathed. O how we ought to treasure it: read it: meditate upon it: and obey it. "My son, forget not my law; but let thine heart keep my commandments for length of days, and long life, and peace shall they add to thee," Prov. 3: 1-2.

But we have others since the apostles, through whom God speaks to us, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2: 1-2. In this way the word of God has been handed down from generation to generation. The pen was often used to convey the message that could not be carried by word of mouth. Then the printing press came in to the aid of the pen: and so the apostolic messages, as apprehended by the succession of "faithful men" continues until our day. Words in Season is an effort to broadcast, far and wide, the messages from faithful men. We ask the prayers of God's people that grace and wisdom may be given, so that only that which is of God may

appear in these pages: and we trust that the readers may often be brought into God's presence, as they read the messages: and that they may be able to truthfully say, "God hath in these last days spoken unto us."
E. A. M.

PRACTICAL CHRISTIANITY

Notes of an Address on John 1:1-18.

By H. GROVES



QUR hearts may weep that there is an Ichabod Christianity tolerated, which ought not to be. The earlier verses of John's gospel happened to be my morning reading and meditation. I have sometimes found that what God gives for one's morning study, may just be what God's saints need.

What struck me most, as I read these verses, was the magnitude, magnificence, and moral glory of Christ, as shown here. It is not the miraculous power and manifestation of the divine majesty of Christ, that we see here, but the moral glory that shone in and through Him as the light of God in the world. Paul says: "Ye are light in the Lord." We can all talk of it, but to be it—yes, I say, **to be it**. If we are not it, it is a sham, from beginning to end. O, that the Lord might help, for a short time, first to picture Christ to our eyes, in the moral glory of that carpenter's son. He had not one thing around Him wherewith to lift Him up. He was a root out of a dry ground; a root to which the earth gave nothing. All He was, was the result of that which came down from God. If what we have comes to us from the earth, and not from God to our souls, (and we may get our Christianity from the earth) we shall not be able to tread in the footsteps of that blessed only begotten Son of the Father, full of grace and truth.

As we read these verses, may the Spirit of God write the words on our hearts.

"In the beginning was the Word." Mark, He was the Word, not, He spake it; but, He was the Word. If our preaching were measured with what we are, and we were required to **be the Word, to practice it**, some of us would feel a little differently. There is a way in which we grasp and handle the truth, that shows we have not got it from God.

"In Him was life, and the life became the light." How is it with us? Is your light the outcome of life? If light in the Church of God is not the outcome of life, whatever it may seem, it is from beneath, and not from above. The devil may teach you your Bible. Take care where you learn your Bible. We need to bring our Bible into the holiest of all—to the mercy seat. You won't rush on with the crowd. Why? You shall be patient toilers beneath the mercy-seat, as you learn there. I don't know if there is any word that I would have more written on our hearts today, than these—that the life might become light. As believers in Christ, I would that we connected

the life and the light more. Remember that the light must come out of the life. Some say: "I thank God that I have eternal life." Is it growing up into everlasting life?

Fifth verse: "The light shineth in darkness, and the darkness comprehended it not." I was amazingly struck this morning. (I had not noticed it before), as I looked into the Revised version: "The darkness apprehended it not." It says, turn to John 12: 35: "Yet a little while is the light among you. Walk while ye have the light, lest darkness come upon you." That word, "come upon you," is the same word as you have in John 1: 5, "comprehended." The idea is this: "Walk while ye have the light, lest the darkness overcome you." Here it is said of Christ, the Word, the light shined in the darkness, and the darkness overcame Him not. It could not rob the light of its brightness. What a thought here, when one looks around and sees the dim, darkened, clouded light of God's children. Satan seeks to get the extinguisher on the light of God's people, and when once on, it is hard to get it off.

O, how the light is dimmed and extinguished by contact with the corruption of the world around us—the money making and money loving world around us, the self-exaltation of the world, making self and not the Lord the object of daily life and toil. How many of God's children are overcome by the world and the flesh! Oh, that flesh, that flesh! Why is it that God's saints are overcome by the flesh? Because they have been walking months without communion with God. **God's servants get hardened by preaching when their hearts are not right with God.** If we were to shut ourselves up for some time, retire for a little from the activities of service, to have a dealing with God, we might come forth richer and mightier for the church than ever we have been. There is a danger of our seeking to carry on the public work of the Lord by the might and energy of something that we have learned yesterday, and not something that fills the soul with a present power today.

The light shone in darkness, and the darkness did not overcome it—it shone brighter and brighter till they nailed him to the cross, and then it shone brighter than all. The light triumphed over the darkness every step the Redeemer trod.

May we lay hold for ourselves upon the moral glory of the only begotten Son of the Father. Unless we shall make this moral glory the Alpha and Omega of our daily life in all its departments, our life's history will become dim and darkened. It ought to be as the path of the just that shineth brighter and brighter. I sometimes say that the Christian's sun ought never to set, but rise higher and higher, and when it comes to the mid-day zenith then to go to be with Christ, which is far better. What is it that brings so many of us here from the various parts of the country? Is it merely to hear something new, that may tickle the ear and please the fancy; or is it to get a little more Divine light and life? If this be the object,

then God will own and bless it, and you and I will go back to the places whence we have come humbled and bright, to shine for God more than ever, and to be less conscious of it. May the Lord grant in the exceeding riches of His grace that the moral glory of Christ may be more before our eyes. Then will the Lord find pleasure in us, our ways being pleasing to Him. Then it shall be true of us, as John says in his epistle, that the wicked one toucheth him not, (John 5:18). Young Christian, let that word ring in your soul, the devil cannot harm you except you open the way for him in some way or another. O, that we might learn the deep subtleties of satan, and how he comes in to put the extinguisher upon the light kindled in you by God. What is true of the unconverted as to the soul's eternal loss is, and may be in its measure, true of every child of God, as to his spiritual detriment now and spiritual loss in eternity. Remember that old and young Christians alike carry the flesh about with them, and there is in us all the elements of corruption and decay. If elder brethren were living more in the sunshine of God's favor they would exercise a greater power for good over their younger brethren. The Lord give to our elder brethren a double measure of the grace which they seek to inculcate upon their younger brethren in Christ. May God write these deeply important truths upon our hearts, and let us remember the solemn words, "walk while ye have the light, lest darkness overcome you."

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (the right or privilege) to become the begotten ones of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." (Verses 10-14). He came as the only begotten one from God, and those who received that only begotten one of God, became begotten ones of God too.

O that we could only realize the magnitude of that moral responsibility and glory that rests upon us in that we are begotten of God. What we want is to get a firm hold of the A B C of the truth of God. This is just the very thing that our souls need to grasp as we have never yet done.

Has the world seen the glory of the begotten ones of God in those who profess to be children of God? Fellow Christians, it makes one scarce know what to say; one might just hide one's face in the dust and cry, "Unclean, unclean."

A very little of Christ and His truth, realized deep down in the soul, will do more for the glory of God than a great deal of the things that are exercising the minds of Christians from one year to another.

If the devil can only turn our mole hills into mountains, he will do one thing more, he will turn mountains into mole hills. He will cause the mountains of God's truth to dwindle till they become so very small that we can scarce see them. O the deceitfulness of satan, who puts magnifying glasses on the eyes of the Lord's people. He can make big little and little big. The devil will do his best to put things out of their due proportion. We have the life of Christ before His moral glory. The life gets precedence in this Scripture to this moral glory. How often have we looked with a look of scorn on a child of God, whose life showed far more of Christ than ours. Let us seek to be on our guard; for God allows things to happen around us that pierce our own souls, and that's enough to break our own hearts. There is a "needs-be" for it.

Let us begin with the A B C of God's truth. God wants it written deeper down upon our souls. May we seek to make the moral glory and honor of God more the one object of our life and ministry and the conduct of our daily life; so that, any one born into the family of God, may be taught through us to grow up into likeness to Christ, so that their lives will speak for Christ. If we were so living in the power of the divine life, we would see different results than we see in our assemblies. We would know more of the peace of God, that passeth all understanding, ruling, guiding and holding everything in subjection to God.

THE BIBLE, THE WORD OF GOD. HOW DO WE KNOW?

Because it claims to be. "Thus saith the Lord," wrote holy men of old. "The things that I write unto you are the commandments of the Lord," wrote the great apostle Paul. 1 Cor. 14: 37.

2. Because God attested that claim by the granting of **super-natural gifts**—miracles—what are they?—The manifestation of omnipotent power. And prophecy—The manifestation of omniscience. Search the Scriptures whether these things are so. Acts 17: 11.

3. Because the Lord Jesus Christ said, "Search the Scriptures . . . they are they which testify of Me." John 5: 39. And He was "Declared to be the Son of God with power . . . by the resurrection from the dead." Rom. 1.

4. Because right down the twenty centuries since, the best and bravest of earth have suffered and sealed their testimony to this with their life's blood.

5. Because though empires wane, and art and literature have their day, this book lives, and is read and cherished by millions the world o'er, notwithstanding all the opposition, the calumny, the criticism, the persecution, down the twenty centuries. Of the truth did the Lord Jesus say, "Heaven and

earth shall pass away, but my words shall not pass away." Luke 21: 33.

6. Because of the blessings it brings to nations and individuals who walk in the light of it, as seen in the changed heart of the profligate, the changed home of the drunkard, the changed desires of the worldly, the joy, the peace, and blessed experience of all who make it their guide.

7. Because of the sublime character of its revelation. Human reason could not have given such a revelation of the mind of God, the destiny of man, and the plan of redemption for a fallen race, as the Bible unfolds.

COLLECTIVE ASSEMBLY TESTIMONY



WHAT about our assembly testimony in a day of ecclesiastical failure? Is there to be no such thing as a collective witness to the truth? Because Christendom is now all confusion; and saints who separated from it and formed scripturally constituted assemblies have been torn by sad divisions; this gives no argument for neglecting to gather simply to the Name of the Lord (Matt. 18: 20), owning the lordship of Christ (John 13: 13; Heb. 3: 6), and the Holy Spirit's guidance into all truth (John 16: 13).

Let us be fully persuaded that whatever the Head of the Church legislated for the guidance and observance of assemblies, has never been repealed, nor ever will. It is our duty, therefore, in obedience to the Lord, to seek to give practical expression to all church teaching of the New Testament, as a witness, however feeble, to the truth, right to the end when He shall come. An assembly of saints ordered according to the apostolic pattern, and functioning as Christ intended, becomes a precious testimony in the earth, and more so as the days grow darker spiritually, and as the mass of profession increases in its worldliness and apostasy.

Our Responsibility

Brethren, we are under an obligation to give our best efforts to the strengthening and developing of that which is fully in accord with the written Word. The foundation of assemblies has been perfectly laid once for all; let all who labour for God take heed how they build thereupon, for every builder's work will be tested by fire (1 Cor. 3: 13). In Israel in the days of the Judges, "every man did that which was right in his own eyes" (Chap. 21: 25); the unalterable law of the Lord was not binding upon their consciences. There is no liberty in this our day for any of us to choose to do according to our own mind; nay, we are duty bound to follow, without deviation, the teaching laid down for the Church in the authoritative Word.

None of the denominations supporting clergy and denying the unhindered control of the Spirit of God; nor associations where Christians are only free to partially carry out the

apostles' doctrine, should have our co-operation. We cannot forbid any who would serve the Master (Mark 9:39); but when He may, in His sovereignty, own whom He will in blessing to others, it is by no means a permission for us to follow with them. "Follow thou Me" (John 21:22). We are not to disparage fellow-members of Christ's body who are not with us in assembly testimony; let us prayerfully recognize all the good in them we see, yet maintain the truth that would keep us separate from the man-appointed systems (2 Cor. 6:17), which hold these dear saints, and hinder them from enjoying the full liberty of their heavenly priesthood, and their privilege of being gathered to the worthy Name alone (John 8:32).

A Godly Order

Oh, that our assemblies were so carefully ordered by the Word, and so pervaded with the presence of Christ that a godly soul in sectarian association will be attracted by the sight, and will desire to be among us! There should fall to us a far greater number than does, of dear saints distressed by evil doctrines and unscriptural ways in their denominations, were we walking more in fellowship with our adorable Lord (2 Chron. 15:9).

But if they see some of us in and out of these systems, exercising a false liberty, the effect will be most perplexing. It has been well said, "You cannot stand in a basket and lift it"; neither can we help a child of God out to the Lord's name unless we stand clear of their system ourselves.

To practically maintain the truth of the "one body" (Eph. 4:4) of which every believer in Christ forms part, is not done by levelling every barrier and ignoring all distinctions; for that will lead to sad confusion. We have, truly, a fellowship to cultivate with "all saints"; but there is a limit beyond which we cannot go, when it comprises any truth of God. True fellowship is found when we walk together in the light (1 John 1:7). How many dear saints deny us their fellowship by declining to walk in the paths of separation from the world in its various aspects—its religious aspect too.

Faithfulness to the Word will narrow our assembly fellowship in the midst of all religious profession; but it should not affect that "largeness of heart" (Psa. 119:32) which gladly recognizes whatever is of God, and embraces all who would walk in the truth (3 John 3).

—Franklin Ferguson.

WISDOM

"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." Ecc. 1:18.



WE do well to remember in reading this "Oracle of God" that "all scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Let us remark also that whether we be teachers or learners, the Holy Spirit

only can furnish the former and enlighten the latter. The Holy Spirit must anoint both, that we may know all things.

The expression, "Under the sun," explains much that otherwise might appear difficult to understand in Ecclesiastes, and while all was vanity and vexation of spirit, and there was no profit under the sun, yet this Preacher saw also that "wisdom excelleth folly, as far as light excelleth darkness." Ch. 2: 13. What strange contrasts mark a believer's experience: in the world, but not of it; light amidst darkness, under the sun, yet blessed with all spiritual blessings in the heavenlies in Christ." Eph. 1: 3.

I believe God would have us count the cost of learning and holding the wisdom which is from above, and Ecclesiastes might be read in this light, and there is a divine sarcasm for the dreadful carnality of this day in, "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself (margin, be desolate)?" Ch. 7: 16. We were intensely ignorant when first God saved us, but surely also we had holy desires, Spirit-begotten, to know more of God and His ways; and how sweet it was, at our first conference perhaps, to learn truth; but that truth we soon found out must cost us something to hold, or else we may let it slip, and if, by the grace of God, we **bought** it by separation from the evil it displaced, that has helped us much to "**sell it not.**" Far better to buy a little and keep it and put it into practice, and testify of it, if need be, than acquire a lot too easily, only to give it up when opposition and persecution arise, as they surely will. "Son of man . . . open thy mouth, and eat that I give thee," was said to the prophet. Eze. 2: 8. "Then did I eat it; and it was in my mouth as honey for sweetness." Ch. 3: 3. But he was to testify of this roll to a rebellious and hardened people, and this caused him bitterness and heat of spirit, though also encouraged by visions of God and being sent of God. Eze. 3: 11-14.

I well remember an unsaved man saying to me when I was newly saved, "You have ruined yourself for this world." I little thought at the time how true this was. Why destroy thyself or be desolate? Let another prophet speak: "I sat not in the assembly of the mockers, nor rejoiced; I **sat alone.**" This was the bitterness, the cost of learning wisdom, for he had said, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." And this caused his pain to be perpetual and his wound incurable; but a faithful God can make such a man as "**My mouth**" and use him, and no man could prevail against him. Jer. 15: 16-21.

How dreadfully are truth and wisdom being sacrificed in these last days and perilous times for the sake of a unity which is not of God. The wisdom of God is **first pure**, then peaceable, etc., which surely means no allowance of evil and keeping us

separate, then indeed peaceable, gentle, and easy to be entreated.

The Apostle Paul in writing to Timothy says: "Hold fast the form of sound words (wisdom), which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13. What did this mean in bitterness to the beloved apostle, "All they which are in Asia be turned away from me." Verse 15.

He too had to sit alone. Are we not in the days when they will not endure sound doctrine (wisdom)? Ch. 4:3. "And many turn away their ears from the truth."

May we seek more and more, in view of the soon coming of our Lord Jesus, to cleave to God and the Word of His grace. "By the word of Thy lips I have kept me from the paths of the destroyer." Psal. 17:4. "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty." Jude 24.

"Tis only in Thee hiding

I know myself secure:

Only in Thee abiding

I steadfast shall endure.

Thine arm the victory gaineth

O'er every hurtful foe,

Thy love my heart sustaineth


In all its cares and woe."

Oliver C. Fish.

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD

CHAPTER I

The Shadow of the Substance

 HERE was once a priesthood upon earth. Its qualifications, its privileges, and its duties were all laid down to the minutest particular, and all appointed by revelation from God Himself.

Birth was the indispensable qualification. Nothing else could give admission. A man might attain by talent, power, or prowess to any other eminence on earth, but he could not be a priest unless he were of the tribe of Levi and family of Aaron.

The worship of Jehovah in the tabernacle or in the temple was the duty and the privilege of this family of priests. Their worship was ritualistic or ceremonial. Ceremonial in religious worship is of no value except in so far as it contains a meaning. This ritual is therefore described in the epistle to the Hebrews as being the shadow of a coming reality.

Now a shadow implies a substance; every line of it must be a reflection. It is impossible to alter it in a hair's-breadth except by altering its substance.

Thus all the gorgeous ritual of the tabernacle was pre-

scribed by divine revelation, from the slaughter of every sacrifice to the hem of the priestly robe, or the fraction of an ounce weight in the composition of the sacred incense. The divine eye alone saw the substance, and represented it on earth as we are told, not by an image, which might have left some room for variation in roundness or coloring from man's imagination, but by the very shadow of the original accurately revealed to divinely-enlightened minds. Any innovation upon the prescribed order of service was forbidden under penalty of death.

It might seem an unimportant matter for Nadab and Abihu to have kindled their censers at a flame that had not come from the altar, but their immediate and terrible punishment showed God's view of their guilt.

In the New Testament we are taught that the substance of all these shadows has come. In the epistle to the Hebrews, for instance, the Holy Spirit makes them pass before us, and then raises our gaze to the realities themselves in all the fullness of their accomplishment.

If then the shadowy and typical service allowed of no variation from divine arrangement in the slightest particular, how much more must the reality be sacred against any intrusion of man's imagination, or the wilful preservation of any shred of those shadows which the Holy Spirit Himself has rolled away!

Let us then reverently draw near and see what great things God has prepared for these days—things which eye saw not, nor ear heard, nor have entered into the heart of man, but which God hath revealed to us by His Spirit.

What then are the corresponding realities to these ancient ceremonial shadows?

There is indeed a tabernacle, and there is indeed a priesthood. But that tabernacle is in heaven, and the priests who minister therein are not of earthly appointment. They are not admitted to their office by human ordination, any more than were their representatives, the sons of Aaron.

As with the sons of Aaron, the only way of admission to this holy office is by birth. They were the sons of Aaron.

These must be the sons of God.

Jeroboam might ordain a spurious and illegitimate priesthood after the manner of the surrounding heathen, but they could not enter the temple or touch the holy things, however they might deceive themselves, or their master, by their imitations of Aaronic service.

Now, men may lay their hands on their fellows, and so authorize them to perform certain conventional ceremonies on earth varying according to nation and creed; but all the hierarchies in the world could not confer on any being privileges which attach to birth alone. Admission to such an order is the


sole prerogative of the Creator, and needs the exercise of His creative power. (1 Peter 1:2, 3; 2:5.)

Every one therefore who in this dispensation is born again by believing in the witness of God concerning His Son is a priest by the divine right of that birth, and as such he is charged to perform priestly functions. He must be an offerer. He is to bring spiritual sacrifices.

In the tabernacle or temple of old, each priest exercised his own functions. He could not do so by another. So in the Christian assembly each must be a worshipper; otherwise they do not come together in the full freedom and prerogative of true priesthood. And as of old there was no service so high as that which was fulfilled by the priests of Israel, so now there is no service so high, either on earth or heaven, rendered by created being, as the spiritual sacrifice offered by saved sinners, when, as a company of priests, they meet to bring their offerings to God; for while the locality of their gathering together is upon earth, their service can only be offered in the holiest place in heaven (Hebrews 10:19), whither by faith each one must pass in spirit. The service of priesthood then, which is the prerogative of every real Christian, is far higher than the service of ministry.

(Continued)

IN THE DESERT WITH GOD

N these days of hurry and bustle, we find ourselves face to face with a terrible danger; and it is this—**no time to be alone with God.** The world, in these last days, is running fast; we live in what is called “the age of progress”; and “you know we must keep pace with the times.” So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is: **no time to be alone with God; and this is immediately followed by no inclination to be alone with God.** And what next? Surely the question does not need an answer. **Can** there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father? This “desert life,” as we may call it, is of an importance that cannot be over-valued. And, as if with a trumpet, we would sound it in the ears of our brethren. Let us turn to the pages of God’s own Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages, we find that the men of God—God’s mighty men—were those who had been in “the school of God,” as it has been well called; and His school was simply this, “**in the desert alone with Himself.**” It was **there** they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—**there** they met alone with God; **there** they were equipped for the battle. And when the time came that they stood forth in

public service for God, their faces were not ashamed—yet, they had faces as lions: they were bold and fearless, yea, and victorious for God; for the battle had been **won already** in the desert alone with Him. Nowadays how many of God's dear children have picked up the "spirit of the age"; and how many Christians are pushed into service for God, or thrust themselves into it, who have had no "apprenticeship"—no desert training: they have taken a terrible "short-cut" into the front of the battle; for that "short-cut" has cut off entirely **"the school of God"**! How different from what meets our eye in the pages of our Father's Book. If it be an **Abraham** we look at, we find him sweetly communing with his God, far away yonder in the plains of Mamre, sitting in his tent door in the heat of the day (Gen. 18: 1); while his worldly nephew is keeping pace with the spirit of the age in ungodly Sodom. If it is a **Joseph**, we find him at least two full years in God's school—although it were Egypt's dungeon—before he stepped out to teach her senators wisdom (Psa. cv. 22), and "save much people alive" (Gen. l. 20). If it is a **Moses**, we find him at God's school in the **back-side of the desert** (Ex. iii. 1); and then, but not till then, he appears publicly as the deliverer of the people of God. If it is a **David**, the wilderness for him is the school of God. There he slays the lion and the bear (1 Sam. xvii 34-36), when no human eye was near. He gets the victory **alone with God**. Fresh from God's school, he steps before the thousands of Israel; and while all Israel follows Saul, the people's man, **"trembling,"** there is one there who trembles not; and he is the one who has been at God's school **in the wilderness alone with Himself**. Surely little wonder, then, that the Lord wrought a great victory in Israel that day! But why multiply instances from the Book of God? We might tell of an **Elijah**, a bold witness for God, who was longer alone with his God than standing in the place of public testimony; and who found the solitude of Cherith (1 Kings xvii. 3) and the quiet seclusion of Zarephath (1 Kings xvii. 9) a needed training ere he delivered the messages of God. We might tell of a **John the Baptist** who was in the **deserts** till the day of his showing unto Israel (Luke i. 80)—of the great Apostle **Paul**, whose journey to Arabia seemed to have been for no other purpose than to be at God's school in the desert (Gal. i. 17). But from the instances we have already pointed out, nothing can be clearer than this, that if you and I are to be of any use to God down here—if we would glorify Him on the earth—we must have time to be alone with God. If we "can't get time," we must **take it**. Whoever or whatever is put off, God must not be put off. We must have time—every one of us, "gifted" or not "gifted"—we must have time to be alone with God. It is in the closet that the "lions" and the "bears" must be slain. It is in the secret presence of God, with no one near but Him, that the spiritual Agags must be brought out and hewn in pieces before

the Lord in Gilgal (1 Sam. xv. 33). Then, when we appear before our brethren or the world, we shall find ours to be the "strong confidence" which is the portion of all who have to do with God in secret. And the "Goliaths" shall be slain: no doubt of that. And **God's work shall be done**: no doubt of that either. We need not fear that God won't use us. It is only by being in God's school that He can use us—not perhaps in the dazzling way that the world and many Christians admire; but in **His own way**—in a way that shall most honour Him. But the Lord makes all these things clear to us, while in the desert alone with Himself. It is only then that we really do God's work—it is only then we do it in God's way—it is only then we do the very things God has fitted us for, and at the very time appointed of the Father. What secrets we get from the Lord in the wilderness with Himself! And if we care not for the secret of His presence, what cares He for all our boasted service? It is **ourselves** He wants; and it is only service flowing out of the joy of His presence that is worthy of the name. It is only such service that shall stand the fire of the judgment seat, and bring joy in the day of Christ that we have not run in vain neither laboured in vain. May each one of us have an ever open ear for the Master's voice when He says to us, "**Come ye yourselves apart into a desert place,**" remembering that though He were the Son of the Father, we find him time after time departing "into a solitary place," and there praying, although in doing so He had to get up "a great while before day." The Faithful Witness Himself, as well as His faithful and trusted servants in every age, required a desert experience—a wilderness teaching alone with God; and, beloved, **so do we.**

A WORD TO PREACHERS

Ask old Wheatfield the rich farmer: ask Plowdown your neighbor, or any of his family who have sat under your ministry what they know of being under conviction of sin? Desire them to tell you what the Gospel is, what they know of salvation, or the forgiveness of sins? Ask them who is the Lord Jesus Christ, or what is the meaning of His atonement, or redemption by His blood? If they have made a profession under your ministry, ask them what is conversion, and if their conversion has turned them away from their old selves, and from the world in its social, religious, and political ways? Ask them what they know about being New Creatures in Christ Jesus? Intreat them to tell you wherein they have profited as to holiness of heart, and life, or fitness for death. They will soon make it apparent by their answers how much they took in of all your fine discourses: how much their attendance at meetings has profited them. Have they been pleased with the music of your voice, as with the sound of a sweet instrument, while their heads are dark still, and their hearts earthly. How many who listen to preaching, and even make professions are

heathens still, with a Christian name, and know little more of God than their yokes of oxen, or the automobiles in which they ride, and which they worship as really as the heathen worship their gods of wood and stone. Oh for preachers whose aim is to stir up the slumbering conscience, and bring men to God rather than to bring glory to themselves by their fine addresses, and man pleasing speeches. Oh for men to preach in the power of the Holy Ghost, and not merely human smartness, or fleshly wisdom.

WORLDLINESS

One of the greatest hindrances to the spiritual growth and usefulness of young believers is worldliness.

Some, at the time of their conversion, fail to make a "clean cut" between them and the world, and the consequence is, they never get on. It's hard to tell whether such are the Lord's or not, but one thing is perfectly clear, and that is, that they make no progress. A Chinese-girl's foot is put into an iron shoe soon after her birth, and, of course, it does not grow; and some who profess to have been born again for years, are in the same deplorable state. This world, in some of its varied forms, has got its iron fetter around it, and there they are, dwarfs as regards spiritual stature, maimed and halt as regards godly walk. The devil doesn't care particularly what form this worldliness takes; it is enough for his purpose that the believer becomes practically useless by its power. One goes wild with dress, and spends hours in her dressing-room instead of her closet; half an hour before the looking-glass arranging her dress before she goes to a meeting, and not half a minute before the throne of grace searching her heart. It is positively shameful to see young men and women, and even boys and girls who profess to be the Lord's seeking to run apace with worldliness in gaiety and fashion. Some of them spending dollars on gaudy dress and trifles! not even pennies for God; having costly jewelry and borrowed hymn books, and tattered Bibles. People sometimes say, "O, it matters little about these things, if the heart is right. Quite so, but then the heart is not right else these wouldn't be there. As an honest man once said, "If you see a fox's tail peeping out of a hole, you may be sure a fox is within," and if these things are outside they generally indicate pretty nearly what's within. Flee from these things. Seek even in your dress to take God into your confidence. Consult Him, and He will put you right. Worldly company is another "iron shoe." If a young believer make companions of religious professors, of questionable repute, they generally bring him down to their own level, and the devil accomplishes by their means what he never could by an out-and-out worldling. If you want to prosper in your soul, shun the companionship and the ways of such, my dear young believer. Pray for, and seek to help them, but

walk not with them. Seek to walk with God; dwell in His presence; feed on His word. Thus your soul will be happy and you will have no heart for the world. Jesus will be your joy, and you will be careful even in little things to please Him. The Lord bless you, and make His face to shine upon you, and give you peace.

SUSPICIOUS OF EXPERIENCES

Some believers look with suspicion on the brother who has an experience and dares to say anything about it. They look upon experiences as mere sentimentality, if not bordering on hypocrisy. They do not want to hear a word about communion experienced. They are quite agreeable to have it expounded, and preached about, and set forth as a theological theory; but whenever some brother stands forth and says, "I know what that is, for I have tasted it," at once their suspicions are aroused. It does all very well to sing "Oh the pure delight of a single hour," etc.; but you must not say anything about that hour!

Now, we differ entirely from these believers. We rejoice when we hear—not the voice of hypocrisy, but the voice of reality, saying: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." And we do not think it is a very hard matter to distinguish between reality and hypocrisy. The true brother is real "all round." You find him even, and consistent, and simple, and child-like. But the hypocrite is made up of angularities and inconsistencies. You find him straining at the gnat today, and swallowing down the camel tomorrow. His "whine" is not hard to detect: and the telling of his experiences is truly a weariness of the flesh, so far as his hearers are concerned.

But all the tellers of experience must not be marked down in the same catalogue. There is many a simple heart that must tell out the Lord's goodness—that must testify to the blessedness of communion; simply in obedience to the law that an inward fire must find an outlet or damage the vessel. We all know that in the hour of sorrow the vessel would almost break if we could not find some sympathetic ear in which to breathe our trials. It need not, then, be surprising if in the hour of holy joy—in seasons of special communion—we should long to speak of the goodness of the Lord. Yea, there are such seasons when we do not well to hold our peace.—Wm. Shaw.

How wonderful God unfolds Himself in His word? Isa. 43: 1. "Thus saith the Lord that:

Created thee, manifesting His **power**. See Isa. 40: 26.

Formed thee, manifesting His **wisdom**. Eph. 3: 10.

Redeemed thee, manifesting His **sacrifice**. 1 Pet. 1: 18-19.

Called thee, manifesting His **electing grace**. Gal. 1: 15, 16.

Thou art mine. His **possession**. Eph. 1: 14.

A. Y.

QUESTION CORNER

Should the "oversight" meeting be open to all the elder brethren of consistent life and walk, or only to a few?

Ans.—Faithful is the saying if a man seeketh the office of a bishop he **desireth a good work.**" 1 Tim. 3:1. Not every elderly brother has the qualifications necessary to constitute him a Scriptural elder. Read 1 Tim. 3:13; 1 Pet. 5:1-3; Ex. 18:18-23; Acts 6:1-6. From these Scriptures it can readily be seen that those who have a special place in caring for God's flock require special qualifications that not every elderly brother possesses. Under the law God placed rulers over the people, some over more, others over less in number. It would have been impractical and impossible for every man that thought himself capable of ruling to expect God to place him over hundreds, or thousands. It would just be as impracticable for every elderly brother in an assembly who thinks himself capable of taking oversight to take part in oversight. In Acts six they chose out certain men to attend to the work on hand, not that these were the only men that might answer to the requirements, but they were sufficient, and too many cooks spoil the broth, as they say. What is everybody's business is nobody's business.

Oversight is not attending business meetings merely. The real work of oversight can be done without ever attending a business meeting. Visiting the sick: helping those who are in trouble: ministering to the needy: shepherding the wandering: instructing the ignorant: reproving, rebuking, exhorting, and such like things all belong to the province of the overseer. If a man has an overseer's heart, a good knowledge of God's word with a corresponding godliness he need never complain of being out of oversight work if the assembly is of any size. And as a rule those who manifest a heart for God and His people are soon looked up to as true overseers. Of course the devil is not slow to stir up the ambitious to attend "business meetings" and to seek to lord it over God's heritage, for their own aggrandizement. Let those assemblies count themselves happy who have a **few godly men** taking oversight.

I WILL NOT FEAR

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. 46:2).

I will not fear the coming year,
Nor what that year may bring,
Jesus is near my cry to hear,
So I to Him will cling.

Jesus, I know, before will go
In all my journeying here,
And He will show each path below,
Therefore, I cannot fear.

Why should I dread a path to tread
In which my Saviour leads?
My spirit fed with heavenly bread,
Strength shall supply all needs.

By waters still at His sweet will
He ever leadeth me,
And pastures fair await me there
In future days to be.

E'en in death's vale, though flesh may fail,
I will no evil fear,
Though foes assail I shall prevail
With Him my Shepherd near.

Words in Season

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FROM VARIOUS AUTHORS

More coming out from all that hinders us;
More separation, O our Lord to Thee;
Self crucified, and all that self involves;
More trust in Thee, and less of high resolves;
More patient prayer, more Bible, and more love:
Eyes less on earth, and more on God above:
A life that deepens in the things of God:
Enduring hardness; bowing to the rod.
Christ all our hope, and naught from Him apart:
Himself our Pilot, and His word our chart—
So shall we weather life's tempestuous sea,
And rest, O Christ, our peace, at home with Thee.

* * * *

It is the truth which is assailed in any age that tests our fidelity. It is to **confess** that we are called, not merely to profess. If I profess with the loudest voice and clearest exposition every truth of God **except** precisely that point which the world and the devil are at that moment assailing, I am not confessing Christ. Men can never be neutral in such contests; and if, because of the little wrong in the right cause, or the little evil in the good man, we refuse to take the side of the right, we are by that act silently taking the side of the wrong.

* * * *

If we never learn God as the "Smoking Furnace," to try us, we will never have much acquaintance with Him as the "Burning Lamp" to warm and cheer us, and to enlighten our pathway. E. H. (Gen. 16: 17.)

* * * *

How barren we are without His presence? He promised it to Moses, and gave it, putting him into the cleft of the "Rock," and "covering" him there. O blessed security for Moses in his day: and for us in our day! The Rock must be broken, and it was. With Him shall my rest be on high; when in holiness bright I sit down. In the joy of His love ever nigh: In the peace that His presence shall crown."

* * * *

Like a bad tooth does sinful lust adhere
It carries its impurities to the blood,
Giving to the conscience untold pain;
Out with it, or the torture will remain,
You must crucify your flesh without fear,
Then peace and quiet rest, your heart will flood.

HE THAT WINNETH SOULS IS WISE, Prov. 11: 30



SIXTEEN miles north of Chicago lies Evanston. At Evanston the Northwestern University is located. Years ago two strong, lusty farmer boys came to the college from Iowa. Will and Edward Spencer. The latter was a famous swimmer. One morning word came to the college that there was a wreck north of Evanston, near Winnetka. The college boys with the people of the town hurried along the shore. When they reached the place they found planks and spars and other pieces of wreckage being driven ashore from the 'Lady Elgin,' to which were clinging men and women.

"Edward Spencer, the famous swimmer, threw off his coat and superfluous garments, tied a rope around his waist, threw an end to his comrades on the shore, jumped into the breakers and swam out; grasped one that was struggling in the waters, gave the signal, and was brought to shore. Again, and again, and again, he swam out until he had brought a fifth, a sixth, a seventh, an eighth, a ninth, and a tenth safe to shore. He then seemed completely exhausted. His comrades had built a fire of logs on the shore, and he tottered to the fire and stood by it, trying to get a little warmth into his perishing members. As he stood there, he looked out again over the lake and saw others struggling in the water. He said: 'Boys, I am going in again.' 'No, no, Edward,' they cried, 'your strength is all gone. You cannot swim out again. You will only throw your own life away. It would be suicide.' 'I will try, anyway, boys,' he cried. And again he sprang into the breakers and swam out, and grasped one that was drowning, and brought him safe to shore; and again, and again, and again, until he had brought an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth safe to shore. Then strength seemed all gone. He tottered once more to the fire, and stood there pale and trembling and cold. It seemed as if the hand of death was already upon him.

"Looking out again over the water he saw a spar rising and falling upon the waves. Then he saw a man's head above the spar. He said: 'Boys, there is a man trying to save himself,' and he watched the spar as it drifted toward the point, to drift beyond which meant certain death. He looked again and saw a woman's head beside the man's. He cried: 'Boys, it is a man trying to save his wife. I'll help him.' 'No, no, Edward,' they cried, 'you could never reach him. You could do no good. You would only throw your own life away. Your strength is all gone. You cannot help him.' 'I will try,' he cried, and again burst from the crowd and sprang into the awful breakers. Summoning his fast-dying strength, he reached the spar, and placed his hands upon it, and brought it around the point to a place of safety. He was then pulled through the breakers. Tender hands lifted him from the shore

and carried him to his room in the college. They laid him upon his bed, and for a while he seemed to fall asleep.

"His brother Will went over and sat down by the fire they had kindled in the grate. As he sat there thinking, suddenly he heard a gentle footfall behind him and felt a touch upon his shoulder. Looking up he saw Edward standing looking down into his face with wistful eyes. 'Will,' he said, 'do you think I did my best?' 'You saved seventeen,' his brother replied. 'I know it. I know it,' he cried. 'But I was afraid I did not do my best.' Will took him back and laid him on the bed once more. Through the night he tossed in semi-delirium, thinking only of those who had perished that day, for in spite of all his bravery, and that of others many went down to a watery grave. I am told that Will held his hand and tried to calm him. He said: 'Edward, you saved seventeen.' 'I know it. I know it. But oh! if I could only have saved just one more!'"

Edward Spencer lived for many years, but his noble act of heroism cost him his life's ambition; the strain had broken his health; he was no longer able to pursue his college course.

What a striking illustration of the greatest of all soul winners, "the Saviour of sinners," our Lord Jesus Christ. He saw a sin wrecked world, sinking into a sea of fire and brimstone prepared for the Devil and his angels, Matt. 25: 41: He condescended to be born in Bethlehem's stable: lived a holy life in humble service to man, and faithfulness to God: He interposed Himself between the sinner and the billows of wrath due the sinner's sins: in His spotless soul's distress He cried out, "All thy billows and Thy waves passed over Me," Jonah 2: 3. "My God, my God, why hast thou forsaken Me," Ps. 22: 1; and having exhausted the wrath He yielded up the ghost: was buried: rose again triumphant, "mighty to save all who will come unto God by Him."

Edward Spencer's cry was, "Oh! if I could only have saved just one more!" They longed for deliverance from a watery grave: but he was not able. The Lord looked over perishing Jerusalem and cried "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," Matt. 23: 37. Reader, are you one of the would not's? Power is His, why should unwillingness be yours?

We are standing beside a stormy sea—the sea of life. Men and women are going down, they are going down! They are going down, Oh, Christian, plunge in again and again until every last ounce of strength is gone; and when at last, in sheer exhaustion, we can do no more, let us cry in the earnestness of love for the perishing, "Oh, if I could only have saved just one more!"

Adapted.

A FEW THOUGHTS ON THE LORD'S SUPPER



It is perhaps impossible to overestimate the importance of the Lord's Supper to the Christian. It is the spiritual answer to the commemoration of the passover, and the feast of unleavened bread, as commanded by God to Israel. This is indubitably proved by those precious words—"Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The Lord's Supper is not merely a memorial of the death and sufferings of our blessed Lord, but it is also a feast where our heavenly Father invites us to eat and drink, yea, feast with Him on the same divine food as He Himself delights in. Marvelous miracle of grace! Poor, wretched, worthless sinners are brought into God's own banqueting house, and fed with the very bread of God—even Christ Himself. God finds His constant joy and satisfaction in His well-beloved Son, and He presents this precious Son to us, gives Him to us as our very own, and bids us eat His flesh and drink His blood, and thus continually receive nourishment and strength.

No stranger or uncircumcised person, no hired servant was suffered to eat the passover; and only those who have been redeemed and cleansed from their sins by the precious blood of Christ, made children of God by faith in Christ Jesus, and separated from the world by the Spirit of God, have any right to partake of the Lord's Supper. Indeed no others are invited or welcomed by God, nor even permitted by Him to partake of His sacred feast.

How important is this truth, and how careful we should be to see that all who venture to eat of this bread and drink of this wine, are those whose hearts have been sprinkled from an evil conscience, as manifested by the confession of their lips and the testimony of their lives, and are thus made capable of feeding upon the flesh and blood of Christ. It is an awful thing to make a mockery of this most solemn mystery of the faith of God's elect, and surely all who eat this bread and drink this wine with uncleansed hearts and consciences, do trample upon the Son of God, and treat the blood of His covenant as if it were an unholy or common thing. May the Lord preserve us from thus dishonouring Him, and eating and drinking judgment to ourselves.

It is remarkable that the passover lamb was commanded to be eaten "roast with fire." "Eat not of it raw nor sodden at all with water, but roast with fire; his head, with his legs, and with the purtenance thereof." Other sacrifices, such as the peace-offering, part of which was burnt upon the altar as a sweet savour to God, and the remainder eaten by the priests and the worshippers, were permitted to be boiled; but here the

command is very stringent that it was to be roasted whole—and why? Is it not especially to bring before our souls the sufferings of Christ? In the Lord's Supper (as typified by the passover) the suffering, bleeding, dying Lamb of God is presented to us, and He asks us to remember Him as the One who suffered thus for us.

We may and should continually delight in Jesus as the loving gracious One, whose every thought and word was most precious to God. We joy in Him as the One whose heart was intent upon His Father's business, and whose meat and drink was to do His will. But in the Lord's Supper, Christ is presented to us as enduring the fire of God's wrath for our sins; and here the type comes short of the dread reality. The pass-over lamb was first slain, and then roast with fire, but the sufferings of our blessed Lord preceded His death. He was scorched, withered up, consumed with the intensity of that wrath. His heart melted like wax, and the fire entered into His bones, while the face of His God was averted from Him. Though His holy soul cried, yea, roared with groanings unutterable, yet His prayer was shut out, and His cry unheeded—He was forsaken. Oh, who can tell the agony He endured, the price He paid to redeem our souls from hell!

“Well He remembers Calvary,
Nor let His saints forget.”

The whole of the passover lamb might be eaten, “his head, with his legs, with the purtenance thereof.” So God has given us a whole Christ to feed on—all He is, and all He has, and all He has done. His deep unfathomable love, His mighty strength and power, His infinite wisdom and matchless grace and tenderness, all, all is given to us: all is our present portion, and all may be enjoyed and fed upon according to the measure of our spiritual apprehension and appetite.

The lamb was fed upon during the night, and surely it is night with us now in the world, but blessed be God we can rejoicingly testify—“The night is far spent, the day is at hand.” We are in the night but not of it, for we are children of the day, and we are waiting for that bright morning without clouds, when Christ shall come again and receive us to Himself, that where He is we may be also. But now is the time to feed on Jesus, and only as we feed on Him shall we grow like Him, or have strength and power to walk with Him, and do His will.

We feed on Him now (during the night) by faith with thanksgiving; He is the true and only nourishment of our souls. Our spiritual stature depends on how much we feed on Jesus. We can only get power to mortify the flesh and grow up into His likeness by receiving continual and abundant supplies of the bread of life, and our future place in the acquired glory will correspond with our present likeness to Christ here.

The morning will soon be here, and as Israel were not permitted to eat the remainder of the lamb in the morning, so when we see Him as He is we shall no longer be able to feed on Him by faith. We shall be with Him and like Him, and shall eternally enjoy uninterrupted and unhindered fellowship with Him, and He will be our constant and eternal joy. Then faith will be changed to sight, and prayer to praise; but we shall no longer have the opportunity of glorifying Him by drawing strength from Him to overcome the sin that dwells in us, and the enemies who oppose us.

This is the time and the only time for feeding on the unseen Lamb of God, and this is the time to prove the mighty sustaining power of His flesh which is meat indeed, and His blood which is drink indeed. Oh may we be more earnest and intent on partaking of the Lamb roast with fire, and thus prove for ourselves the mighty transforming power of this blessed feast which our God spreads for us while passing through the wilderness.

Chapter II

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD A Fancy Priesthood



FROM this stand-point let us for a moment survey Christendom, and we cannot fail to see how entirely it has strayed from God's appointment in these most sacred trusts.

In the first place, shall we wonder most at the childish recklessness, or at the presumptuous insolence which has set up a fancy priesthood between man and God?

A self-asserted infallibility, turning from the full midday light that reveals the substance without a shadow, has rushed back into the darkness of past dispensations, and brought out at random the shreds of a departed ceremonial.

Failing to see the meaning and the fulfillment of these prophetic types, it has as a consequence failed to see their congruity. The office, the robes, the service of the Levitical priesthood, are mingled, selected, diversified, according to human fantasy of imitation. Not a colour, nor a loop, nor a fringe, recited in the commands from Sinai, but had a deep and pregnant signification; and the thunders of Jehovah enforced anxious exactness of obedience. But the system before us, regarding the truths and the terrors of Sinai as of no more importance than the records of an extinct volcano, reveals with impunity in a burlesque, half Jewish half heathen, which could not escape the divine wrath for one moment under a dispensation of real earthly ritual. (Levit. 22: 9.)

The great majority of Christendom approve this, because it interests the imagination, because it does not disturb the conscience, because its elements are earthly, because it is material and tangible, and because the atmosphere of faith in the

Son of God, and life through His name, is too high, pure, and rarefied for the natural mind.

That for this life, while the senses last, taste and superstition may easily fill up with form and color every outline of natural religion is comprehensible; but it is strange indeed that reasoning beings can risk their everlasting future on such a foundation, when the light of God's word reveals clearly the fallacy and the awful gulf that underlies it. (Isa. 28: 16, 17.)

That a system such as this, which ignores the dispensation under which it exists, should ignore also the special provision which the Lord Jesus has made for ministry to His Church is a matter of course. In fact it leaves no place for Christian ministry. There is no need for evangelists to preach the gospel where sacraments are supposed to save (1 Cor. 1: 17); no need of impressing the necessity of heart-service towards God, when a round of mechanical ceremonies and repetitions meets every supposed requirement of righteousness; no meaning in speaking of liberty to enter into the holiest place in heaven, when a hierarchy on earth blocks the way; no sense of individual responsibility possible, when another undertakes it all for you on certain conditions of his own imposing.

Thus this system, which shuts in jealously so many millions in professing Christendom, could not be built but on the ruins of God's workmanship. It puts under foot these two pillars of His rearing; viz., the royal priesthood of all His people, and the preaching and teaching of His word through men authenticated and sent forth by the Lord Jesus Himself.*

*If any are saved amidst all this confusion and corruption, they are saved in contrast to the Jew of old. He was saved because he learned to reason that sacrifices perpetually repeated could never take away sin from the conscience; and because, further, he learned to follow by faith the straight vista, down which seemed to point like a hand of shadow every innocent life of lamb or bull that was offered, and thus dimly and afar off to descry a great divine sacrifice to be offered once for all. He was saved because he knew that the earthly shadow was thrown by a divine substance.

They are saved (for we do not deny that even amidst this corrupt system some are saved) in spite of, and in contradiction to, everything which they see around them, because some ray of divine light from the cross of the Lord Jesus has pierced the gross earth-born darkness in which they are enclosed, and reached their hearts. But though saved, if they remain where they are, they know nothing of the liberty wherewith Christ maketh free, nothing of the privileges to which a son of God is born, nor of the mighty scope of divine revelation in this age, any more than some poor child of sin and sorrow, who has seen nothing of God's works in nature beyond the little daisy that languishes on the window-sill of some city attic, can know of the glory of sunlit valley, rustling forest, blue sea, and heath-clad mountain.

Gal. 3: 10.

A MESSAGE FROM GOD, Judges 3: 20

"Ehud made him a dagger that had two edges, of a cubit length; and he did guird it under his raiment upon his right thigh."

A dagger is a small sword. God's word is the sword of the Spirit; then a dagger would be a portion of God's word—two

edged, the same as the whole word (Heb. 4:12). It was a cubit in length—no half measure to God's word, or to any portion of it. Ehud put his dagger under his raiment upon his right thigh. To have a portion of God's word in the hip pocket is a good way to carry a message from God in our day. Ehud was left-handed, or shut of his right hand (marg.). The right-hand speaks of power in the flesh: but God uses such as are shut of the right hand: He uses the weak things to confound the mighty: so He sent Ehud to say to Eglon King of Moab, "I have a secret errand unto thee." This message he carried to Eglon when he was alone. It is one thing to proclaim God's truth in public, but it is quite another thing to carry a message from God to an individual's soul, alone. Then Ehud put forth his left hand, the hand of weakness, and took the dagger from his right thigh, and thrust it into his belly; and the haft also went in after the blade, and the fat closed upon the blade; so that he could not draw the dagger out of his belly; and the dirt came out.

The word of God is the sword of the Spirit (Eph. 6:17). Then the Spirit is He which empowers the word, so that there is no withdrawing it: the blade and the handle are inseparable: and the dirt must needs come out when the sword of the Spirit is used. When God's word and Spirit enter into the inwards of any, there is no such thing as drawing them out again: then we look for the dirt to come out, and if the dirt does not come out of the lives of those who profess to have received God, the Word (John 1:1), and God the Holy Spirit, then we must needs take no stock in their profession, it is only a profession, and not a confession. "If any man have not the Spirit of Christ, he is none of His," Rom. 8:9. E. Hayward.

THE SINS OF JEREBOAM



AND He shall give Israel up because of the sins of Jereboam, who did sin, and who made Israel to sin," 1 Kings 14:16.

Mention is often made in Kings of the sins of Jereboam. We would like to consider what these sins were, and the lesson that the Spirit of God has for us, in these days.

It is written of Solomon, toward the close of his reign, that "his wives turned away his heart after other gods, and his heart was not perfect toward the Lord his God, as was the heart of his father David," 1 Kings 11:4. The king, and doubtless the people with him, had got on a slippery incline: and after his death, when the kingdom as a judgment of God was divided, many in Israel were ready to go upon the downward path of idolatry, and Jereboam found it an easy matter to make them to sin. Worldly wisdom caused him to fear that if his people still went up to the house of God to offer their sacrifices that they would eventually return to their old allegi-

ance to the house of David, and he would lose his throne, (1 Kings 12: 26-27). He therefore invented a system of worship in order to turn away his people from going up to the house of the Lord thinking to thus establish his kingdom, but in so doing he lost everything, and led his people into sin that ended in their being ejected from the good land.

"Jereboam took counsel thereupon," and made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem, behold thy gods, O Israel which brought thee up out of the land of Egypt," 1 Kings 12: 28. It was all very cleverly thought out from the world's standpoint for so they had desired to worship in the wilderness many years before at Horeb, Ex. 32: 4. He could also remind them that their father Jacob set up a stone there in Bethel for a pillar, and poured oil upon the top of it; also that he vowed that the stone that he had so set up should be God's house, Gen. 28: 18-22. Thus he invented a **State Religion** which had distinct advantages—it was convenient, one had not to take the trouble of going up to Jerusalem: It had the appearance of being right through a clever twisting of the word: it pleased the flesh for Jereboam devised in his own heart a feast for the people in the eighth month "**like unto the feast that was in Judah**": this religion too was good business, for he made priests of the lowest of the people who would get good salaries from the state, and live in the high places as spiritual leaders.

But although this was so worldly-wise and apparently religious, it was terrible sin, by which the God of Israel was angered, and which led to the destruction of the house of Jereboam, and to the giving up of the house of Israel by God. Other men came to the throne of Israel, but none of them could tear themselves from this perverse state religion. God's word repeats like an unharmonious tune, or a cracked bell continually the terrible words "They walked in the way of Jereboam, and in his sin wherewith he made Israel to sin."

Ahab exceeded Jereboam in wickedness, "It came to pass as if it had been a light thing for him to walk in the sins of Jereboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal in the house of Baal which he had built in Samaria and Ahab did more to provoke the Lord God of Israel than all the kings of Israel that were before him," 1 Kings 16: 31-33. Jereboam's false state religion professed to honor the gods which brought Israel out of Egypt; but Ahab introduced a foreign abomination into the land, and thus the extreme limit of apostacy from the living God was reached.

Later on a certain captain of the army of Israel, named Jehu, became king, and he executed the judgment of God upon the house of Ahab, smiting all of them! He is most zealous in the matter, even inviting Jehonadab to come with him to see his **zeal for the Lord**. 2 Kings 10: 16. Jehu now goes to

work to destroy Baal's religion out of Israel which he does thoroughly for it is written: "This Jehu destroyed Baal out of Israel." "Howbeit from the sins of Jereboam the son of Nebat who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel and that were in Dan." 2 Kings 10: 28-29. Jehoahaz too, Jehu's son, could not tear himself from Jeroboam's sins. 2 Kings 13: 2.

Can we now lay our finger on the sins, in this dispensation, which correspond to the sins of Jeroboam? Sins from which the religious leaders will not separate themselves. May we not say that the history of Israel gives us a prophetic outline of the history of the professing Church? This outline we find too, in the epistles to the seven Churches of Asia in Rev. 2 and 3. It is not possible to go into this thoroughly in a short article, but just a sketch we can give. Solomon at the beginning of his reign represents the condition of the Church of Ephesus, but she left her first love, even as we find it at the close of Solomon's days. Rehoboam, Solomon's son, gives us a shadow of Smyrna. We see a type of Pergamus in Jeroboam. Ahab and Jezebel find their antitype in Thyatira. We see Jehu in Sardis. The spiritual condition of Philadelphia is typically revealed in the reigns of Hezekiah and Josiah. Manasseh and Zedekiah are pictures of Laodicea. We find the Jeroboam condition of this Church in the history of Christendom, when the violence of the many persecutions had abated, and the doctrine of Balaam crept in. Rev. 2: 4. The world and the degenerate Church join hands, and Christianity becomes the favored state religion, the emperor Constantine too became a nominal Christian from political motives. True conversion is not necessary any more, heart fellowship with God is not known, worshipping in Spirit and in truth is completely ignored. All that is necessary is an outward connection with state Christianity. The simple Assembly has developed into Churchdom! No one thinks any more of going into the Holiest according to Heb. 10: 10; it is much easier to find golden calves in Bethel or Dan, and exercise of heart is completely turned down. A new class of priests is introduced, and the spiritual priesthood of all true saints is denied. When Constantine, the great, raised (perhaps we should say: lowered) Christianity to a state religion, he was actuated by the same worldly wisdom as Jeroboam was, when he took counsel in his heart. Accordingly we conclude that a nominal Christianity, or a state or people's churches corresponds to the sins of Jeroboam in this dispensation; and how the sins are clung to! The full blossom of this sin is to be found in Ahab, that is the condition of Christendom in the middle ages; it had become a cult of Baal, but even in those dark days Jehovah had 7,000 in Israel, who had not bowed the knee to Baal.

After that comes Jehu with his zeal for Jehovah; that we can clearly discern in the Reformation; but although he de-

molishes the house of Baal and slaughters all the priests of Baal, he will not depart from the sins of Jeroboam! The reformers cleaved to a nominal Christianity, they did not return fully to the Lord, and He, Who had the seven Spirits of God and the seven stars had to say, "I have not found thy works perfect before God," Rev. 3: 2.

Up to the present time the sins of Jeroboam are gone after; and sad to say even many believers allow themselves to be blinded and deceived in this matter; a mixture of light and darkness is supported, to do away completely with that which is considered venerable is not according to their taste and there is still esteem for the golden calves. Church members—so-called—are made out of unconverted men, infants are sprinkled and become nominal Christians; young men are trained with worldly wisdom to conduct services in Bethel and Dan; Christianity is brought down into a yoke with the politics of this evil age and in a word they will not separate though they may have destroyed the service of Baal! And those who would gladly turn away from the sins of Jeroboam are looked upon as narrow. The man of God from Judah, who was sent to Bethel in Jeroboam's day with a message from God, was forbidden to eat bread or drink water there, because eating and drinking are tokens of fellowship, and God did not wish him to have in any way fellowship with the golden calves, 1 Kings 13: 8; unfortunately, he allowed himself to be deceived, and lost his life.

At last the young God fearing king Josiah was bold enough to do more than a zealous Jehu, of him it is written: "Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin had made both that altar and the high place he broke down, and burned the high place and stamped it small to powder, and burned the grove." 2 Kings 23: 15. Is that not a picture of Philadelphia, the Church with a little strength? It desires to do away thoroughly with the hoary sins of Jeroboam, and to go according to what the Lord says: "Thou—hast kept my word, and hast not denied my name." Rev. 3: 8.

What an earnest matter it is, that it is possible to be zealous for the Lord and at the same time to remain in the sins of Jeroboam, like Jehu! Surely such a condition will lead on to Loadieca, to be eventually spued out of the mouth of "the Amen the faithful and true witness, the beginning (head) of the creation of God."

Let us rather humble ourselves as did divers of Asher, Manasseh and of Zebulon in the revival days of Hezekiah, 2 Chron. 30: 14, for they came to Jerusalem; and may we not conclude they did not return to Bethel or Dan any more? May the golden calves lose all attraction for every faithful heart, and then they will be kissed no more! Hosea 13: 2.

F. Butcher.

"AND HIS MOTHER'S NAME WAS ——"

By a Christian Mother

"It seems strange," remarked one Christian to another, "that the sons of such good men as Eli and Samuel should have turned out so badly!"

"But may not the **mother's** influence have been largely answerable for this?" was the reply.

It is remarkable in the history of the kings of Israel and of Judah, that the mother's name of each succeeding king is always followed by the record of her son's character. "And his mother's name was ——, and he did that which was right in the sight of the Lord." Or, "And his mother's name was ——, and he did that which was evil in the sight of the Lord."

Are we to gather from this that God holds the **mother** responsible for the conduct of her children, she being the one who trains them and forms their character? How often a mother's prominent traits are reproduced in her children? If she is a woman of integrity, **they** will be marked by integrity. If she is inclined to be deceitful, **they** will be deceitfully inclined. If she is worldly, worldliness will characterize **them**. If she is fond of dress, love of dress will show itself in them.

"Tell me how to train my children," said a mother to a godly Christian.

"Train yourself!" was his answer.

If a Christian mother's chief aim is to push her children on in the world, she will probably gain it; but oh! at what a cost to them spiritually!

If a mother seeks with earnest prayer and exercise to bring up her "children in the nurture and admonition of the Lord," refusing for them everything not in keeping with it, yet making their home-life happy, there can be but little question how those children will turn out.

We know a mother who had been much humbled by her inability to train her children aright, who ascribes their now being such whole-hearted Christians to God answering her prayers on their behalf. "I always remember mother's prayer after father died, leaving her with her large family of young children to bring up," said one of this same family of now earnest Christians. It was, "Lord, undertake for me." Every morning she gathered us round her, and committed herself to God with that prayer, "Lord, undertake for me." And God did not fail her. "He knoweth them that trust in Him." (Nahum 1: 7).

F. A.

Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now?

GRACE AND HOLINESS

In Titus 3: 8 it is written, "These things I will that thou affirm constantly." What things? That "the kindness and love of God toward man had appeared"; that "according to His mercy He saved us"; that "being justified by His grace we are made heirs of eternal life."

And why are these things to be so diligently inculcated? Because they are empowering, constraining truths. "Affirm them constantly, in order that they which have believed in God might be careful to maintain good works."

If you are desirous of maintaining good works, you must abide in His grace. Holiness is the fruit, grace the seed; and as there can be no fruit without seed, so seed without fruit is valueless. (2 Tim. 2: 1; 2 Peter 3: 17, 18; Jude 17-21.) There is great stress laid on fruit, but grace alone is the spring, the power to produce it. Thus, though grace and holiness are distinct things, they harmonize, and are inseparably united.

As saints we are often deeply grieved at sin, and ardently desiring holiness, yet failing to obtain our aim; and why? Because we are not living in the sense of grace; not exercising our affections on that grace which is the only possible source of holiness.

Remember that God's demand upon His children is holiness. But we must not feel oppressed by this demand; for it is not made till we have become partakers of the grace. He first teaches us what He is in pardoning, cleansing, preserving, shining in upon our souls; and then He says, "Be ye holy! for I am holy."

If we forget that He demands holiness, we shall be turning the grace of God into licentiousness. If we forget the grace, we shall be impoverished, and get into bondage, weakness, and sin. The two must never be separated; they are exact counterparts of each other. If God sows the seed by giving us the knowledge of His grace, He must look for the fruit; and if we desire to please Him by bringing forth the fruit of holiness, we must be living in and upon that grace which is its sole and single spring.

All peace, love, hope, joy, power for service, power in worship, or power unto the "perfecting of holiness," consist in realizing that we are **redeemed**; that He sees us in Christ washed, cleansed, perfected; that this is an accomplished fact; that our union with Him is not a thing to be sought for and attained, but to be realized in our soul because it is already true; not only to be believed, but beyond that, to be **known**.

When therefore we would set about anything for God, whether in our own souls or in service to His people, let us call to mind that we are in His sight perfect and delighted in; that having saved, He rejoices over us with joy, that He rests in His love, joying over us with singing (Zeph. 3: 17); and this we shall find to be strength for all our need.

FELLOWSHIP WITH ONE ANOTHER



FELLOWSHIP with one another may be defined as "something of Christ in **you** that responds to something of Christ in **me**." Between two believers enjoying a large supply of the Spirit of Christ there will be a large measure of fellowship. If there be a feeble apprehension of the fulness of Christ, the measure will be correspondingly feeble. We say **Christian** fellowship, for there may be **fellowship** between two persons—even between two believers—apart from Christ. **He** may be practically shut out, and yet there may be fellowship, and a very intimate bond of fellowship too. Men may be bound together by sheer indifference to the things of the inner court of the Lord's temple. Yea, friendship may spring from the bond of a common enmity, as was the case with Herod and Pilate.

In fellowship you simply find your fellow—some one after your own heart. Then you sit down and enjoy each other's company. If you know something of what it is to enjoy an ever-present Lord Jesus Christ, you will naturally desire fellowship with one who is enjoying a similar experience. If, however, you are following "afar off," you will not care to be brought into too clear a light. You will soon discover some one of the required "standard." Thus it comes to pass that, no matter what condition of spiritual declension a brother may be in, he can find one whose fellowship will be congenial. But what passes as fellowship may not be **Christian** fellowship, just as the experience of a Christian may not be **Christian** experience.

"If we walk in the light," there is fellowship with God, and with all who walk in the light. We do not know of any higher aspect of fellowship than this—to walk in the light with Christ. When two are walking in the light, there is fellowship. Both are resting at the same spot—Christ; and eating the same spiritual bread—Christ; and drawing from the same spring—Christ. They are resting where God rests. They all have thus something in common. They are at one with God, and with each other as to **Christ**. Truly their fellowship is with the Father, and with the Son. They are bound together, not by the bond of a common enmity to any one, but by the bond of a common attachment to the Person of the Son of God. They may not see eye-to-eye as to certain lines of truth; but they are at one as to Him who is the Way, the Truth, and the Life. They may have been trained in different schools of thought, and circumstances may conspire to keep them apart, yet the **bond** is there—the **affinity** is there. They feel that they do not need to make that bond: it has been made already.

We readily admit that this "fellowship in the Spirit" will be all the sweeter and stronger if there be also fellowship in the truth—an agreement in matters of doctrine and the things

generally believed among us. We are exhorted to "speak the same thing," and we are to seek to be "of one mind in the Lord." It is a sad drawback to fellowship in the Spirit when two believers find they have so little fellowship in the truth that their paths must widely diverge the one from the other.

The apostle says, "I have no greater joy than to hear that my children walk in truth" (3 John 4). This does not mean one side of truth, but all sides of truth. It means truth as to the condition of our heart as well as truth as to the path of our feet. It means truth relating to the Christ-like spirit as well as truth relating to the ecclesiastical position. Thus, honestly seeking to contend for all the truth, shall we be able to comprehend with "all saints" something of that love which "passeth knowledge."

"APPLES OF GOLD IN PICTURES OF SILVER"

The real battle of life is not the toil for bread. It is fought by all who would keep alive and fresh in their hearts the truth that man doth not live by bread alone.

The things that harass a man as he earns his bread, sometimes haunt him as he eats it. No home is safe unless faith be the door-keeper.

Only the faith that can trust at all times can trust at any time.

Reverential love never loses its bearings.

The cure for the fretful soul is not to go round the world; it is to get beyond it. Mine eyes are ever toward the Lord. That is the view we want.

There are some among the pilgrims of faith today who would never have been found there had not God cast upon their shoulders the ragged cloak of poverty.

QUESTION CORNER

- (1.) How is debt looked at from God's point of view? Should debt stop a brother from taking part in the assembly?
- (2.) When does an assembly cease to be an assembly gathered unto the Name of the Lord Jesus?
- (3.) Will true love allow things to go on in an assembly without exercising discipline according to the word of God? Should trouble be allowed to go on in an assembly until time heals what should have been brought under discipline?

Ans. 1.—A man is in debt when what he owns is not equal to what he owes. A man whose property would sell for five thousand dollars, and who owes, say four thousand dollars, is not really in debt. Unless he chooses to be dishonest he can clear himself at any time. A mortgage is a pledge to a creditor as security for the payment of a debt. As long as a man can realize more for his property than his indebtedness upon it he is not bankrupt, in other words not really in debt.

Debt may, or may not be, sufficient cause to stop a man from taking part in the meetings. If a man has no conscience about running into debt he ceases to have a good report of them that are without as well as of those within and should keep silent; but if by some reverse that was no fault of his he is plunged into debt and his testimony is not injured by this mis-

fortune his brethren will value his words as formerly, and the outside world will still respect his testimony.

Ans. 2.—We might ask, How do we know when the Lord plants an Assembly? We test that company by the word of God. If we find that they are saved, baptized, careful as to who they add; that they continue steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, we know that the Lord has planted an Assembly. We have the same test to try what claims to be an Assembly—the Word of God.

That an Assembly may degenerate and cease to be an Assembly none can deny: "Repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent," Rev. 2:5. A company may cease to be a light for God; may pervert and corrupt the word of God, and yet still claim to be the true church, as Rome does. Paul's epistle to the Romans was written about A. D. 60. The Revelation was written about A. D. 96, and the church in Rome was heading toward the time when God's word to the Godly was "Come out of her, my people, that ye be not partakers of her sins," Rev. 18:4. Her claims to be the true church, and her powers of martyrdom could not hold those who tested things by the word of God. How did they know when Rome ceased to be an assembly in God's reckoning? They knew that obedience to God's word was required of them, and they owned the Lordship of Christ by obeying His word though it cost them their life blood. "The foundation of God standeth sure having this seal, The Lord knoweth them that are His: and let every one that nameth the name of Christ depart from iniquity . . . follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," 2 Tim. 2:19-22.

An Assembly may get into a bad state, as Corinth did; but when the word of God was brought to bear upon them they exercised discipline upon the evil doer; and turned the sharp edge of the word of God upon themselves clearing themselves in the sight of God and of His apostle, and so their Assembly testimony continued for the time being.

Ans. 3.—"By this we know that we love the children of God, when we love God and keep His commandments," 1 John 5:2. We are in a day when discipline is largely set aside, to the great detriment of God's people, and dishonor of God. The judgment seat of Christ will expose many an unhealed wound, to the great eternal loss of transgressors.

DARK THE DAY

The sun is cancelled, dark the day,
The path I tread I cannot see.
My feet are travel-stained and torn;
O Saviour let me lean on Thee!

My soul is filled with wild alarms,
O bid each gathering shadow flee.
Hold Thou me up, lead Thou me on:
O Saviour let me lean on Thee!

My bark is tossing on the wave
Of life's tempestous turgid sea;
But Thou canst still the raging storm;
O Saviour let me lean on Thee!

Through life's dark tangled maze, O God,
My helper and my comfort be;
Nor scorn my daily murmured prayer,
O Saviour let me lean on Thee!

And when life's night is drawing nigh,
And earthly comforts from me flee,
Be Thou my rod and staff, and still
O Saviour let me lean on Thee!

Words in Season

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FROM VARIOUS AUTHORS

Father of mercies! in Thy Word
What endless glory shines!
For ever be Thy name adored
For these celestial lines.

Here may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

* * *

Luther put away all that he could prove from the Bible to be manifestly false; Calvin would admit only what the Bible showed to be true. "Nothing anti-Biblical," says Luther; "Nothing un-Biblical," says Calvin.

* * * *

Fellowship in various ways among brethren is a high privilege: and most happy in its effect upon our spirits: but there is a much higher look, and that is, at **His opened hand**. I love to quote a favorite line, "Each blessing to my heart more dear, because conferred by Thee."

How blessed to see His hand in our ills, as well as in our Joys! we have all tasted the reality of Heb. 12: 11, "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And is it not the afterward in a very general sense? Wherein lies all our hopes and our peace? The coming day is our day. We have left Babylon, and are on our way to Heaven where Jesus is. He goeth before them and the sheep follow him. "Father I will that they also whom thou hast given me be with me where I am." O the blessedness of having in our possession our Father's Book that is replete with words like these. Well we are nearing home. The evil forces about us will fulfil their destiny, and meet their doom. (W. H. E.)

THE PASSION OF CHRIST

By H. Latimer (1490-1555)

Truly no man can show it perfectly, yet I will do the best I can to make you understand the grievous pangs that our Saviour Christ was in when He was in the garden. As man's power is not able to bear it, so no man's tongue is able to express it. Painters paint death like a man without skin, and a body having nothing but bones. And hell they paint with horrible flames of burning fire: they bungle somewhat at it, they come nothing near it. But this is no true painting. No painter can paint hell, unless he could paint the torment and condemnation of soul; the possession and having of all infelicity. This is hell, this is the image of death: this is hell, such an evil-favoured face, such an ugly countenance, such an horrible visage our Saviour Christ saw of death and hell in the garden. There is no pleasure in beholding of it, but more pain than any tongue can tell. Death and hell took unto them this evil-favoured face of sin, and through sin. This sin is so highly hated of God, that He doth pronounce it worthy to be punished with lack of all felicity, with the feeling of infelicity. Death and hell be not only the wages, the reward, the stipend of sin: but He took upon Him our sins: not the work of sin; I mean not so: not to do it, not to commit it; but to purge it, to cleanse it, to bear the stipend of it. He bare all the sin of the world on His back; He would become debtor for it.

All this He suffered for us; this He did to satisfy for our sins. It is much like as if I owed another man twenty thousand pounds, and should pay it out of hand, or else go to the dungeon of Ludgate; and when I am going to prison, one of my friends should come, and ask, 'Whither goeth this man?' and after he had heard the matter, should say, 'Let me answer for him, I will become surety for him: yea, I will pay all for him.' Such a part played our Saviour Christ with us. If He had not suffered this, I for my part should have suffered, according to the gravity and quantity of my sins, damnation. For the greater the sin is, the greater is the punishment in hell. He suffered for you and me, in such a degree as is due to all the sins of the whole world. It was as if you would imagine that one man had committed all the sins since Adam: you may be sure he should be punished with the same horror of death, in such a sort as all men in the world should have suffered.

Feign and put case, our Saviour Christ had committed all the sins of the world; all that I for my part have done, all that you for your part have done, and that any man else hath done: If He had done all this Himself, His agony that He suffered should have been no greater nor grievouser than it was.

MARRIAGE, AND DIVORCE



What a beautiful sight it is to see those who have been united in matrimonial bonds in early life, continuing together in love, down the western slope of life, until their sun sets, and their bodies are laid side by side in their last resting place. How sad when Satan gets the advantage, and it is otherwise, as often happens in the world, in our degenerate day,—seldom amongst the true children of God gathered unto the precious Name of the Lord Jesus Christ: but more frequently when a christian is yoked with an unbeliever. It is well that God's people should know what God has to say about divorce, especially those upon whom the responsibility of dealing with these unhappy cases falls.

God's perfect ideal, for a perfect condition—Eden—was one woman for one man, **both to live on endlessly**. But sin changed things, and either one might die; then the one who was left was free to marry again. "If her husband be dead, she is **free from** that law (the Eden law) so that she is no adulteress though she be married to another man," Rom. 7: 3. Sometimes people reason that God's purpose was one man for one woman, therefore second marriages are not of God. Revelation is higher than reason; and God has made His mind plain in this matter, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord," 1 Cor. 7: 39. One so married is as really "one flesh" with her second husband as she was with her first. God has graciously modified His Eden law to suit the modified condition caused by sin.

Nor is this the only modification God has made of His Eden law. Under certain conditions He provided for a separation of husband and wife. "When a man hath taken a wife, and married her, and it come to pass that **she find no favor in his eyes**, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, **she may go and be another man's wife**. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife. Her former husband, which sent her away, **may not take her again** to be his wife, after that she is defiled, for that is abomination before the Lord: and **thou shalt not cause the land to sin**, which the Lord thy God giveth thee for an inheritance," Deut. 24: 1-4.

To reason that what is God's purpose in one dispensation is God's purpose in every dispensation is silly. It was his purpose that Adam and Eve should go naked in Eden, therefore we should all go naked is just as true reasoning as to say that because God's purpose was one woman for one man in Eden,

and no divorce, therefore divorce is always wrong. Under the Law of Moses divorce was easily obtained, as the above Scripture shows. The woman was charged with no sin. "Unclean-ness," or "Nakedness" (ervah, Heb.) does not mean fornication, nor any other sin, necessarily. In Deut. 23: 14, the word occurs in connection with stools uncovered: in Gen. 9: 22 with the "nakedness" of their father: in Gen. 49:9, with the "nakedness of the land"; in Ex. 20: 26, "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon": Ex. 28: 42, "Thou shalt make them linen breeches to cover their nakedness." In speaking of marriage God forbids the uncovering of the nakedness of those near of kin, that is by marrying them. The word does not mean fornication but simply something unseemly. This fact upsets the false reasoning of a pamphlet that has misled some.

The man under the Law married a woman, then discovered something about her because of which "she found no favor in his eyes," and he was free to give her a bill of divorcement. She was not charged with any sin, and God left her free to become another man's wife. Her defect, or whatever it was, might even be an attraction to the next man. Why did God grant this law so that a man could put away his wife "for every cause," Matt. 19: 3, as the Pharisees, who were well acquainted with the Law and its workings, said? The Lord answered their question. "Moses, because of the hardness of your hearts suffered you to put away your wives." It is the same in our day in the various governments of the earth. None of them want their people to put away their wives: none of them want to grant divorces easily. Governments deplore this great evil: but what can they do? It is the condition of the morals of the people that forces them to grant the divorces. They pass what they consider the best laws to restrain an evil that they are not able to control: an evil that is breaking through all bounds, and threatening to destroy society. If the people cannot get divorces, they will live in adultery without them. It is because of the hardness of the people's hearts, in these days when the fear of God has departed from the land, that the governments grant divorces, and not because they want to encourage the breaking of the marriage tie. The Law of Moses as to divorce was not given to Christians, it was given to the nation of Israel, for the most part unregenerate, and needing to be restrained. And who can doubt that God's divorce law given through Moses was a restraint upon evil, and not an encouragement to it? There is no use denying that divorces could easily be obtained under the Law of Moses: nor in denying that God sanctioned those divorces: nor in saying that the woman so divorced was sinning in marrying another man. God had spoken, and revelation was higher than reason. In Ezra 10: 3, the Israelites were made to put away their

strange wives. God can break up the marriage tie, and when He commands it who shall say it cannot be done by man? And the woman who was scripturally divorced could be married again to another man. God said it. Who is wiser than He? Who is holier than He?

Conditions changed again. The beginning of a new dispensation was dawning. The Lord Jesus Christ stood with His disciples. "The Pharisees also came unto Him tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery," Matt. 19: 3-9.

We cannot reason from what was right, that is, permitted by God, for the nation of Israel under the Law, to what is right under grace for the church. For this we need revelation. Under Law, we read, "The adulterer, and the adulteress shall surely be put to death," Lev. 20:10. Israel had to do that: and of course this would leave the partner free to marry again. The law that the Lord laid down, leaving the innocent free to obtain a divorce, with freedom to marry again amounted to the same thing as was prescribed by the Law, in Lev. 20: 10. But divorce is forbidden God's people, "except it be for fornication." Fornication is a lesser sin than adultery, if there be a lesser, so that this law would cover both these. "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife," 1 Cor. 5: 1. What would be fornication for that man was adultery for that woman. Evidently she was not in the assembly: but he had to be put away from them. No doubt but she would also have had to be put away, had she been in the assembly. The sin is the same sin only under the different heading according to the relationship to others of those who were guilty, so divorce would apply to the one as well as the other.

Under Moses they were not adulterers though they had several wives: under the law of Christ they are: He restricts them to one: and that one a life partner—"except it be for fornica-

tion." There is no reasoning away this except. We cannot whittle down Moses law to fit Christ's pronouncement; nor can we enlarge Christ's to fit that of Moses. They are as distinct as the dispensations. Any reasoning that makes it sinful to obtain a divorce in case of unfaithfulness in the marriage relationship charges the Son of God with sanctioning a sinful procedure. In commenting on Matt. 19, J. N. D. writes, "He goes back to God's institution according to which one man and one woman were to unite together, and to be one in the sight of God. He establishes, or rather re-establishes the true character of the indissoluble character of marriage. I call it indissoluble, for the exception in the case of unfaithfulness, is not one, the guilty person had already broken the bond. It was no longer man and woman one flesh."

The word of God says, "he which is joined to an harlot is one body, for two saith He shall be one flesh," (Read 1 Cor. 6: 15-20.) The man who is untrue to his wife is "one flesh" with another woman. To teach that there is no Scriptural divorce for the woman to whom he was untrue is not maintaining God's Eden law—one woman for one man; neither is it the Law of God as given through Moses; much less is it the pronouncement of our Lord Jésus Christ, "I," not Moses, "say unto you, Whosoever shall put away his wife, except it be for fornication," here is the injured person's escape from being one flesh with a person who is one flesh, with another, an abomination to every right thinking person: an escape that leaves the injured one as free to remarry as if the man had been put to death. A divorce obtained on any other ground and remarriage is adultery. God who says what makes marriage, is the one to say what unmakes it.

One thought more: while divorce is permitted it is not commanded. There are cases where the erring one is brought to deep and real repentance, and it is left open for the one sinned against to forgive.

E. A. M.

Distinctness of doctrinal expression is an invariable outcome of spiritual quickening. When the Spirit of God is working in men's souls, it is never difficult for them to frame their creed. They believe, and therefore they speak; and the speaking will embody no hesitating testimony. With the fire of conviction glowing in their hearts, they give forth the truth with that tremendous directness which is one of its peculiar qualities. In a time of religious declension, on the other hand, there is always a tendency to remove the landmarks of definite belief. Truth is held with a loose grip. Its power has not become a matter of experience. Depth of conviction and clearness of enunciation give place to the specious attractions of speculative enquiry.—

DEAD TO NATURE—ALIVE UNTO GOD



would like to consider Isa. 56: 4-5 purely in a spiritual sense. The eunuch was one who was dead to nature, and spiritually would speak to us of a child of God who **reckons himself dead to this world and the out-workings of nature and who seeks to live unto God.** This spiritual application of Isa. 56: 4-5, corresponds to the teaching of Rom. 6. The teaching in both passages implies self-denial (a very unpopular subject nowadays), and the going in for the things of God to the exclusion of the things of the world. Isa. 56: 5 promises to those who go in for this denying of self an **eternal remembrance and eternal compensation** for that which seemed to be lost through separating themselves entirely to God. In verse 4 this death to nature is looked at in a positive way. It **implies a choice.** There can be no death to nature without a choice being made. Compare the **choice of Abram**, Gen. 13: 9. Abram chose to please God in refraining from strife, though he might be the loser and he practically ceded to Lot great worldly advantage. However, note vs. 14, 17 and the promise of God to him after Lot separated from his company. Note especially v. 15 "For all the land which thou seest, to thee will I give it, and to thy seed **for ever**, truly an eternal compensation for an earthly loss. In Gen. 14, Abram refuses to participate in worldly spoil from the hand of the King of Sodom. The answer of God to him at this juncture was the promise of something far better than mere earthly advantage or possession. He promised him in chap. 15 an heir—the longing of his heart—and a seed as the stars of the heaven for **multitude—truly for ever.** Compare also the **choice of Moses**, Heb. 11: 24, 6. Moses had respect unto the recompense of the reward—an **eternal compensation**—and for this consideration was willing to forego the fame and riches of Egypt, and throw in his lot with the despised and suffering people of God. Other instances of such choice might be mentioned but these will suffice.

NOTE—There must be a choice of the **things that please God**—Isa. 56: 4. One might ask what relation these things have to the things of the world. **They are entirely different.** How do we find out the things that please God? Through revelation—this revelation coming through His Word; and waiting on Him in prayer.

That it is possible to do the things that please God under all circumstances is quite evident from the record of scripture which tells us of many who did so under circumstances all would admit to be **adverse.** Take, for instance, the cases of Joseph, the "little maid" who waited on Naaman's wife, who certainly "won a soul," the three Hebrew children, and Daniel. They chose to please God and benefited by it, we would judge, in an **eternal sense.** Such choice will mean that the things

pleasing to self and of the world will automatically be discarded and forgotten in the desire to do the things that please God.

In the passage under consideration (Isa. 56: 4, 5) again we are reminded that those who make such a choice keep **God's Sabbaths, or rests.** Note—**Rest in Christ's redemptive work**—Mk. 14: 41. Rutherford said, "Build your nest on no tree down here for you see God has sold the forest to death; to the intent that we should mount up and build in the rock and in the holes of the rock." Matt. 11: 29 gives us **rest in service** by walking under the yoke with Christ and learning of Him in patience and lowliness and meekness. In Heb. 4: 11 we have **rest** through going in to enjoy our portion in Christ and in Jer. 6: 16 we have **rest** for our souls in the path of **testimony.** These **God's Sabbaths** are worth keeping and will be a foretaste of the eternal rest and compensation which will be ours when the few and fleeting "earth days" are over.

Those who are pleasing to God in seeking to live unto Him are also found "taking hold of God's covenant," v. 4. They claim its blessings—they believe they have something **real and tangible** amidst the unreality and vanity of this life. Cp. 1 Tim. 6: 12 where Paul exhorts Timothy to "lay hold on eternal life." Note also the example of the apostle in Phil. 3: 13, 14, "I press towards the mark for the prize of the high calling of God in Christ Jesus." To do this "endurance" is necessary and according to Heb. 12: 2 is to be obtained by "looking unto Jesus." The things which are seen are temporal but the things which are not seen are eternal. Which is the better of the two—a **name** in this dark (or squalid) place—2 Pet. 1: 19, or an **everlasting name** that shall not be cut off. Isa. 56: 5.

This principle of eternal compensation for earthly loss is recognized throughout the scriptures—cp. the rewards for overcoming in Rev. 2 and 3 where the reward is proportionate to the loss sustained down here where the overcoming and witness bearing has to be done.

"Only one life 'twill soon be past; only what's done for Christ will last."

I close with the words of our blessed Lord and Master in Lk. 9: 24, "For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it."

W. Ferguson.

When persons have an old hope that does not keep them warm, they should always do as men do with their garments—go and get a suit that does. An old hope that keeps a man talking and talking, is not worth anything; Jesus Christ is worth a great deal. Gather manna every morning; never gather enough for two.

CARNAL CHRISTIANS



What a strange contradiction of terms at the head of this writing. Let us examine this by the search light of the word of God.

The Church of God in Corinth was composed of "Saints by calling,"—they were "sanctified in Christ Jesus," Ch. 1:2; and the grace of God was seen in them (verse 4). They were enriched by Him in all utterance and knowledge (v.5), and they came behind in no gift; waiting for the coming of our Lord Jesus Christ (v.7). They, no doubt, preached the Gospel, were obedient as to baptism and sought to eat the Lord's Supper and all this seemed admirable, but mark the solemn comment of the Holy Spirit through the Apostle, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,—for ye are yet carnal,—and walk as men." (Ch. 3:1-3). What marked them particularly as carnal? Was it envying, strife and division? Certainly that, but what specially:—they were still babes; they were not growing. Now there is nothing more interesting or beautiful, in its season, than a babe, though it can neither speak, nor walk; but if there is no growth and infancy is protracted into years, (and we have seen such physical abnormalities), is there anything more dreadful or more to be pitied?

These Corinthian saints continued to be babes and needed still to be fed with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. How many dear Christians there are, saved for years perhaps, and yet cannot walk but as men, far less run that they may obtain, are dull of hearing, and when they should be teachers, need rather to be taught still the first principles and are become such as have need of milk and not of strong meat, (Heb.5:12).

Dear Christian reader, can you read God's Word daily for yourself? Can you feed yourself yet? Or are you still solely dependent on the ministry of others, or on books perhaps, partly digested food, because still a babe?

Do you esteem food for your spiritual life daily from the Bible, as you do food physically for your body? Even Job, and he had no Bible, else than the little God had then spoken audibly or in visions to himself or other godly men, "esteemed the words of His mouth more than his necessary food." Job. 23:12.

Let us pray to be like the devoted Psalmist who says, "O how love I thy law! it is my meditation all the day." Psa. 119:97. Or again, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way." (V. 103,104). Jeremiah adds his testimony, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

We are in danger of a famine of God's word, not surely for lack of it, but from moral inertia to partake of it, and, as in Corinth, fleshly sins come into evidence; while if growing in grace the beauty of holiness would be upon us, and the fruits of the Spirit would be seen.

Another mark of the babe or carnal state is helplessness or inability to help self or others; not appreciating that we are members one of another for the common good and have gifts differing for the edification of all. Remember, if one member suffer, all the members suffer with it: or if one member be honoured, all the members rejoice with it.

Have we found out our place in order to be a blessing, or are we a hindrance? And do we know and fulfill the particular service we have surely been saved for? And if we have found our gift—and many in Corinth had—have we grown in His grace? For, gift many indeed furnish, while grace or spirituality alone can qualify. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. 4: 10.

Finally, this infant carnal state makes a man unfit for spiritual truth. "I could not speak unto you as unto spiritual—ye were not able for it." I believe such might admire it, even understand it intellectually and receive it with joy like stony ground hearers, but the Apostle would not give that, which in their carnal state, would only puff them up.

First principles must be taught and learned afresh. Sin and carnality must be judged—root and fruit—and communion restored; the two edged sword of the Spirit must do its searching work, and the ram's horn sounded before we are again fitted for the gracious sounds of the silver trumpet.

A beginning again must be made until there is a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, and we, like newborn babes, with a healthy appetite established, desire the sincere milk of the word, that we may grow thereby." 1 Pet. 2: 1, 2.

O. C. FISH

Chapter III

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD



IN the other hand we see multitudes who, in the length of their recoil from human priesthood have lost sight of the great truth of which it is a blasphemous parody—the priesthood of believers.

They have indeed substituted Christian ministry for a ritualistic priesthood of man's devising; but unhappily, they have also substituted it for the royal priesthood of all believers ordained by God Himself; and as the certain result of marring the symmetry of God's perfect mechanism they have weakened themselves in that which they deem their greatest strength. They have blunted the keen edge of the weapon

wherewith they overthrew error, for they have made Christian ministry a matter of special appointment and special training by man, instead of receiving it as a gift from the Lord Jesus, and first acknowledging His training, and His selection of the men whom He gives to His Church.

He did not direct His people to set up any kind of machinery for the manufacture of ministers in His word and doctrine; but He undertook to provide them directly Himself all through this age. (See Eph. 4.) He undertook to qualify and send them forth as autocratically as He sent the apostles forth; for He recites apostles first in this passage, and then continues to enumerate those who shall maintain the true and only apostolic succession till His coming again.

He chooses them from among the living, not from among the dead; from His believing people, His true Church, not from the world without, whether professing or openly opposing.

It is indeed not uncommon in these days to hear the case of Judas cited as giving authority for the introduction into the ministry of those whom the Lord calls hirelings, and whom the Holy Spirit calls grievous wolves.

It would be hard to find a more pitiable illustration of the error of not knowing the Scriptures. The dark and terrible history of an apostate, recorded by the Holy Spirit as an example and a warning, is actually quoted as a precedent and an apology for clothing such men with office now.

Judas was chosen among the twelve who were to be witnesses of the life, death, and resurrection of the Lord Jesus Christ; and then, after His ascension, to be endued with power from on high, and to go forth and declare what they had seen and heard, preaching in His name the forgiveness of sins.

From this ministry Judas was cut off by an awful public judgment, that it might be a matter of universal notoriety that such an one could not bear testimony after the Lord's resurrection, nor even dare to open his lips in His service. Gift and faithfulness, not office, were henceforth to be the authority for ministry. They were to be endued with "power from on high." They were to be ministers, "not of the letter, but of the Spirit"; made "according to the gift of the grace of God given unto them by the effectual working of His power." They were to be of the one body, dwelt in by the one Spirit, and called in one hope of their calling.

Thus an official ministry has superseded a heaven-sent ministry; and as office cannot confer divine gift, human invention met the difficulty by supplying formulas, and so grew up liturgies, homilies, forms, privileges, a framework and a machinery that supports and moves from without, when there is no motive-power within, but cramps and distorts true spiritual life wherever it is found.

Are there any of our readers who could not point out with-

in their own knowledge men who have been humanly appointed to the ministry of God's word—men perhaps excellent in all the relations of life, but who never open their lips upon the subject of religion except functionally, and would never speak of God at any time if they were not ecclesiastics? Are these the Lord's appointing?

But let us turn, and we shall see greater abomination than these. If gift is an essential for ministry, how much more life? And yet what multitudes of men in Christendom are at this moment by man's appointment made nominal and official ministers of God's word who have not even life.

The Holy Spirit says they are grievous wolves. But we have put sheep's clothing on them," say men.

The Holy Spirit says, "If any man love not the Lord Jesus, let him be Anathema." "He may be so personally," say men; "but if other men have laid their hands on him he can minister in God's Church officially, though he be accursed."

The Lord says, "My sheep will not follow a stranger, but will flee from him: for they know not the voice of strangers."

(Continued)

THE BEAUTY OF A BLUSH

"For they have healed the hurt of the daughter of My people slightly, saying, Peace; peace when there is no peace. Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall." Jer. 8: 11-12.

Goethe was in company with a mother and a daughter, when the latter, being reprovved for something, blushed and burst into tears. He said: "How beautiful our reproach has made your daughter. That crimson hue and those silvery tears become her much better than any ornament of gold or pearls; those may be hung on the neck of any woman, but these are never seen disconnected with moral purity. A full-blown flower, besprinkled with purest dew, is not so beautiful as the child blushing beneath her parent's displeasure and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwells."

And yet multitudes of people will tease and torment a bashful, blushing child, and corrupt the purest feelings of the youthful heart, until at length a young girl is taught to conquer her blushes and her tears, and often to hide a hardened heart beneath a brazen countenance, and become bold and vain and impudent.

But at what a cost this result is attained. Alas for that girl who cannot or will not blush. Her innocence has gone; and in its stead has come a knowledge of good and evil like that which our first parents sought in forbidden ways, and which when found only revealed to them their own shame and

nakedness, and made them hide from the presence of their Holy Maker.

"And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands to the Lord my God, and said, O my God I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra 9: 5-6.

The unblushing, sham, restoration of Jeremiah's day brought down swift judgment from God. Ezra's confession, with shame and blushing brought true restoration, and blessing from God. It is always so.

BEHOLD THE MAN



ONTIUS PILATE, the Roman Governor, brought Jesus forth wearing the crown of thorns and the purple robe. The Saviour of the world standing in silence before the tribunal, Pilate said, "Behold the man." See John 19.

The Sinless Man. The Angel Gabriel declared His sinlessness to the Virgin: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1: 31-35. The demons confessed it when they said "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Luke 4: 34. The dying thief bore testimony to it in rebuking his fellow when he said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Luke 23: 40, 41. God Himself hath inspired it: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7: 26. Ransomed saints delight to sing about it:

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations are,
For He endured the same.
But spotless, innocent and pure
Our great Redeemer stood;
No stain of sin did e'er defile
The Holy Lamb of God."

"And Pilate, when he had called together the chief priests

and the rulers and the people, said unto them, ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him." Luke 23: 13, 14. Pilate said he was a **faultless man**. Faultless in His talk: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man." John 7: 45, 46. Faultless in His walk: "John looking upon Jesus as he walked, he saith, Behold the Lamb of God." John 1: 36. Faultless in His providence: "And when he was entered into a ship, his disciples followed him, And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish, And he saith unto them, why are ye fearful? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" Matt. 8: 23-27. Faultless in His atoning work: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot ('fault,' margin) to God, purge your conscience from dead works to serve the living God?" Heb. 9: 14.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Isa. 52: 14. Awful words! The original, we are told, conveys the thought that, as a man He was almost beyond recognition. He was a **suffering man**. "A man of sorrows and acquainted with grief." He suffered at the hands of His own people, the Jews: "Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26: 65-67. He suffered from the rulers of earth: "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Luke 23: 11. He suffered at the hands of the Devil; we can see Satan's hand behind the sword of Herod when he bathed in blood the innocents of Bethlehem, in search for the Saviour of the world. Then again, in the wilderness, he tempts the true Israel face to face; and last of all we see him at the cross as the Lion of Hell in all his ferocity. "Save me from the lion's mouth," (Ps. 22: 21.) is the lonely cry from Calvary. He suffered at the hand of God: "Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27: 45, 46.

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” Acts 2: 22-24. He is the **glorified Man**. Peter preached it; the angels announced it; “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1: 11. Stephen was eyewitness to it: “He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God.” Acts 7: 55. The Church sings it:

“By faith I look where Christ has gone,
And see, upon His Father’s throne,
A man with glory crowned;
His brow is marred, and on his side—
Whence flowed the cleansing purple tide—
And hands, and feet, a wound.”

In the upper room, on the eve of His departure from this world, He said to His own, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14: 2, 3. He is the **coming Man**. He Himself has promised it, and angels came down from the glory to proclaim it: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1: 11. The Thessalonians waited for it; they “turned to God from idols to serve the living and true God; And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.” 1 Thess. 1: 9, 10. Servants trade in view of it: “He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” Luke 19: 13. Believers meet on the first day of every week to keep the feast in anticipation of it: “For as often as yet eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” 1 Cor. 11: 26. It is the Lord’s last word from the glory; “He which testifieth these things saith, “Surely I come quickly; Amen, even so come Lord Jesus.” Rev. 22: 20.

Reader, can you say with the Bride in the Song, “This is my beloved, and this is my friend.” His wondrous death has saved us from Hell; His unknowable love constrains us to serve; His unspeakable joy points us forward to His day of glory.

"There we shall see His face,
And never, never sin;
There from the rivers of His grace,
Drink endless pleasures in."

H. B.

QUESTION CORNER

Why is it that so many apparently bright young Christian men, who from their conversion bid fair to be useful to God: active in the Gospel giving out tracts, praying in the prayer meeting, taking part in the worship meeting, etc., become useless soon after they begin to keep company with young sisters in the assembly?

Ans.—Young men sometimes have a fleshly zeal that looks very like zeal for God, but it lacks one feature that true zeal possesses, "patient continuance in well doing," Rom. 2:7. It will be found that many of those whom God puts into the ministry are very slow about keeping company with young sisters, denying themselves that the Lord's work of pioneering with the Gospel be not hindered by home cares, and this is the work that strong able bodied men ought to be deeply interested in. When they get married too often they are found going from assembly to assembly.

Then we must remember that many young sisters are no spiritual help to young men. God must have the first place in our hearts if He is to make use of us. "And it came to pass as they went in the way a certain man said unto Him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and birds of the air have nests, but the Son of man not where to lay His head. And He said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said Lord, I will follow thee, but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:57-62. God is a jealous God and will not take second place.

NOT DEATH

"Jesus said . . . I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

It is not death to die;

To leave this weary road,

And 'midst the brotherhood on high

To be at Home with God.

It is not death to close

The eye long dimmed with tears,

And wake in glorious repose

To spend eternal years.

It is not death to bear

The wrench that sets us free

From dungeon chain, to breathe the air

Of boundless liberty.

Jesus, Thou Prince of Life,

Thy chosen cannot die;

Like Thee, they conquer in the strife

To reign with Thee on High.

—Dr. Malan

Words in Season

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FROM VARIOUS AUTHORS

When Jesus Comes,
"Weakness will change to magnificent strength:
Failure will change to perfection at length:
Sorrow will change to unending delight:
Walking by faith will change to walking by sight,
O what a change!"

* * *

If you feel that you are unable to pray, you can groan.
See Rom. 8 ; 26. God hears groans. (Donald Ross.)

* * *

If you can live godly in the desert, you can live godly in the city. His grace is sufficient in either place. But be sure God has placed you there. (D. Munro.)

* * *

We are of all people the most independent of man: but the most dependent upon God. How often we are made to feel this? (John Smith.)

* * *

"I hate every false way." A good lover makes a good hater. If we love the right ways of the Lord, we will also hate every false way: let us test our ways by this. (Alex. Matthews.)

* * *

When Edward Stack heard of some brethren leaving the "old paths", and doing things that spoiled their testimony, he prayed, "Lord keep me from being a bad old man, and ending badly," God answered his prayer. May we desire the same. "He will fulfill the desire of them that fear Him."

* * *

There is no doubt, however, there is much need for God's dear saints to remember the work and workers before the Lord. God only can keep His own right with Himself. We know also that the grace that is sufficient to keep a Christian faultless before men is not enough to make him a successful preacher; there must be overwhelming power of God with the word to make it effectual as a sword, hammer, fire or milk. (D. Ross.)

SIGNS OF THE TIMES



As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Why is any record given in the Scripture about the days that preceded the flood? Why has God thought fit to hand this down to us?

There are two reasons. 1. The Lord would have us to know that the people who are living at this end of the world are the same in character as those who lived before the deluge. Man is unchanged and unaltered; no education, no discipline, nothing that can be done for him, can improve him. God has shown us this, not only before the flood, but in the Jews. God chose, separated, hedged in, instructed, protected, and preserved them; and how did they turn out? They killed His blessed Son. In the days before the flood God shows what man becomes when left to himself. When placed under proper teaching and proper rules, as Israel was, he is still the same. And when under a testimony of grace, as in the gospel, his history will end in manifesting the same evil propensities as before the deluge. Man is incorrigible. "Ye must be **born again**." Man cannot be improved as regards God's judgment of him; he must be created anew.

2. Another reason for this history before the flood is, to warn us of coming judgment. In Genesis iv and vi we read of the state of mankind then, and by observing the moral declension as there recorded, and comparing it with what we see around us at present, we shall perceive the same evils prevailing now as caused God to sweep the earth with the deluge, and, therefore, may expect similar actings of God in our day.

In Ecclesiastes the preacher says that he has "weighed one thing after another to find out the reason," (Chap. vii, 27, margin) and he tells, as the result, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

1. **The Conscience of Society.**—This was his great discovery. Inventions began directly man ceased to be upright. While upright he had nothing to conceal, nothing to improve; but immediately he fell, his inventive faculty came into exercise. "They knew that they were naked, and they sewed fig leaves together, and made themselves aprons." Why? To conceal the results of their sin. Who taught Adam and Eve to sew, and thus to hide their shame one from another? It was the first invention; and it succeeded for a time. But the voice of the Lord God was heard in the garden, and then their invention served not in the presence of God. They found that they were naked still, and hid themselves behind the trees in the garden.

2. **Rational Religion.**—As the second invention, Cain brought an offering to God of the fruits of the ground. The first invention of man was to quiet conscience before his fellow; the second was to make his conscience easy before God. But the melancholy history that follows Cain's offering of his own devising was, God rejected his offering, which brought anger into his countenance; and when he saw his brother's offering accepted, he slew him.

The first question God asked of man was, "Adam, where art thou?" the second was, "Where is Abel, thy brother?" He first demands of man where he himself has wandered; and next, what has become of his brother. Man first got away from God by sin; and next, he murders his brother. He breaks his allegiance with God, and then violates all human ties.

3. **Civilization.**—Cain then deliberately goes out from the presence of God. God does not drive him out; but he willingly leaves. A child was then born to him, and he builded a city, and called it by the name of his first-born, "Enoch," which means "**dedicated**." He dedicated his child to the world, and the city which he built was a memorial of this dedication. He went out from the presence of God, and had nothing but this world to live for. He was a man of the world, and yet he was not without a religion; he first invented a religion, and then builded a city; and his family, following his example, spent their energies upon one object, that of making the world better, a more happy residence, endeavoring to blot out the results of the curse, and to live at ease in forgetfulness of God.

There is another Enoch, another **dedicated** man—not of Cain's line but of Seth's—**dedicated to God**, and not to the world. He was the seventh from Adam, and was translated just at the time the world had arrived at its climax of iniquity.

4. Formality.—"And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael"; these last two have the name of God, **El**, attached to their names. This shows that Cain perpetuated the name of God in his family; but it was a mere pretense, a form. God might be in the name, but He was not in the heart.

Perhaps some parents are contented with giving to their children fine Scripture names. Is the name given and the child tossed into the world—left to serve the devil? Are you, parents, training up your children in the nurture and admonition of the Lord? or educating them for the world, and at the same time praying God to save them from it? If so, you are practically putting your child into the fire, and asking God to preserve him from being burnt.

5. Antinomianism.—Next comes Lamech, and he had two wives, Addah and Zillah. He was a true descendant of Cain, for he perpetuates the spirit of the murderer, and boasts of his security; sheltering himself under the word of the Lord to Cain, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." He violates also the sacred tie of marriage, and takes two wives.

6. Agriculture.—These two bare sons, remarkable men. "Addah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle"—the first antediluvian **agriculturist**; a benefactor of mankind by improving the breed of cattle. He has a name of renown amongst Cain's descendants. It may be they had their cattle shows, their agricultural fetes; and gloried in their fat beasts, just as men do now. A man gained a reputation through the size of his ox, and the amount of fat with which his bullock was covered. The fat beasts were, it may be, adorned with ribbons, as now; and he was considered a man of renown if he had fed a beast which had attained a few stones over the average weight.

Is this the object of man's life? Does he spend his days, his brief span of life, in trying to make a beast fat? and after he has accomplished this object of his ambition, does he glory in it as if he had done a great deed? Is this living for eternity? Is this living to God? But so it is; man will endeavor to make himself a name, a short-lived reputation, even by means of a fat beast; and he is reckless as regards his immortal soul.

7. Religious Music.—"And his brother's name was Jubal: he was the father of all such as handle the harp and organ." This child of the murderer and polygamist, Lamech, is not an agriculturist, but an inventor of sweet sounds—sounds which are said to humanize the brutal man. He was the originator of music; and that not warlike music, not the clang of the trumpet, the clash of the cymbal, or the roll of the drum, but the harp and organ—**religious music**, which is said to elevate the soul, and inspire devotional feeling. It may be, in those far-off days, they had their semi-religious concerts, in which the tedium of religious melodies was relieved by an occasional sprightly air. Or they may have had oratorios wholly of a religious character. Perhaps Cain's descendants celebrated Abel's death by setting it to music! Just as in modern days the descendants of those who crucified the Lord of glory celebrate His death in the oratorios of "the Messiah"!

Only think of what men are doing! Think of the words of the dying Lord set to music, and sung by ungodly lips to an ungodly audience, decked out in the vain fashions of an ungodly world! Is this honoring God! Well may He say, "Shall I not be avenged on such a nation as this?" This is an age of religious music; music to please the ear of the performers, and not to please the ear of God, for He is only pleased with the melody of the heart. Services are intoned, choral services are advertised as fetes for the world, vast choruses of human voices are gathered together to produce an effect, and the broad road to destruction seems to be jubilant with psalm, and hymn, and song.

8. The Mechanical Arts.—"And Zillah, (the other wife of Lamech), she also bare Tubal-cain, an instructor of every artificer in brass and iron; and

the sister of Tubal-cain was Naamah." Thus was Cain's name revived in one of his descendants. The little accident of his early life, the murder of his brother, was well-nigh forgotten, or more than atoned for in the eyes of his progeny by the advantages they had derived from the "city" he had founded. His success in life had caused his name to descend as an honorable one, instead of its being branded as a murderer's name. A principle of modern days is this, that success obliterates all the evil ways and means by which that success has been obtained, and crimes are leniently dealt with, provided the hero achieves a great reputation for himself.

This Tubal-cain was the **great mechanic** of the day—"an instructor of every artificer in brass and iron." What could we accomplish in these days if there were not numerous artificers in brass and iron? The railroads, the steam-engines, the iron-clad vessels, the destructive weapons of fearful magnitude are the results of diligent working in brass and iron. This man, therefore, who bears the name of Cain, may justly rank among the greatest benefactors of mankind. His spirit is still at work, and has been largely developed in these days.

9. **Feminine Accomplishments.**—One daughter only is recorded of this family, borne by the same mother as bare Tubal-cain. His sister's name was Naamah, **sweetness**. Evidently a remarkable contrast with her brother, and yet of the same blood. Sweetness itself, but sweetness in the flesh. A sweet, delicate woman, with the heart of a Cain. Let us for a moment view the picture as thus presented to us in Gen. iv. A religion invented, a city built, agriculture advancing, religious music and its accompaniments making rapid strides, every work in brass and iron advancing to perfection, and feminine sweetness, grace, and beauty displaying itself; add to this a murderous spirit and a wanton violation of natural ties, and you have an antediluvian picture.

Does it look very different from what the world now is? I question whether, with all the progress, so-called, the world has made, it has surpassed the inventions of the family of Cain.

At the end of this chapter is a solemn sentence: "Then began men to call upon the name of Jehovah," without any mention of sacrifice or altar. Mark where this sentence occurs again. "There he, (Abraham), builded an altar unto Jehovah, and called upon the name of Jehovah," (Gen. xii, 8).

Abraham called upon the name of the Lord with an altar and a sacrifice. He knew that God was not to be worshipped except through the blood of the sacrifice, which foreshadowed the death of Christ. Cain's family, imitating their ancestor, worshipped Jehovah without blood. This was Cain's sin at the commencement, and his family perpetuated the sin. They knew not the value of the blood. The blood that Cain shed—not in sacrifice, but in anger—called out from the ground against him. Remember, if you do not call upon the Lord through the blood of His Son, you are nothing but a descendant of Cain. You may claim to be a Christian, but you are only imitating Cain if you call upon God without trusting in the precious blood of Christ.

This family, whose history ends here, multiplied on the earth; and God selected another family, that of Seth. If these families had kept themselves distinct, the Seth family would perhaps have been small, because the Cain family would probably have kept them down by strife and murder. In the process of time, however, the family of Seth, which should have kept itself distinct in its generation, saw the daughters of men, descendants of Cain, that they were fair—the Naamahs, who attracted them by their sweetness, and they took them wives of all which they chose. They were attracted by beauty, and they acted in self-will; they pleased themselves.

"As they chose" is a sad phrase. It is a man's choice, and not God's choice. It is the first symptom of declension in the family of God. It is the current phrase of the day. "I make my own choice; I do what I like, what I think best." The result of this intermingling of the two families of Seth and Cain was, that children were born "which became mighty men which were of old—men of renown."

The same result has followed the mingling of the Church with the world in this day. If the Christian Church had said to the unconverted

man, the heathen—for the unconverted man is nothing better than a heathen—"You cannot worship the Lord with us; we will pray for you, and do you all the good we can, but we will not own you as a Christian; your soul will be imperiled by it, we must separate from you," the unregenerate family of man would perhaps have murdered many of God's children, and made them a little flock, hiding themselves in dens and caves of the earth. But the Church of God has formed alliances with the world; has made ungodly compacts with the unbelievers, and the result is that persecution has ceased, and the children of God have helped on the world in its ambition, its scientific projects, its wars; and the world has believed that all its great enterprises have the sanction of God!

In the midst of this seeming outward prosperity the antediluvian age waxed worse and worse—all flesh had corrupted his way.

And now let me ask you a question: Do you think the state of human society is anything better now than it was before the flood? I believe that you will find in these latter days the same worldliness, the same wickedness, the same corruption, the same evils, the same licentiousness, the same violence, as characterised the antediluvians. In fact, the world is making advances fast towards the same state of things.

"JESUS SAT OVER AGAINST THE TREASURY"

Mark 10: 41



IN reading an assembly report for 1928 we noticed these words, "Numbers have increased, but the collections have decreased." A brother who helped look after the collections had a young sister speak to him with tears in her eyes, of the poor heathen in China: she talked about going as a missionary. They discovered that she usually put one cent in the collection box. She finally brought sorrow to the assembly, and dishonor on the name of Christ. God desires truth in the inward parts.

Another who owned real estate, and had money in the bank attended a conference, ate and enjoyed the good things provided for the three days. On Lord's day morning he dropped a dime in the offering to the Lord. We may be sure that this was not the widow's two mites, that was more than all the others put into the treasury: this was her **all**, all her living: she could easily have kept one mite for herself.

Two brethren went to a conference. God's word reached many hearts and softened them. These brethren at the end of the conference gave twenty-five cents between them—twelve and a half cents in gratitude to God for the blessing that they had received during those four days.

A story is told of a colored brother's way of giving to the Lord: "Yes sir," he said, "I gibes de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Wal, dat is a different question. Truf is, de acre changes most ebbery season." "How's that?" "Why in de wet seasons I gibes de Lawd de low land, and in de dry seasons, I gibes Him de top acre ob de whole plantation." "In that case the Lord's acre is the worst in the whole farm; for in wet seasons it would be quite flooded, and in dry seasons parched." "Jes so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?"

Commenting on this, one has said: Is not this "The Modern Way" now days? Some one has said we give to the Lord, only our "Shreds of time, bits of talents, driblets of money, fringes of things." In the good old Bible days we read that God would not accept any thing but the best. Lev. 1: 3, 10.

The offering made unto the Lord, had to be without blemish, the first—the best—but is it not often our last, and poorest we give the Lord? Dear child of God, give Him thy first, best—thy all."

In giving to the Lord, some black people have white hearts, and some white people have black hearts. The apostle in writing to the Corinthians said, "For as touching the ministering to the saints it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia that Achaia was ready a year ago, and your zeal hath provoked very many." 2 Cor. 9: 1-2.

We might well ask, Are our assemblies alive to their responsibility to minister to needy saints? It is a shame when any of God's people have to be sent to the poor-house, or treated as objects of charity by the government, while the assembly with which they belong are well able to pay their keep. True the first responsibility falls upon near relatives, yet if these are not able, or fail in their responsibility, then the responsibility, or shall we say, the privilege of looking after the needy falls upon the assembly. (1 Tim. 5: 8, 16; Gal. 6: 7-10; Acts 11: 29; Rom. 15: 26; 1 Cor. 16: 1-2.)

The Lord's people for the most part are in very comfortable circumstances: they have money to live on the fat of the land, to build comfortable homes: to build large Halls: to own autos: but when it comes to looking after the poor it is often disheartening to those who look after this service to see how little is contributed to this part of the Lord's work.

When the Lord was on earth He had two kinds of followers: those who followed Him for the loaves and fishes, and there were those who followed Him and ministered unto Him of their substance. We might well take a lesson from Matt. 25: 31-46. The King will put the sheep—those who have ministered unto one of the least of His brethren, and thus ministered unto Him—on His right hand saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To the "goats" He will say, "I was an hungered and yet gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not; sick and in prison and ye visited me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." In the light of Scripture shall we put our poor and needy upon the cold charity of the world to dole out to them enough to keep soul and body together, or shall we embrace the privilege

of ministering to Christ, in them, that bountifulness that will bring the well done of the one who "though He was rich, yet for your sakes became poor, that ye through His poverty might be rich." 2 Cor. 8: 9. E. A. M.

EBENEZER, OR RESTORING GRACE



N 1 Samuel 7, we have the statement: "All the house of Israel lamented after the Lord." For twenty years the Ark had abode at Kirjath-Jearim, and it is said "The time was long." No time is so long and dreary as that spent out of fellowship with God: no time is so pleasant as that spent in fellowship with Him. What long, dreary, barren years many of God's people spend? years that the palmer-worm and the locust have devoured: years like Elimelech and Naomi spent away from the house of Bread, with the hand of the Lord gone out against them. What a mercy when there is an awakening to this lost blessing, and a real desire for fellowship with God again!

To restore the souls of backsliders among His people gives delight to the heart of God. He loved to have His people near Him, even though He has to allow them to eat the fruit of their own backsliding. His judgments He mixes with mercy to the repentant, even as He did with David who left the choice of punishment with God, who sent the lightest form of it in the three days pestilence. David knew that the mercies of the Lord were very great, and desired to fall into His hands, but not into the hands of men. Any individual, or company of God's people who are out of touch with Him, but who lament after the Lord will find Him a God ready to pardon.

Sincerity marked them in Samuel's day. They drew water and poured it out before the Lord, and fasted, and said, "We have sinned against the Lord." A real chastening of one's soul and spirit is needful, with honest confession, if there is to be restoration. Very many professed restorations are shallow. Few reach that of the man in 2 Cor.: "Swallowed up of overmuch sorrow." "Godly sorrow worketh repentance unto salvation," 2 Cor. 7: 10. Such are not difficult to restore.

The Philistines heard of Israel being gathered together, and went up against them. This would speak of Satanic hindrance to restoration. Samuel was a true intercessor. He knew God's mind, and the claims of God that were to be met, so He took a sucking lamb, and offered it for a burnt offering wholly unto the Lord. While it is a good thing to look at our failure; and to confess our sin, yet this is only half way toward restoration. The "Burnt offering" tells of the satisfaction and delight God has found in Christ: the merit of His person and work: "He who gave Himself for us an offering and a sacrifice to God for a sweet smelling savor." God has accepted Him with deepest satisfaction. As in Noah's offering He smelled a savor of rest and said in His heart, I will not again smite the

earth any more for man's sake: and promised creature blessings to all men while the earth remained. Christ is enough for the heart of God; and enough for any saint or sinner however great their need. So while we confess our sins to God, let us also present to Him the Lamb of God, in the worth of His person, and all the value of His precious blood. Abasing ourselves we would glory in the fulness of Him who meets all our need—the Mediator of the New Covenant whose blood speaketh better things than that of Abel.

“By this we triumph over sin,
For this has made and keeps us clean.”

God's grace will restore, and with joy we will say “Ebenezer”—Hitherto hath the Lord helped us.”

How many times God has come into the lives of His people when apparently defeated by their adversaries, or discouraged because of circumstances? Faith is often tested, but God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it,” 1 Cor. 10:13. “Trust in Him at all times,” Ps. 62: 8.

“His love in times past forbids me to think,
He'll leave me at last in trouble to sink,
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through.”

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.” “He will be found of you when you seek Him with the whole heart.” H. F.

WHO ARE THE HEATHEN?

The following story tells the truth in plain language.

A Chinaman applied for a position as cook in a western family. The lady of the house and several other members of her family were members of a fashionable church, and the Chinaman was questioned closely.

“Do you drink whisky?”

“No, I Christian man.”

“Do you play cards?”

“No, I Christian man.”

He was employed and gave great satisfaction. He did his work well, was honest, upright and respectful. After some weeks the lady gave a euchre party and wine was served. John Chinaman was called in to serve refreshments, which he did without comment. But the next morning he waited on the lady and told her he wanted to quit work.

“Why, what is the matter?” she inquired.

John replied, “I Christian man. I tell you so. I no work for heathen American.”

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD

Paper IV



HE natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Yet, though he cannot receive them, though they are foolishness to him, according to man's provision he may stand up publicly and teach them. Can a more terrible proof be desired of the awful consequences of superseding God's truth by human invention?

But let us turn yet again, and we shall see greater abominations than these. If men have provided that the Moabite and Ammonite may not only enter but minister in the congregation of the Lord, they have gone on to exclude the true Israel of God. Men who manifestly and confessedly have been given by the Lord Jesus Christ to His Church, who have approved themselves to God workmen that need not be ashamed, rightly dividing the word of truth, who have made full proof of their ministry, are disqualified by human ordinance from ministering in the most numerous congregations of professing Christians in these lands, because they cannot submit to a human process which thus virtually supersedes divine authority, and which would shut them up within the limits of a sect.

Thus a machinery has been devised which every day proves itself notoriously powerless to shut out evil, but rises at once to absolute efficiency when it becomes a question of excluding good.

What wonder that doctrines such as these should have a continual tendency in honest and logical minds to produce contempt for divine gift, and reverence for human office; to elevate tradition, and lower Scripture; to substitute sacraments for faith, and forms for reality. But familiarity with error is always a downward course, and thus, in fact, like a locomotive drawing its train along on ever-curving rails, this system in its integrity is imperceptibly conducting millions, who follow it, back into the very darkness from which their ancestors emerged. Worship, as we have seen, is the attitude of priests, and the privilege of none but priests*. They will have no higher privilege through all eternity, and by so much the service that brings them together rises above ministry, which is temporary and dispensational.

Such is not the attitude represented in the meeting of a minister and congregation. The very expression denies equality of responsibility and privilege. One is authorized and summoned to conduct public worship. The rest are silent and passive. If he cannot attend, or obtain another to represent

* It matters little where they meet. There is now no consecrated spot on earth. Man's so-called blessing cannot remove God's curse. No amount of consecration will prevent any spot of land from producing thorns and briars.

him as minister, the congregation must go away, though all the true Christians among them are priests. Surely it must be manifest in this to what an extent ministry has intruded into the place of priesthood, and then gone on to exclude it altogether. In fact, it has obliterated the characteristics of true worship. For true collective worship implies an assembly of priests. But the substitution of ministry implies a congregation that may consist partly or even wholly of unbelievers. And even if it should so happen that a congregation were gathered consisting entirely of God's true people, why should the expression of gratitude, or of need, be confined to one alone?

If all have their hearts full, and under the leading of the Holy Spirit, by what authority does one shut the mouths of the rest?

He may perhaps be the man at that moment the least suited of all present to express a deep sense of the reality, the awe, and the joy of God's presence.

He may be depressed, fatigued, distracted by circumstances of body or mind. His spirit may be under the temporary cloud of broken communion. But, nevertheless, he is the locomotive in man's machinery. For the whole train is waiting motionless and silent till he is linked on, and then all must go forward. If the impetus be given by fire from God's altar, well; if not—yet all must go forward; for things must be done "decently and in order;"* and it is better to get on with strange fire than not at all.

Is it according to God's order that machinery should supply the lack of life? Nay, has not the substitution of machinery taken away all sense of the need of life, and liberated outward worship from a sense of dependence upon the Holy Spirit?

Has not this opened the door wide to that terrible condition of Christendom predicted as characteristic of the last days, "having a form of godliness, but denying the power thereof?" Indeed this prediction has entered upon its accomplishment whenever an assembly, gathered statedly for worship, includes a large proportion of mere professors, as a necessity to be accepted and defended.

And yet there lingers in Christendom a conviction, that the exercise of true Christian worship is not an occasion for the mingling of light and darkness before God. And this conviction is acknowledged whenever an inner circle of those called "communicants" are gathered. The very expression "communicants," common partakers of that one bread, would seem to contain the idea of the equality and the responsibility which belongs to Christian priesthood. Yet, strange to say, the

* This text, taken in its place, sums up the Holy Spirit's commands, forbidding two prophets to rise together, and prohibiting women from speaking in the Church. Men generally use it as a basis on which to construct any fancy form of worship that enters their minds.

Lord's table is considered the place for preserving most scrupulously the pre-eminence of ministry. The "administering of the sacraments" is looked upon as the special and highest privilege conferred by the laying on of hands; and the presence of one thus authorized is esteemed essential to the "celebration" of the Lord's Supper.

Thus has human invention altered the character and reversed the order of the Lord Jesus Christ's institution. Scripture knows no such expression, and permits no such thought as "administering the sacrament."

In the gathering together of His people for the most solemn purpose that can assemble them on earth, that of shewing forth the Lord's death till He come, there is no need of ministry; that is, of gift. Ministry certainly is not forbidden. The Holy Spirit may be pleased to use ministry if it is present for a word of teaching or exhortation, but it is to be exercised as subordinate to priesthood, and as leading to the better comprehension or more earnest appreciation of the exercise of those privileges which belong peculiarly to priesthood.

It must be evident then how ignorantly and daringly a human president intrudes in such a scene. He usurps the place of the Lord Himself, and he subverts divine order by placing that first which should be last. He makes dependent upon officialism, a royal prerogative which God has conferred upon all His children to lift them in worship above all human aid or interference, and to charter to them the simplest form in which they can gather upon earth to offer worship that ascends to the holiest place in heaven.

(Continued)

SEVERAL NOTED INFIDELS



It is told of Lord Lyttleton and his friend Gilbert West that they agreed together to write something in support of their unbelief. The former chose the conversion of St. Paul as his theme, and the latter the resurrection of Jesus Christ. But the result of their studies was the reverse of their anticipations. Lyttleton found in the history of the conversion of St. Paul an irrefragable argument in support of the entire Christian scheme, and West found a like argument in the history of our Lord's resurrection. And to this circumstance we owe the valuable works of these authors on these special topics in defence of the Christian faith.

The infidelity of John Newton gave way amid the terrors of the storm. The infidelity of Richard Cecil gave way through the wretchedness of soul to which it reduced him. Soame Jenyns, who was member of Parliament for Cambridge, could find no rest for his spirit, and was thus impelled to examine the grounds of his unbelief. The result was, that he discovered his error, believed in the Saviour of mankind, and wrote a small treatise in defence of the gospel, entitled, "A View of the

Internal Evidences of Christianity." General Dykern was a professed deist till he received his mortal wound at the battle of Bergen, in 1759. During his illness, however, a great change was wrought upon his mind, and he died in the full assurance of faith, glorying in the salvation of Jesus, and wondering at the happy change that had taken place in his soul.

The case of the Earl of Rochester is well known—"a great wit, a great scholar, a great poet, a great sinner, and a great penitent." He had sunk and wallowed in the very slough of wickedness, but, when "he came to himself," he regarded himself as the greatest sinner the sun had ever shone upon, and wished he had been a crawling leper in a ditch, rather than have offended God as he had done. "One day, at an atheistical meeting in the house of a person of quality," he told a friend afterwards, "I undertook to manage the cause, and was the principal disputant against God; and for my performances, received the applause of the whole company. Upon this my mind was terribly struck, and I immediately replied thus to myself: 'Good God! that a man who walks upright, who sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator!'" But there was no genuine conversion till the fifty-third chapter of Isaiah was read to him, together with some other parts of the Sacred Scriptures, "when it pleased God to fill his mind with such peace and joy in believing, that it was remarkable to all about him. 'Oh blessed God,' he would say, 'can such a horrid creature as I am be accepted by thee, who have denied thy being and condemned thy power? Can there be mercy and pardon for me? Shall the unspeakable joys of heaven be conferred on me? Oh, mighty Saviour, never but through thine infinite love and satisfaction! Oh, never but by the purchase of thy blood!' adding, that with all abhorrence he reflected upon his former life—that from his heart he repented of all that folly and madness of which he had been guilty."

THE POWER OF A GODLY LIFE

It is a godly life, within and without, that makes us fitting instruments for the divine hand, or as we sometimes express it, polished shafts in God's quiver. A good life is beautiful. It holds the observer's eye with a charm. It begets a disposition to pry into its sources. It raises the wonder how men can live so nobly, and excites in others the wish, the longing to be like them in faith, in patience, in zeal, and in devotion.

How many thousands upon thousands have been thus drawn to Christ? To them the crucified and risen Christ was nothing. They knew him not, but they have seen His representatives, and have learned from whence the divine comes to man. They would be like their friend, and that friend tells them that he has his life from another; that his goodness is only the semblance and reflection of another's; that none is truly good save One.

And besides his fitness, as of a magnet, to draw to Christ—this being a thing of beauty to win for Him—the Christian becomes by a godly life a fitting instrument for aggression. He who can challenge the confidence of his fellows has a license to reprove and warn. He whose life is hid with Christ in God is moved to industry by his zeal for God. Repulse will not dishearten, nor disappointment chill him, nor obstacles detain him from finishing his appointed task.

But let us remember a godly life is more than a steady one, more than a quiet and inoffensive one. It is an inward force of goodness, seeking expression in work, and glorifying God in every act and purpose. It is a positive as well as a negative condition. It is the working out of a salvation which God has wrought within; a working "according to the energy that worketh in us mightily." Without this inward energy there is, there can be, no godly living. All religion that lacks this is a watch without a spring, a stream without a fountain, a tree without a root, a sham without the substance, a form of godliness without the power thereof.

THE KINDNESS OF GOD TO A MISSIONARY

The measure of a missionary's usefulness is the number of people who need him. We say that Christ alone can meet people's need and feed their hungers. But He would do it through us. The only hands He has for love's ministry are our hands. The only bread He has for human hunger in India is the bread that is in our baskets. "Give ye them to eat."

You will remember our telling you that we had purchased a piece of land for the Christians. Well, we began to use the water in a small pond to make mud bricks and that soon got used up, and as all lakes, ponds, wells, and rivers were all dried up around us, and the people and cattle needing water the situation became serious. Then just as the brickmakers were about to cease work owing to no more water I advised them to dig another foot in a place which still seemed damp, and they obeyed and to our delight we opened up a spring, and out gushed the water, and from that day we have had an abundance of water for man and cattle and although there is a lake a furlong away it is quite dry and our pond has 10 feet of water in it and the springs are so active that we shall never fear the hot weather nor a water famine. The people come from the surrounding villages and are amazed at the abundance of water, and wonder why the people from hundreds of years back never discovered this hidden spring, and to think we had bought it when others could have done so years ago, makes them believe that God really gave us the land and then the water.

We had decided to build our cottage and cattle sheds in another spot, but now we have built both by the side of the spring. Praise God from whom all blessings flow.

Wylam H. King (Whitfield, S. India.)

THE WORD OF GOD

The Word, as penetrated into, yields increasing profit and pain.



HE wicked will not understand, but the wise shall understand." Such is God's own declared will with reference to all discovery of Himself in His Word. No natural ability or skill that man possesses can, being perverted as it is, by any possibility guide him to the truth as it is in Jesus, (1 Cor. 2: 14.) The Spirit of God can alone discover the things of the Spirit. "In His light" only can we "see light." To enter into God's mind we must cease to depend upon our own (1 Cor. 1: 19, 20; 3: 18-20.) Then to those who are abased before Him, and who are now babes, God gives "the sincere milk of His word." But there is much more in the Word of God than the first principles, than the mere rudiments of the doctrine of Christ. Alas! Christians are oftentimes prone to tarry when God exhorts and beckons them to proceed further. To search the Scriptures, to dig beneath their surface, to discover new veins of golden truth, is, or rather should be, the Christian's delight. Never need he fear to follow the guidance of Scripture too far, however beyond the ordinary rut he may proceed. No Will-o'-the-wisp is there to lead him astray. There is truth wholly unalloyed. Men only err when they put into, instead of fetching from the Word of God. But the evil now-a-days consists in the resting contented with as little as possible thereof. The Word may be, is, much read; it is nothing like so much studied and prayed over and understood. This is evil, because it is a great loss. For Scripture truth is God's one simple, grand instrument of sanctification (John 27.) To the Jewish mind the Thummim was connected with the Urim—the "Perfections" with the "Lights." The love of Jesus, and of the Father, is to him that searches the Word beheld to have soul-ravishing depths and heights, of which until such search he knew little. But this sanctification has, be it ever remembered, a twofold aspect. If the love of Christ is more apprehended and enjoyed on the one hand, so the soul is increasingly separated from sin on the other. There is, as we have shewn in our Introduction, a correspondence in degree between the former and the latter. The nearer to Christ, and the closer to the written Word, the fuller the light as to what and where sin is. Sin and the world will be described where formerly they were wholly unsuspected. As the bright sun shining into a room reveals the presence of dust and dirt which previously were unobserved; so, as our hearts are irradiated by the living and the written Word of God, that which we once hesitated to regard as sin at all, will now be seen to be plainly so, and that which was previously felt to have somewhat of incongruity, or of unrighteousness, or of sin in it, stands now uncovered before us, in all, or rather in much of its real enormity. Even that spiritual coarseness which oft displays itself in such expressions as, "I don't think

there is much or any harm in that, at all events," will be gradually exchanged for that sensitiveness of conscience quick as the apple of the eye to suffer from the least defilement. The desire will be intensified, not only to put away what others, careless in their walk, yet esteem to be sin, but to hearken to what the Lord God says, and to abstain from all (even the very) appearance of evil.

Now, all this constant turning away from sin, as it is increasingly perceived, is irksome and painful to the old nature. Though living daily and feasting upon the Word be abidingly profitable and strengthening to the spirit, still, when thus duly digested, involves present anguish. (See Rev. 10:9.) In so far as the new nature thrives, the other lingeringly and painfully decays. Denied its only nutriment—that is, indulgence in sin—its desires crossed and crucified, so is it overcome. But inasmuch as we all naturally shudder at that which causes such trouble, a way has been invented by which we are enabled to turn a deaf ear to any unpleasant truth or mandate of Scripture. That way consists first in making the distinction as wide as possible between what are called "the essentials," or "fundamentals" and the remaining parts of the will of God, and then by the avowal of such peculiar and constant delight in the former, as to afford no leisure for any attention to the latter. As if every word of God were not pure! (Prov. 30:5.) As if all Scripture were not given by inspiration of God, and so profitable! (2 Tim. 3:16.) Hence are we slow to follow on whither the full truth, if cordially embraced, would gradually lead us—viz, into further separation from all sin. So spake the Saviour to His Father: "Sanctify them by thy truth; thy word is the truth." Accordingly, if we would desire to ascertain as to the salutary influence which the truth should exercise upon us, let us ever carefully mark, not only whether Christ appears more and more precious, and in more glorious characters, but also whether sin is felt to be more and more hideously sinful, and whether the eye is becoming clearer, and the conscience tenderer to perceive what is inimical to His holy will. In the language of the apostle, let us seek to have our "senses exercised to discern Both good and evil," (Heb. 5:14.)

(From the Javelin of Phinehas.)

QUESTION CORNER

Living in a home with unsaved, but religious relatives, would it be right for me to give to what they call "the good cause," in order to avoid giving offense?

Ans.—The sects in our day answer to the sin of Jereboam who caused Israel to sin, by appointing high places in Dan and Bethel, and in appointing a system of worship, according as he planned in his own heart. See I Kings 12:26-33. For those who obeyed God's word, and worshipped at Jerusalem as God had commanded, and according to God's order to help along Jereboam's "good cause" would correspond with those who profess to gather outside the camp, unto Him, to help along the "good cause" of sectarianism.

To escape the offense of the cross appeals to the flesh: to help along

the sin of Jereboam is to do the thing forbidden of God. It was popular in Israel, and God so often says of the kings, that they departed not from the sin of Jereboam who caused Israel to sin. To help along a wrong thing will gain the applause of those who are in that wrong thing, and help to keep them there, but it will not please God, nor help to deliver your loved ones from systems that keep the consciences of many quiet until their doom is sealed forever.

"TREASURES OF DARKNESS," Isa. 45: 3

I sang in the golden noontide;
I played through the sunny hours;
My heart was all full of gladness;
My hands were both full of flowers:
It was not sin's prayerless playing,
For I sought the smile of God,
And His arms were 'round about me;
His love paved the way I trod.

One day while I sought for good things
In His precious word I loved,
I came on an unknown promise
Which strangely my spirit moved:
"I will give thee the treasures of darkness:"
This I pondered much and long;
Oh the day was coming I'd need it
For comfort divine and strong.

For solemnly, slowly, surely
The song of my heart was stilled;
The lips that so laughed in sunshine
With anguish and fear were chilled.
I left all that warmth and sweetness;
I entered the lonely dark
With horror of deep foreboding,
Though still pressing on to the mark.

All dark was the night about me,
And high were the waves of wrong;—
But the lamp of faith was burning,
And my trust in God was strong.
I found the "treasures of darkness":
Those favors so rare and sweet,
Which the cold and dark made perfect,
To strengthen the weary feet.

I thank Thee, Lord, for the darkness;
I thank Thee for all the pain,
And for all the bitter losses
That call to such lasting gain.
And more than this all, I thank Thee,
My soul, it shall never know
The dark of a lost eternity:—
The night of unending woe.

I thank Thee for Him, my Saviour,
Who passed through the dark for me:—
That now I can see some little
Of horrors His soul did see:—
That light of the life eternal
Might lead me on in the way
Of light, that forever increaseth,
Right on to the perfect day.

Words in Season

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FROM VARIOUS AUTHORS

Behold the heavenly exotic, planted here

Which draws no nourishment from any earthly source

It was not shielded in a hot-house year by year

But quite exposed to icy blast and evil force

Now saturated with the Christian martyrs' blood

Then tortured at the stake by blazing fagot fires,
Or drowned beneath the ocean's rising water-flood:

Anon base superstition smothered its desires.

With dust of centuries corrupt religion spread about,

But still it lives, yea prospers notwithstanding all:

And thrives by instruments designed to root it out.

No enemy withstands it but at length must fall:

No weapon formed against it but must broken be:

No hand raised up to strike it but must lose and fail:

The miracle of miracles is Christianity

Against it all the hosts of hell cannot prevail.

—E. H. H.

* * *

Truly the time is short, and there is need of laborers. What difficulties almost invincible are around us? What weakness within God finds: and makes us to taste of it too. 2 Cor. 12: 9, and 2 Cor. 1: 9 gives us His principles for us in the way: His strength made perfect in weakness in us: and the sentence of death in ourselves that we should not trust in ourselves but in God which raiseth the dead." (R. J. D.)

* * *

Matt. 5: 3, this morning furnished food for meditation. "The poor in spirit," bankrupt and poverty stricken spiritually; yet blessed. "When they had nothing to pay He frankly forgave them," Luke 7: 42. Sins abounding, yet grace **much more abounding**, Rom. 5: 20. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," simple, some one says, well known to all believers. True indeed, but is there not a danger that we regard well known truths as common-place? Has John 3: 16 lost any of its sweetness by being so often repeated? An old hymn, referring to Jesus says, "Thy sweetness never wasting, Avails from age to age." What He was, He now is, and ever shall be. (W.H.E.)

* * *

As far as our observations go, we must say, we never saw a trustworthy conversion but the person so converted believed there was a hell, and that the person so saved was in danger of being in it for ever and ever.—D. Ross.

THE SINNER

By Wm. Gurnall (About 1675)



HIS may help us to conceive more fully what the desperate wickedness of man's nature is, which is so hard to be known, because it can never be seen at once—it being a fountain whose immensity consists not in the stream of actual sin—that is visible, and may seem little—but in the spring that incessantly feeds this. But here is a glass that will give us the shape of our hearts truly like themselves. Seest thou the monstrous pitch and height of wickedness that is in the devil? All this there is in the heart of every man. There is no less wickedness potentially in the tamest sinner on earth, than in the devils themselves, and that one day thou, whoever thou art, wilt show to purpose, if God prevent thee not by his renewing grace. Thou art not yet fledged, thy wings are not grown to make thee a flying dragon; but thou art of the same brood, the seed of this serpent is in thee, and the devil begets a child like himself. Thou yet standest in a soil not so proper for the ripening of sin—which will not come to its fulness till transplanted unto hell. Thou who art here so maidenly and modest, as to blush at some sins out of shame, and (to) forbear the acting of others out of fear, when there thou shalt see thy case as desperate as the devil doth his, then thou wilt spit out thy blasphemies, with which thy nature is stuffed, with the same malice that he doth. The Indians have a conceit, that when they die they shall be transformed into the deformed likeness of the devil; therefore in their language they have the same word for a dead man and the devil. Sin makes the wicked like him before they come there, but indeed they will come to their countenance more fully there, when those flames shall wash off that paint which here hides their complexion. The saints in heaven shall be like the angels, in their alacrity, love, and constancy to serve God; and the damned like the devils, in sin as well as punishment. This one consideration might be of excellent use to unbottom a sinner, and abase him, so as never to have high thought of himself. It is easy to run down a person whose life is wicked, and convince him of the evil of his actions, and make him confess what he doth is evil, but here is the thicket we lose him in. He will say, “It is true, I am deceived, I do what I should not, God forgive me, but my heart is good.” Thy heart good, sinner? and so is the devils. His nature is wicked, and thine (is) as bad as his. These pimples in thy face show the heat of thy corrupt nature within, and without gospel physic—the blood of Christ applied to thee—thou wilt die a leper. None but Christ can give thee a new heart, till which, thou wilt every day grow worse and worse. Sin is an hereditary disease that increaseth with age. A young sinner will be an old devil.

OUR SAVIOUR GOD

By E. A. M.



WHEN God saved the children of Israel out of Egypt, He did not drop them on the shore of the Red Sea, nor tell them to formulate a code of laws as best they could for their own government: nor to choose for themselves what system of worship they thought best: He himself became their God. He said, "I am the Lord thy God . . . thou shalt have none other gods beside Me. **Thou shalt not:**" Ex. 20. But He does not leave them with a mere "Thou shalt not," He adds, "Now these are the judgments which thou shalt set before them," Ex. 21: 1.

In the first chapter of First Timothy Paul tells how God saved him, the chief of sinners, and made him a pattern to those who should "hereafter believe on Him to life everlasting." He was not saved by works of Law: neither was he saved to a life of lawlessness, the one who saved him became his God to direct him through the trackless wilderness of this world: and to receive the service, worship, and homage due to His great and holy Name.

We must never forget that **our Saviour God** is a great King: the King eternal, or as it is in the margin, "**the King of the ages**, immortal, invisible, the only wise God, to whom be honor and glory for ever and ever, Amen. (See 1 Tim. 1: 17.) "Where the word of a king is there is power: and who may say unto him, What doest thou?" Ecc. 8: 4. He has authority to issue commands; to reward those who obey, and to punish rebels, (See Rom. 13: 1-4). This is seen written large in the ages.

The King of the Ages

In the **first age** He commanded **Adam** and punished him for disobedience: commanded **Noah**, and saved him from the judgment flood that swept away the others.

In the **second age** He set **Noah** in authority; but put the curse of Babel upon the false unity of his descendants.

In the **third age** He called out **Abram** to walk the path of faith's separation: but punished the favored nation for their sins by bondage under Pharaoh.

In the **fourth age** He sent **Moses** to deliver them, and became their Saviour God, or King giving them just and holy laws, and commandments in the keeping of which was great reward: but they rejected God from being their King and demanded a king like the nations, and God punished them by giving them a man after their own heart who enslaved them.

In the **fifth age** God gave **David** for king, a man after His own heart, and prospered the kingdom under each king that did right in the sight of the Lord his God, "like David his father did," 2 Kings 18: 3, but punished the disobedient and at last sent them captive to Babylon.

In the sixth age—from Nebuchadnezzar to the antichrist—the age in which we live, “the times of the Gentiles,” ungodly kings may rule, but God would have them know, as He taught Nebuchadnezzar, “that the Heavens do rule,” Dan. 4: 26. That while God permits His own to be in captivity: to suffer even unto martyrdom: to place at the head of His sufferers His well beloved Son, yet it is for their own good, and He is able to deliver, and has delivered, and will deliver putting the kingdom into the hands of the King of Kings and Lord of Lords, and thrusting out of His kingdom all things that offend and them which do iniquity.

The Lord Jesus Christ is the seventh, and the last great Head placed by God over the human family: born King of the Jews, crucified under the superscription “This is Jesus the King of the Jews,” coming again as King of kings, and Lord of lords: even now “all power, (authority) is given unto Him in heaven and on earth, Matt. 28: 18. Universal dominion is His, and though, like David in the cave of Adullam, He and His followers are rejected and by the world disowned, yet still He is soon coming and then the “Mysteries of the kingdom” will give place to the glories of the kingdom, and He will be manifestly King of kings and Lord of lords. May this fact be indelibly impressed upon His saints so that the language of their hearts may be “Now unto the King of the ages, immortal, invisible, the only wise God be honor and glory for ever and ever.” Amen.

“Once He was but ‘Master,’
 Now He is my King;
 Once I feared disaster,
 Now I trust and sing.
 Once His work enthralled me,
 Now Himself I see;
 Once I served in bondage,
 Now in liberty.”

The Charge, or Commandment of God Our Saviour

At the beginning of each age the King gave the commandment or “charge” for that age. The way that the apostle speaks of himself in 1 Tim. 1: 1, is very significant, “Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ.” What he had to communicate was a dispensation or stewardship from God, and he passed it on to Timothy, his son in the faith who was to “charge some that they teach no other doctrine,” 1 Tim. 1: 3. The end of this commandment, or charge (R. V.) is love out of a pure heart, and of a good conscience, and faith unfeigned (ver. 5). Without these things pure doctrine will soon lose its power over the soul. Some were already corrupting the Gospel by adding the law to it. That harmless looking leaven has leaven-

ed all christendom, and people go down to hell by the millions religiously doing the best they can, as they say, rather than to escape by Christ Jesus who came into the world to save sinners, of whom the apostle was chief.

Again the apostle impresses the King's charge upon his son Timothy. "This **charge** I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. Holding faith and a good conscience; which some having put away concerning the faith have made shipwreck. Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme," 1 Tim. 1: 18-20. Rebels against the word of the King, and against conscience, (that self-knowledge, or judgment of right and wrong), are fit subjects to be delivered over unto Satan whose representatives, for the time being at least they are. It is a dangerous thing for those who profess to be subjects of the King of the ages to trifle with His charge, and with their own consciences: they will find the Devil a hard task-master.

What the King of the ages commands to be good ministers of Jesus Christ we must command and teach, (See Ch. 4: 6-11). This teaching will pass in review at the end of the age, hence the solemn charge to Timothy in the last chapter. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall shew who is the **blessed and only Potentate, the King of kings, and Lord of lords**. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man can see; to whom be honor and power everlasting. Amen. 1 Tim. 6: 13-16.

May God deepen in our souls the consciousness of whose servants we are: and of the implicit obedience He requires to His word.

(Continued)

Men say not now, "Thus saith the Lord."

Their ways are not God's righteousness;
Choose their own paths, speak their own words.

Is **this** the way men now "progress"?

"They grope as if they had no eyes:

They stumble at noon, as in the night.

The way of Peace they do not know,

And in their goings there is no Right."

There is no **RIGHT** but in our God

From east to west, from south to north,

Let **US still** say, "Thus saith the Lord."

Let God's own people blaze it forth.

Isalah lix. 8, 10.

L. M. Warner

UNEQUALLY YOKED

A Warning

"Be ye not unequally yoked together with unbelievers."
2 Cor. 6: 14.



WHEN a young woman, my heart was full of the love of God. I was very happy in the Lord, united in fellowship with His people, and took the greatest delight in his service and ways. But a young man came in my way, whom I knew to be unconverted, to whom I gave my company, persuaded to do so by an aged relative. Thus I became ensnared, and one Lord's day evening he asked me to stay home with him instead of going to the preaching. Though shocked at the idea at first, I afterwards foolishly yielded, hearkening to this unconverted young man instead of obeying the word of the Lord. After this I yielded in one way or other to this young man's solicitations, until one evening he sat down with others of my family to play with cards, and so pressed me to join them that, though I declined at first, I afterwards yielded, and consented to what I knew was very displeasing to the Lord. No sooner, however, had I taken the cards into my hands than an indescribable pang seized me; in an instant I felt as if my body had suddenly swollen to enormous dimensions, and such darkness came upon my spirit as if the Lord had left me. This agony of mind, however, soon left me, and I went on with the game as one who entered into the sinful pleasure.

"At last the time drew near for our marriage, but one day, while sitting in that place" (pointing to a seat in the window), "the words of Scripture, 'Be ye not unequally yoked together with unbelievers,' came with such power to my soul that I could not forbear saying to my father, who was in the room at that time, 'Father, what am I going to do in marrying an unbeliever?' Here again," she said, "I refused the word of God, and began to reason about the matter, so that I foolishly persuaded myself that, after a little while, he would be so benefited by my influence as to be truly converted to God. Thus I again and again deliberately sinned against God, listened to other voices instead of the authority of His word, and at last was married.

"After this," she added, "I became a prayerless soul. Sorrow upon sorrow came upon me. He proved to be a drunken husband, and my life was one of great misery. Within a year of our marriage, I was so unhappy that I resolved on committing suicide. Accordingly I went upstairs fully determined to perpetrate the dreadful act. But, though Satan's power was so great, yet God had said, 'Hitherto shalt thou go, and no further'; for, on reaching my room, I found myself suddenly dropping on my knees before God. Instead of destroying myself, I began to pray. From that moment I was again a pray-

ing woman, and began once more to enjoy something of God's love to me in Christ.

"Still my husband was a great sorrow. Drink he would have. My distress about him was sometimes very intense. On one occasion, I was in most earnest prayer to God for him, bathed in tears, for perhaps twenty minutes, and when I rose from my knees, to my astonishment I discovered that he was within hearing. Thirty-three years have passed, and though he is now sober, and does not object to listen to the Gospel, and is somewhat outwardly reformed, still he is unsaved.

"No one but God knows," said she, "what bitter fruits I have reaped for so willfully disobeying the word of the Lord in marrying an unbeliever. It is, indeed, an unequal yoke. My only reason for naming these particulars to you is, that you may repeat them to others, and warn them against this dreadful snare of the enemy."

Little need be added to the statement of this Christian woman, who often wiped off tears from her face while relating the solemn facts above mentioned. We must remember that God has given to us His word that we may know His will, and by obeying it do those things that are pleasing in His sight. Our minds are very capable of reasoning ourselves into an evil path, and Satan helps such by painting false hopes of the future to beguile the unwary into the **present snare**; but the Lord endureth for ever, and Jesus said that heaven and earth shall pass away, but His words would not pass away. Nothing can be plainer in Scripture than the path of separation marked out for God's children from unbelievers. Instead of being yoked with them in marriage or partnership, we are to "come out from among them, and be separate, and touch not the unclean thing." "What can be the harm," say some, "of intimate association with a moral, well-behaved, upright man of the world, whose kindness, benevolence and integrity are proverbial?" Thus man's heart reasons. It is rationalism, instead of obedience. The answer is, because God says it in His word, and therefore His will, "Come out from among them, and be separate." It is, then, simple obedience to do so. Those who decide on reasoning themselves into disobedience must reap bitter fruits, must learn that "the way of transgressors is hard," and that the path marked out in the word of God for us is that of "obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He that hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:14-16.)

UNFINISHED

It is said that one of the cornices in Lord Rothschild's mansion in Piccadilly is unfinished. "One is likely to ask: 'Could not one of the richest men in the world afford to pay for that cornice, or is the lack due simply to carelessness?'

The explanation is a very simple yet suggestive one, when it is known. Lord Rothschild is an orthodox Jew, and every pious Jew's house, tradition says, must have some part unfinished, to bear testimony to the world that its occupant is only like Abraham, a pilgrim and stranger upon the earth."

THE MEN OF JUDAH AND THE RETURN OF THE KING

2 Samuel 19: 15; 1 Chronicles, Chaps 4, 10, 21, 23



WE are all familiar with the sad picture presented to us in the flight and rejection of King David as recorded in 2 Sam. 15 and 16; however when we arrive at chap. 19, a brighter scene is before us and we behold the rejected one returning in triumph after the defeat of the enemy and all the men of Judah (praise) supported by a thousand Benjamites (sons of the right hand therefore of power) coming to Gilgal (place of reproach of Egypt rolled away) to conduct the King over Jordan.

What a befitting action to the beloved one and what an honor as regards these two parties who were first in all Israel to welcome back their King.

When we arrive at verse 41 and 43 of this same chapter, we see the jealousy aroused in the hearts of those who were lacking in loyalty to King David and though they should be first to give him welcome, seeing their numerical strength, they lost the great honor their Brethren obtained and their arguments fell to the ground in the light of the fiercer words of the men of Judah.

Now as we turn to the first Chron. chapter 4 where the posterity of the men of Judah is on record, a seven fold characteristic of these men presents itself to us worthy of our every acceptance and imitation.

In verse ten we have a sorrowful or humble character praying to God a fivefold petition (which pleads grace in every particular) and God granted him that which he requested.

In verse 21 we have the family life portrayed in the occupation they pursued showing its righteous character and in verse 22 we have men set before us who had the dominion in Moab or men of power to over rule evil and keep in subjection those forces that were up against the Israelites.

Further in verse 23 these men are accredited with being potters or moulders, dwellers among plants (vine dressers) and hedges or herdless (shepherds) and finally they dwelt or abode with the king for his work.

What a testimony in individual life, family life, life in the world, life lived out in the presence of the King the men of Judah bore, and as such were indeed fitted in every respect to give their rejected King a royal welcome back and conduct him over Jordan.

How do these characteristics appeal to the followers of

our Lord Jesus Christ (the King of Kings) now in the day of his rejection by a world that lieth in the wicked one?

Is there not a need of a Jabez character in our individual dealing with God? Homes like to the Sons of Shelah where the family altar is not lacking? where righteousness and work for God occupies the inmates and where visitors will not fail to see that God has His place in the hearts and hands of the occupants. Consistent lives lived out before the ungodly and a power manifested by a character none can gainsay or resist.

Moulders of character especially in the assembly life by those who take the oversight. Encouragement to fruit bearing as the husbandman's office is lovingly filled, shepherding the flock, lambs and sheep in the tenor of 1st Peter 5: 2, 3, and finally abiding in Christ or dwelling with the King for his work.

Thus and thus only can we be in true shape to welcome our Lord's return, not to conduct Him over Jordan as Judah did but with unashamed faces and blameless lives rise to meet Him at the archangel's voice and trumpet sound, 1 Thes. 4: 16, 17.

W. W.

THE LORD JESUS IN THE HOME, Luk. 10: 38-42

By S. McEwen



WE speak of Him as being in the midst of His people when we are gathered to Himself in worship, but we should also look for His presence in our homes. Most of our failures and troubles begin at home. If we were conscious of His presence in the home it would have great power in constraining and restraining us. Is there anything in our homes that would hinder Him from coming in? Would He find anything in our bookcases that we would be ashamed of? There is very little reality about the most of us. We talk about Christianity instead of practising it. It is little wonder that so many of the children of Christians are not saved sooner, and some never saved.

There was nothing in the home of Mary and Martha to hinder the blessed Lord Jesus from coming in. But in this chapter we have a believer **distracted** (Martha) and one **attracted** (Mary). Martha had her service more before her mind than the One she was doing it for. There are three things seen here as a result of service being cumbersome instead of it being service for God.

1. Martha finds fault.
2. She questions His care.
3. She dictates to the blessed Lord.

O that we realized who we are doing it for. Duties in the home are as much service for the Lord as in a mission field or any branch of gospel service. But do it heartily, as to the Lord, (Col. 3: 23), whether in the office, workshop or home, and whatever is done **for Him** will receive its reward. Martha

said, "Lord, dost Thou not care?" Questioning His care leads to fault finding and to getting out of our place—dictating to those we ought to be in subjection to. "Learn first to shew piety at home." (1 Tim. 5: 4.) Have consideration for parents and do not leave all the work for tired mothers to do. If we realized that Christ was in the home—what a change! We would behave less foolishly and worldly.

Read John 11: 1-5. There is a great difference between a soul distracted by service and one attracted by Christ. The Lord Jesus never forgets anything (v. 2). Mary was sitting at His feet and hearing His Word. Neglect of hearing His Word is the secret of fault finding and trouble. If we **take the time** to read His Word we will be happier for our hearts will be filled with the love of Christ. In spite of their backslidings, Jesus loved Martha and Mary and Lazarus. Mary anointed the feet of Jesus with ointment and wiped them with her hair.

Read John 12: 1-8. The Lord Jesus was the attraction at this feast. There are three things that come from being attracted to Christ. **Love** is always linked up with **giving**. What do we give? Mary, after sitting at His feet, gave her best. Does it cost us anything to give love to God? Do we give anything to Him?

Mary didn't answer, but kept **silence**. The Lord spoke in her behalf. If we do wrong we should confess and forsake it. But even if we are in the right, when we are sitting at His feet, we do not need to stand up for our right, but can leave it all with Him. Our highest place is lying low at our Redeemer's feet.

Martha means "bitter" and Mary means "exalted." Mary gave her Lord her very best.

THE DIVINE OFFICE OF THE KITCHEN

"Lord of the pots and pipkins, since I have no time to be
A saint by doing lovely things and vigilling with Thee,
By watching in the twilight dawn, and storming Heaven's
gates,
Keep me a saint when getting meals, and washing up the
plates!

"Warm all the kitchen with Thy love, and light it with Thy
peace!

Forgive the worrying and make the grumbling words to cease.
Lord, who laid breakfast on the shore, forgive the world which
saith,

'Can any good thing come to God out of poor Nazareth?'

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD

Chapter IV



HUS is will-worship (Col. 2: 20-23) throughout Christendom in rebellion against God. It may be in ignorance; it may be sometimes in much honesty of purpose; it may be even in a spirit of mistaken reverence; but nevertheless it is in rebellion against God.

For God is absolute. He requires as implicit obedience now as when He spoke in thunder from Sinai. And in the worship which He has revealed as according to His mind, He has left no unguarded side to need man's protective outworks, no undeveloped organization to be perfected by man's improving hand. His Church was to be composed of living stones. It was to "grow, all fitly framed together, into an holy temple in the Lord."

The outline indeed has become indistinct on earth; but however separated, scattered, sometimes hidden among ruins, the living stones that compose it, each name is enrolled in heaven (Heb. 12: 23) as belonging to the "general assembly and Church of the first-born." And it is the work of the Holy Spirit to build together each local circle or assembly of these living stones on earth into a dwelling-place of God, as He did the Church at Ephesus. (Eph. 2: 22.)

So perfect, so divine, yet so simple, is this organization, that each little detachment is but the whole in microcosm, as each dewdrop is a miniature of the ocean.

Thus, as God the Father created the whole anew in Christ, the last Adam, and as the Spirit is the only teacher and guide of the whole in things pertaining to God, so should this unity of the whole express itself visibly upon earth wherever its constituent parts are found. Each community of these new creatures should broadly and unvaryingly illustrate these great truths; and thus, when gathered together for worship, however separated by geographical distance, should all be the counterparts one of another, and of the great whole which they are called to represent; for on such occasions especially they set forth their common prerogative and responsibility.

Prerogative and responsibility are inseparable through all God's administration; and if either is weakened in man's hands, the other suffers.

When therefore Christians yield or suppress their priesthood, they give up by so much their prerogative of birthright in the new creation; but that they cannot as lightly part from their responsibility, is proved by the confusion and division that reigns in Christendom.

The privilege of priesthood is free access to the presence of the great King Himself; so that life and blessing, strength and guidance, are drawn directly from the fountain-head. There is no promise in Scripture of communicated blessing in any other way. On the contrary, there are multiplied warnings of the folly and wickedness of seeking any lower or less spirit-

ual source. And the reason is, that from beginning to end all is divine. The work of atonement was a divine work. Resurrection was the divine birth of the new creation, and in all its manifestations and developments that new creation draws every breath from on high.

Thus is it in entire contrast to all human religious formations, which are framed to meet the politics or the exigencies of the generation amidst which they arise, and which, as time goes on, either oppress by their rigidity, or lose their outline by compromise.

Hear the voice of the Holy Spirit speaking (in Eph. 4: 15) of the divine provisions for the administration of the Church on earth. In this passage He tells Christians, that "being followers of the truth in love, they should grow up into Him in all things, which is the Head, even Christ: from whom the whole body being fitly framed together and compacted by means of every joint of the supply, according to the working in the measure of each several part, maketh the growth of the body unto the building up of itself in love." Here we have a living organization in all the strength and majesty of perfect symmetry through all its parts; every member interknit with another, and in divine unison yielding instant obedience to the glorious Head.

Human interference, with its formulas and its articles, can most easily trammel in such a case. It cannot aid.

The new creation is represented in Scripture as perfect, being beyond death, and the Church is the first-fruits of the new creation. There was indeed leaven offered with the loaves of the first-fruits (Lev. 23: 17), which were the types of the Church; but this leaven set forth the principle of indwelling sin which remains in the individual members of the Church here below, a principle to be contended with, subdued, and held in subjection in the life and heart of each believer. (Rom. 7: 8.) This evil principle is that part of the old creation which remains in the believer till his death or his translation. (1 Cor. 15: 52.) It never improves, never changes (Rom. 8: 7), and must be destroyed; for because of it the body of the believer who dies is sown in corruption, to be raised apart from it in incorruption.

But the whole mechanism—so powerful, yet so delicate—which should move His Church under His commands, is projected from God's own mind. It is altogether of the new creation. It would be a slander upon His power and wisdom to attribute imperfection to such an organization. The divine system is one thing, and is perfect in itself. It is another thing for beings to be brought into it by grace, who have a sinful nature remaining in them. But God will have none of this evil introduced into His service or administration. Failure and loss of spiritual blessing marks its presence now, as temporal and bodily judgments avenged insults to His Majesty of old.

Indeed the latter are not unknown even in this dispensation. (Lev. 2: 11; 1 Cor. 5: 8; 11: 30-32.)

If this perfect system of God's creation is not now expressed in Christianity upon earth, it is not because it was too shadowy and indefinite in its formation. It is because it was too perfect for men to carry out, except in unbroken communion with the Head, and in absolute submission to the guiding of the Holy Spirit. Finding that it would not work on lower principles, they should have recognized their own weakness and sought the strength of God.

Instead of this, they sat about to construct something which would work on their own principles. The spiritual glory departed, but they recast in the mould of their own imaginations such remnants of truth as tradition retained, and, behold, there came out this calf!

And as it is impossible to lower or corrupt the mode of worship without lowering and corrupting the conception of the Being who is worshipped, so the civilized world, which has its religion adapted to the tastes of the age, has also its god, who is a respectable idol, and whose sphere of action is limited to presiding over certain prescribed forms and ceremonies at stated periods in his public shrines. He is not supposed to be so indecorous as to leave the dignified retirement of these retreats, to pry into the lives of his votaries at other times or places. The department which concerns the gratification of the religious emotions is strictly reserved to him, fits perfectly into its subordinate ornamental place in the framework of society, and sheds refinement around.

The sacramentalist doctrine of a material deity upon the altar, helplessly manipulated in the hands of men, is readily accepted as not inconsistent with a religion that treats its god as a conventional idea from beginning to end.

To this platform leads every path that turns aside from God's only way. Many are to be found in these erring lines who have not followed them so far, but it is the logical end of all, and it is the natural tendency of most of the unregenerate hearts in Christendom. (Rom. 1: 25.)

One step farther, and we have before us the full developed apostasy that closes this age, when man exalts himself above all that is called God, or worshipped. (2 Thess. 2.) The beginning is set forth by the Holy Spirit (in Col. 2) in words of warning against the will-worship that ceases to hold the Head.

In the second epistle of Peter and the epistle of Jude, the same almighty hand traces the devastating progress of this defection in those awful pictures which, opening with the confusion of a mixed multitude, traitors and true, ranged under one banner, darken into more unvaried views of universal empty profession, and then of blasphemous mockery.

Once more in Rev. 13 the scene opens, but the lurid light that plays on it is from beneath. Will-worship, always depart-

ing from God, has reached its uttermost pole, and banding the whole civilized world (that which was once called Christendom) in intolerant Catholicity of creature worship (v. 8), it proscribes the very name of Jehovah on the earth, which is the work of His hands. (vv. 15-17.)

Such is the downward course of Christendom as revealed in God's word. Its beginning, an apparently slight deflection from God's straight way. Its end, a divergence as wide as midnight from midday. (Continued)

FAITH TESTED



ur heavenly Father sends us frequent troubles to try our faith. If our faith be worth anything, it will stand the test. Gilt is afraid of fire, but gold is not; the paste gem dreads to be touched by the diamond, but the true jewel fears no test. It is a poor faith which can only trust God when friends are true, the body full of health, and the business profitable; but that is true faith which holds by the Lord's faithfulness when friends are gone, when the body is sick, when spirits are depressed, and the light of our Father's countenance is hidden. A faith which can say, in the direst trouble, "Though He slay me, yet will I trust Him," is heaven-born faith. The Lord afflicts His servants to glorify Himself, for He is greatly glorified in the graces of His people, which are His own handiwork. When "tribulation worketh patience; and patience, experience; and experience, hope," the Lord is honoured by these growing virtues. We should never know the music of the harp if the strings were left untouched; nor enjoy the juice of the grape if it were not trodden in the wine-press; nor discover the sweet perfume of cinnamon if it were not pressed and beaten; nor feel the warmth of fire if the coals were not utterly consumed. The wisdom and power of the great Workman are discovered by the trials through which His vessels of mercy are permitted to pass. Present afflictions tend also to heighten future joy. There must be shades in the picture to bring out the beauty of the lights. Could we be so supremely blessed in heaven, if we had not known the curse of sin and the sorrow of earth? Will not peace be sweeter after conflict, and rest more welcome after toil? Will not the recollection of past sufferings enhance the bliss of the glorified?

ANOTHER MOTHER

Children, obey your parents in the Lord: for this is right.

Honor thy father and mother; which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth. Eph. 6: 1-3.

Without thinking much about it, Beth had fallen into the way of making little complaints about her mother.

"I wish mamma wouldn't be so particular about everything

"I do!" Beth said fretfully one morning, as she sat in her small rocking chair, ripping out some hemming she had done the day before. "She always makes me take out my sewing when I don't do it right, and there's ever so many things I want to do that she won't let me do; and I don't believe she cares a bit when I feel bad because I can't do something I want to. She just smiles sometimes."

"Why don't you get another mother?" asked Aunt Nettie, who was sitting near by, "as long as this one has so many faults?" Aunt Nettie spoke in her usual quiet voice, and Beth looked up in quick surprise.

"Another mother! Why, Aunt Nettie, what are you talking about? I don't want another mother. Why, you know how much I love mamma!"

"But she has so many faults," Aunt Nettie went on in the same quiet tone. "I should think you'd be glad to find another mother who didn't have those faults."

"But, Aunt Nettie," said Beth, almost ready to cry, "she's the dearest mother in the world, and I wouldn't change her for anybody's mother! I don't see what makes you say she has so many faults."

"I thought I heard you talking about them yourself, Beth, a moment ago," said Aunt Nettie in mild surprise. "I certainly thought I heard you finding fault with your mother, though perhaps I was mistaken."

Beth's cheeks were like peonies, and there was something bright and glistening in her eyes as she answered bravely, "No, Aunt Nettie, you weren't mistaken. I was finding fault with my mother, with the best and dearest and sweetest mother in the world. But I didn't think how it sounded, and you won't hear me doing it again. Another mother? No, indeed?"

Are you, like Beth, thoughtlessly dishonoring father or mother, never thinking how it sounds, in the ears of a holy God?

QUESTION CORNER

When we gather to remember the Lord's death, is He only present in the person of His representative, the Holy Spirit?

Ans.—"For where two or three are gathered together in my Name, there am I in the midst of them," Matt. 18: 20. It was the Lord Himself who was speaking here. He says not a word about the Holy Spirit being there to represent Him. J. N. D. wrote:

"I allow myself to add a line on another subject as misrepresentation has gone forth. I insist that when Christ's presence is spoken of, with two or three gathered unto His Name, it is Christ—not the Holy Ghost. The difference is very real, the Holy Ghost was not incarnate, was not made flesh for us, did not die for us, and in this respect cannot be the effect of the same affections. On this I have constantly and uniformly insisted. What gave occasion to the contrary representation was, as far as I can ascertain, a bad translation of a French tract, where evidently it was said Christ was present en esprit, spiritually (not corporally) and this has been translated by 'the Spirit.'"

When the Tabernacle was reared, "Then a cloud covered the Tent of the congregation, and the glory of the Lord filled the Tabernacle. . . .

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation," (See Ex. 40:34-38; Lev. 1:1). The same thing took place when the Temple was built, "The glory of the Lord filled the house of the Lord," 1 Kings 8:10-11.

Such ocular evidence did not hinder the children of Israel from strife at Massah and Meribah, "because of the chiding of the children of Israel, and because they tempted the Lord saying, Is the Lord among us, or not? Ex. 17:7. We may be sure things are at a very low ebb when leaders begin to deny the personal presence of the Lord in an assembly gathered unto His Name. It is a denying of the very thing which they profess, for to gather unto His name is to gather unto Himself: if He is not there personally then we do not gather unto His Name. It gendered strife among themselves: and tempted the Lord. We are not called upon to explain how He can be present, we are to enjoy the blessed fact.

THE LORD IN THE CENTRE

The Christians were downcast, conditions were bad,
 The young seemed so listless and elders were sad.
 Let's now have a meeting, said some, and we'll find
 How things may improve. Let all speak their mind.
 One quickly related how some did succeed
 By a brilliant idea, that from narrowness freed.
 Another suggested that we should begin
 To make meetings breezy, if youth we would win.
 Just mind they're not ancients; they love their own way,
 Let's hold them together with innocent play.
 Some music, some praying, some courting of course,
 They're young, so don't harp on the flesh and its source.
 Some thought that division of ages would do,
 Have young people's meetings unhampered by you.
 Push on their fine talent and soon they will say—
 Old so-and-so's startled, but we'll have our way,
 We'll soon get new speakers so bright and so free,
 Who can raise a good laugh; then with tears scarcely see,
 Who will tell us new things, entertaining and fair.
 Our plans are well laid and soon we'll be there.
 Then up rose a brother with sorrowful face,
 His words, while so faithful, were polished with grace.
 Stop! stop! oh beloved, you're on the wrong track,
 Destruction lies forward, repentance cries Back!
 Now bring out the sword of the Spirit of God
 Turn it in on ourselves, put the flesh 'neath the sod.
 You cannot improve it; then why entertain
 What's hateful to God; the new life must now reign—
 Acknowledge our sin and departure from God:—
 Our homes for self-pleasing; no discipline's rod,
 Self-will and self-ease; and evenings of sin:
 No wonder assembly life grows very thin.
 Get back to the place where you parted with Him
 By bringing in idols: or pleasing some whim.
 You've spent wisdom's hours of reading and prayer
 In sinful indulgence; called it harmless and fair.
 Now clothe you with sackcloth for beads and for gold,
 Don't blame others because you are heartless and cold.
 Clean your houses of rubbish and down on your knees,
 Put Him in His place, give the flesh no more ease:
 Your heart will beat lighter, your song will return,
 The assembly right through with fresh love will then burn.
 No call then for young people's meetings, and clans
 Humble souls cling together, God's word made no bans
 When all were together, their hearts were all one
 The Lord in the centre, the Spirit's mind done.

R. G. L.

Words in Season

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FROM VARIOUS AUTHORS

Once it was the preacher,
Now it is the Word;
Once it was the sermon,
Now it is the Lord.
Once men gathered Manna,
Fed me from their store;
Now with Him I gather,
Feeding evermore.

* * *

Abraham's Grave.—For the first time since the Moslem conquest the Cave of Machpelah in the Hebron mosque, which is reputed to be a burial place of the Patriarchs Abraham, Isaac, Jacob and Joseph, and also of Sarah, Leah and Rebekah, has been thrown open to Christian and Jewish tourists by a resolution of the Moslem Supreme Council. Hitherto only privileged Christian visitors have been allowed entrance. On very rare occasions distinguished Jews have also been admitted, but then only at risk of being attacked by excited Moslems.

* * * *

Though the strong testimony on the subject of plainness in attire borne by prophets and apostles of old seems to be much lost sight of by many who profess to be Christians—yet persons who are brought under deep conviction are very often led into a Christian simplicity—and a following of the fashions of the day is felt to be inconsistent with the self-denying life of a follower of Christ.

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THE AILMENTS OF THE CHURCHES

The Protestant Churches of New York have been asking themselves the question, What is wrong with the churches? One remarkable reply came from the Dr. Fenn, of Princeton, New Jersey, a missionary returned from China, who diagnosed the ailments: Churches suffer, says Dr. Fenn, from "fatty degeneration of the heart (wealth, luxury, and ease); pernicious anaemia (lack of blood in theology and the fight with sin); cerebro-spinal meningitis (destruction of backbone and brain centre); cancer (unbelief in the supernatural); and neuritis (supersensitiveness to criticism and ridicule)."

MRS. THOMAS BLACK



e have just laid away in the little Cemetery nearby, the precious remains of my wife-companion for almost 36 years.

Ailing for some years with heart trouble and kindred affections, lately she developed a liver and bile complication, under which, in spite of all that could be done she gradually sank until on Lord's Day 21st, at 8 P. M. surrounded by her husband and family she painlessly and without any effort passed into the presence of the Lord.

Mrs. Thos. Black, sister of W. H. Hunter, well known evangelist was born in Ayrshire, Scotland, in 1864, and came to this country 43 years ago; received Christ by simply believing the Glad Tidings of John 3:16, here in New Bedford. With the exception of nine years in Ont., Canada, during which time Mr. J. F. Pearson was as one of the family making his home with us, her whole life has been spent in and around New Bedford, and Fairhaven, Mass.

Of a lovable disposition—sunny and bright, always optimistic—she made many friends in this state and in Ontario and as far west as Manitoba. Traveling with me into the farming and newly settled districts of Ontario, always willing to help in the household duties of the homes, humble or otherwise—she quite captured the hearts of all and carried away the love and affection of the Saints which remain till this hour. About the first question asked when I would revisit these scenes after many years would be "And how is Mrs. Black?" recalling the pleasant voice and the charming manner of former visits. Her latest sickness, unto death, brought many tears into all eyes that knew her well, and the wave of sympathy coming even from the Pacific Coast attested more than a passing interest in one who loved the Lord—delighted to entertain His people, and to highly esteem any and all of God's servants. Nothing seemed too good to bestow on any Labourer who would condescend to stay at our home: and she loved their ministry.

Now she is beyond the swelling Flood and into that country where the King in His beauty is to be constantly seen and into that city bright of which, like its earthly counterpart, the inhabitant shall not say I am sick. Isa. 33-34.

It has given us all infinite satisfaction to think that during this long sickness while wearied in body and exhausted Mrs. Black suffered no pain. Latterly she became quite conscious that the Lord was in need of her, and spoke freely about going Home. In her little talks to the young she would say, "Its only trusting Jesus" urging the claims of Christ upon some dear one still outside the family of God. One day remarking, "I am going Home," I replied, "Better still than that

Agnes"—she awaited the reply, "You are going to Jesus who loves you, One who died for you and of course the Home and the Many Mansions will be yours as well." She seemed to take it all in. Now that she is away that scripture will come into mind, "She hath done what she could" and the "Memory of the Just is blessed." We would ask that the prayers of all the Lords People be that her going hence may be the means of some of the young here who knew her well, obtaining the Life which is Everlasting.

The funeral on Wednesday the 24th was a large one attended by some 300 or more from all parts of this state and neighboring Rhode Island points and included in this number quite a few Roman Catholics who knew Mrs. Black as neighbors and friends. Words true and faithful were given by our Brethren H. Thorpe and D. McGill of New Bedford suited to the heart conscience and understanding of all, also our Bro. Wm. Farquhar of Boston helping by prayer.

To see the long line of autos bearing away to the last resting place would make one think of Royalty or some great personage having died instead of a humble devoted follower of the Lamb, who filled the casket in the hearse, but surely this great procession did bear effective witness to the people around of the affection held for, and the sterling worth of the dear one as prized by the Saints. As we stood around the grave listening to the suited words closing the solemn scene we could but weep afresh, and thank our own God and Father for such words "Because I live ye shall live also" and that in a very little while "He that shall come will come and will not tarry" and then at His coming The Resurrection of the Just.

Thos. Black, 129 Green St., Fairhaven, Mass.

THE WRONG PRIEST

In a City restaurant the men at one of the tables were conversing upon the subject of religion, and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works or of grace, and whether a person could be assured of his salvation in this life. One of the disputants firmly insisted that salvation is by grace, through faith; not of ourselves, but the gift of God. Another, contended that no man can know he is saved until he dies, and, as a final argument, he exclaimed, "Well, all I can say is this: I have placed myself in the hands of my priest, and he is responsible for my salvation."

At this point a gentleman rose from his table, and lifting his hat, said: "Gentlemen, I believe I am well known in the Law Courts and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he has said.

I also have placed myself in the hands of my Priest, and He is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My priest is the Lord Jesus Christ. By faith I have committed myself into His hands, and 'I am persuaded He is able to keep that which I have committed to Him.' " This settled the dispute. The effect of this, from a well-known King's Counsel, was marvelous. Perfect silence reigned as he spoke, and I believe that some men there heard the Gospel for the first time, preached in a restaurant by an exponent of the law.

My dear reader, I wish to ask you a question. Who is your priest? Have you chosen the wrong priest? Or is your soul and its vast eternal concerns committed by precious faith to the One Great High Priest who never deceives or fails one who trusts Him? He is indeed responsible for the complete and perfect salvation to the uttermost of all who come unto God by Him. Be not deluded to think that any fellow-sinner, though he may call himself a priest, has any right or power to come between God and your soul. In this sense no minister has any Scriptural right to call himself or be called a "priest." All true believers are "kings and priests unto God," and constitute "a royal priesthood, to offer up spiritual sacrifices" which God accepts. But for any man to pretend to be a priest in any other sense is awful mockery and profanity. Be not deluded on this ground.

Beware also of placing any trust in any works of your own. Salvation is entirely by grace, through faith; and faith is the hand that receives salvation as the gift of God. God does not require or expect any fitness in any sinner. All the fitness He desires is that you feel your need of Him; and this He graciously bestows. No matter how great or how black a sinner you are, you are welcome to Jesus Christ. He is the One and Only Priest that has power to save you; and He is both able and willing to save for ever all who come to God by Him. It is His joy to save sinners. He looks out for coming sinners on purpose to save them. He died to save sinners; and now He lives to save them. W. W. (Adapted.)

"THE LORD TOUCHED THEM"

(An address by J. Pearson, Fairview, Vancouver, Feb. 18,-29.)



ark. 1; 40-41. Leprosy is a type of sin: and sin is both a crime against God, and a disease. The third of Romans gives no uncertain sound as to the sinner's awful condition—ruined from head to foot, guilty and lost. The leper knowing the helplessness of his condition could only cry "unclean." But, blessed be the One who knew the sinner's need, and who came into the world to seek and save the lost was there with power to heal. The leper said to Him, "If thou wilt thou canst make me clean." He did not

doubt the Lord's power, but he wondered will He do it? What an encouraging reply, "I will, be thou clean, and He put forth His hand **and touched him.**" The moment a person becomes conscious of his need of salvation; that he cannot even help to save himself, and then is brought in touch with the Lord Jesus, that is salvation—He touched him. The result was a clean man ready to witness for the One who cleansed him.

Simon's Wife's Mother Lay Sick With A Great Fever, Matt. 8; 14. **He touched her hand and the fever left her, and she arose and ministered unto them.**" Those of us who are saved are in danger of getting some spiritual fever, such as getting on in the world—a covetous grasping after money. This eats into the very vitals of godliness, and lands one high and dry away from God, and often out of the assembly. We need to often be warned against this sin, as Christians are seldom recovered from it. Then there is the fever of fretting, like the fretting leprosy. Perhaps this is more common to some of us than covetousness. We fret and worry about the future and begin to say in our hearts like Israel, "Hast Thou brought us into the wilderness to kill us." In times of pressure, as Israel before the Red Sea, it is hard to "stand still." We busy ourselves looking for a way of escape. We are more like Peter when walking on the water, instead of looking off unto Him we see nothing but the boisterous waves, and we begin to sink beneath our light affliction. What a mercy the Lord did not let him go to the bottom. "O, thou of little faith, wherefore didst thou doubt." Some have the fever of wanting the first place in the assembly. They think they are cut out for leaders, and can do far better than the humble brother who is seeking to do his best, and be an example to the flock; so the fever of wanting a place begins to rage. Jealousy begins to do its deadly work watching every move of the one it wants to put down. Fault is found with almost every move the brother makes and the good man begins to think that everybody is against him, and he gets discouraged and gives up everything into the hands of this man so full of the fever. "Let nothing be done through strife (to bring the other person down) or vain glory" (to put myself up). The child of God striving for a place among sisters, local brethren, or preachers, is out of the mind of God and acting in the flesh, which thing, sooner or later, will meet with a withering rebuke from the Lord. "He touched her hand and the fever left her." It wasn't till then that "she arose and ministered unto them."

"He (God) Touched the Hollow of His Thigh," Gen. 32:25. Jacob was too strong on his feet: he needed this touch to bring him where God could use him. If there are any here today too strong on your feet, and you are running to places where you ought not to go, remember that the God of Jacob is just the same today as in Jacob's day, and you may soon get the touch that will make you limp all the rest of your life. That touch

made Jacob cleave to God, and God blessed him. Fleshly energy in the things of God is no good. Some boast of their liberty to go anywhere and everywhere. Such know but little of subjection to the Lordship of Christ, or they would not boast of a liberty that the word of God does not give them. Separation is a truth taught in the Book from cover to cover, beginning when God divided the light from the darkness, and He has never mixed them yet. Poor men are trying to be wiser than God; trying to mix light with darkness; to mix right with wrong; to hammer down God's wall of separation. Remember this, God never leads His people into a path that will lower their spirituality. When He leads He increases godliness, and brings joy and gladness. (See 2 Chron. 30: 25, 26, 27.). We need the touch of Jacob to make us feel our weakness, instead of government incorporation to make us think that we are becoming somebody. When God's people leave the pilgrim path, and settle down like the sects around them they lose their spiritual beauty. Famous men who beautified God's house are fast becoming a thing of the past, and the famous man of today is noted for breaking down the carved work, Ps. 74: 6, which men of God labored for years in building. The Lord give us all to see this, and lead us back to the Old Paths of His word, where is the good way, and rest of soul will be the outcome.

"There Went With Him a Band of Men whose hearts God had touched." Here God touched the hearts of some to follow the King. This brought criticism, but these men held their peace. What a blessed thing when we get this touch, not to follow Saul, but to follow our blessed Lord Jesus Christ. "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord," 1 Cor. 1:9. This call is to assembly fellowship, outside the camp to our rejected Lord Jesus Christ.

Compare with this 1 John 1: 3. Our fellowship is with the Father and His Son Jesus Christ. This is the family epistle. The Father with the children—common to all His own, while the former is to assembly fellowship, outside the camp to our rejected Lord Jesus Christ. In the Old Testament there are things God linked together as well as the New Testament. Compare 2 Chron. 20:9 with Matt. 18:20. In the former you have the House, Presence and Name joined together. In the latter you have the same, "Where (the Place) two or three are gathered together unto My Name (Name) there am I (the Presence) in the midst of them." We have no room to glory save in the cross, but claim the promise to Philadelphia and seek to enter into the joy of Him still being in the midst of His own who with touched hearts have sought to be where He is, where His Name is and His Word owned. The last clause of Rev. 3:9 should again touch our hearts "I have loved


them notwithstanding all the failure and short comings, coldness of heart, lack of desire for perishing souls and He only knows how much more **I have loved them**. May this dear children of God touch our hearts and bring us to real confession before God, then seek to enter the open door of opportunity set before us till He comes.

"The Lord Put Forth His Hand and Touched my Mouth," Jer. 1: 9. Jeremiah was ordained to be a prophet, but he said, "I cannot speak for I am a child," but God touched his mouth and he spoke for God. This we might call the touch of testimony. Natural ability may enable people to talk endlessly, but it requires something different from this to enable us to speak God's messages effectually, whether in the Sunday School, Bible Class, Street meeting, Gospel meeting in the Hall, or to individuals. Who of us have not sought without avail to lead a soul to Christ, then lifted our hearts to God for a word, and heard the happy response "I'm saved, He died for me." May it be our desire, dear child of God, to get this touch, and to lead a soul to Christ, or are we content to get up a sermon for Sunday night because it is our turn to preach, and we want to show how eloquently we can preach. The Lord give us more and more to realize the need of that touch for Him, that He can use for His glory.

OUR SAVIOUR GOD

Paper 2

Praying for kings and those in authority

 e have been seeking to impress upon ourselves the fact that our Saviour is a great King, **the King of the ages whose word must stand as supreme authority by which men's actions are to be weighed either for reward or punishment**. The Christian is to realize that his King is over all kings, and to supplicate Him "For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus. Who gave Himself a ransom for all, to be testified in due time," 1 Tim. 2:1-6.

We are living in a materialistic age when men depend upon their own votes to put in the "best" man, and prayer to God counts for nothing. The one Mediator between God and men is a woman, or else every man is expected to mediate for himself. He does not ask what the King says: he thinks that he knows all about service and worship, and tries to content himself with joining some religious organization that furnishes him with services that do not bring him the word of God; and with instrumental music and choirs that afford him entertain-

ment. They desire not a Saviour to save: nor a God to command, and they run the world to their own liking. The carnal in our assemblies gravitate in the same direction. The spiritual pray for those in authority that we may lead quiet and peaceable lives in **all godliness and honesty**. Under Queen Victoria's reign this was enjoyed in a large measure: and not only there but also in many other countries. It will not always be so. The world is heading toward the Antichrist who will refuse the one mediator, and persecute those who obey the King eternal. What men do not value God allows to slip away from them. More of those in high places might be saved if we prayed more for them. God's people are the salt of the earth, and when they lose their savor, governments decay. When God's people apostatize from obedience to the word of the King eternal the whole nation apostatizes, and heads for the judgments of God. When the church fails to represent the one Mediator for all, fails to spend themselves to carry the Good News to all, the end is near. Surely the end of Christendom is drawing very near. May God wake us to our responsibility. Increase of crime on every hand means decrease of Gospel testimony. The church is not fulfilling its responsibility by a few preachers running from assembly to assembly whilst thousands have never heard a simple Gospel not even once. The King eternal will punish the sinner: but what about the watchman who failed to warn him? The apostle speaks of himself as a "teacher of the Gentiles in faith and verity." That's it—pray and preach: preach a Saviour God.

The Woman's Place

However public or private our place may be on earth we have our responsibility to represent our Saviour God, the King eternal, and the only way to represent Him is to conform our ways to His will. Satan succeeded at the very beginning in deceiving Eve in taking her out of her place of dependence on Adam who was not deceived. (See 1 Tim. 2:9-15.) It is always so: when the woman steps out of the place God created her for she brings trouble upon herself, and upon others. And what place has the King eternal assigned for her? "That women adorn themselves in modest apparel, with shame-facedness (bashfulness) and sobriety; not with broidered hair, or gold, or costly array, but (which becometh women professing godliness) with good works." (2:9-11). Who is it that says this? It is the King of ages, speaking through His ambassador Paul by inspiration. He who legislates concerning kings is not too high to lay down laws concerning the Christian woman's clothing, and He is the **only wise God**. Let every woman ask herself is she amongst the obedient, or is she to be reckoned amongst the apostates who wear gold, pearls, and costly array, and it may be bobbed hair, and all the other modern abominations. We must remember that most women who wear the name "Christian" nowadays do not wear that

which becometh women professing godliness—good works as God counts good works: and with so many apostates on every hand it takes a good deal of courage for the real Christian to dress to please God, and not to please the flesh.

Another thing: the King eternal says, "Let your women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety," 1 Tim. 2: 11-15. This is not the doctrine of apostate Christendom, that would have the woman "stand upon her rights," as the woman said in a crowded street car, and was told by the comfortably seated Quaker, "Then stand upon thy rights." Too many modern women prefer an empty cradle and a butterfly life, or to compete with men in the mad rush for dollars: and the home life becomes less and less a home, and divorces more and more frequent. The only God has legislated for His own, and happy are those who keep the place for which He has fitted them. "Let your women keep silence in the churches, for it is not permitted them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church. What? came the word of God out from you? or come it unto you only?" 1 Cor. 14: 34-36. Did the King eternal, the only wise God give commandment as to the woman's place, or did He leave women to legislate for themselves? to write their own Bible? One word settles the question, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant let him be ignorant." How far christendom has apostatized from all this! How near she must be to the awful judgments with which the King eternal will close this age. Happy those women who give ear to the word of God, the overcomers reward is theirs.

(Continued)

THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD Paper V

The New Creation

"If any man be in Christ, he is a new creation."

2 Cor. v. 17



he Greek word, which in the authorized version of the New Testament is translated "Church," signifies literally "a called out assembly." In Colossians occurs the expression, "His body, which is the called out assembly;" and He, the Lord Jesus Christ, is called several times in that epistle the "Head" of this "body."

No figure could more forcibly express honourable, intimate, intelligent, inseparable union. Adam, in his unfallen state, invested with the royalty of the whole earth, would have been a noble type of those whom God would call to glory and honour. But who shall describe, or who shall comprehend, the glory set forth in the revelation of union with Him who is invested with the sovereignty of heaven and earth? (Matt. xxviii.18.) Yet to nothing less than this is the assembly of all believers called out. "For we are members of His body." It may be objected that this is a figure, and therefore not to be taken literally. Granted that it is a figure, yet a figure in Scripture is not (as often among men) an exaggerated illustration.

A Scriptural figure of divine things, drawn from man's experience, contains a reality as much above the natural man's experience as heaven is above earth. Hence, if we regard any characteristic set forth by this figure, we may know that that characteristic is perfection.

Is life in a risen Saviour taught? Then it is His life who is a life-giving Spirit; and who, dying no more, communicates a life which dies no more, over which death has no more dominion. And if men will persist in attributing to this immortal life in the soul the liability of passing again under death, it is because they judge the transcendent revelation of God solely from the experience and analogy of a world perishing under the curse. They do not see that wrath, condemnation, and death divide every child of Adam in his natural condition from this immortal life.

This life was not communicable from the blessed Lord in incarnation; for He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." It was not communicable in His death; for in His death there was substitution, not union. It was communicable only through His resurrection (Eph. ii.), after wrath, condemnation, and death had exhausted themselves upon His holy head, never to touch Him more. This is the life of the new creation, which can no more go back under death, than time can roll back upon its course. Its Head and Sponsor not Adam, but Christ; its future not conditional, but assured. (Rev. xxi. 3-5.)

There is probably no one accepting revealed Christianity who doubts the perfect security of the future new creation. Yet the very same language used in this passage in Revelation, is applied in 2 Cor. v. 17 to every individual believer in the Lord Jesus Christ now. Thus, if the whole new creation shall be placed beyond the power of condemnation and death, so must any part of it. And as believers in the Lord Jesus Christ in this age are the first-fruits (James i. 18) and highest part of that new creation, called to joint heirship with its Head, then are they also, from the moment they believe in their

hearts on Him, placed beyond all reach of condemnation and spiritual death. (Compare Gal. v. 6 with vi. 15.)

It is the soul of the believer which is thus raised in this new life, in token that the body also will be raised or translated at the Lord's coming. (Rom. viii. 10, 11.) This resurrection of the body is called, in John v. 29, "the resurrection of life." Unbelievers are raised to the resurrection of (kpiois) crisis, or trial, as the word signifies, rather than condemnation (though condemnation is the certain consequence of that resurrection), in fact, to the resurrection of the "day of judgment." There is no kpiois, no "day of judgment," for believers in the Lord Jesus Christ, as distinctly stated in verse 24 of the same chapter. Their "day of judgment" is passed. They were found guilty, condemned, and executed in the person of their Substitute in the "day of judgment" on Calvary. (Heb. ix. 27, 28.)

Thus, as the Lord Jesus Himself came into this world a holy, perfect Being, to endure the contradiction of sinners, and to suffer the horror of the presence of sin and the curse on everything around Him, so is the new life in the believer as perfect as He who gave it, but in constant contact with the evil that is not only around but within him, and in this suffering ever receiving the sympathy and succour of the great High Priest in the heavens. (Heb. ii. 12; iv. 15, 16.)

A saved sinner is then, during this age, the most wonderful being in the history of time—a complex being with two natures, serving each a different law and a different master, irreconcilable to the death, and for ever at deadly war within him. For Satan has disputed every step of possession with God, and still retains a legal right for the lodgment of the old active principle of evil in every believer.* He will therefore strive to damage where he cannot destroy.

In Rom. viii. we may see a close analogy set forth by the Holy Spirit between the presence of sin in the material world around us, and the presence of sin in the child of God. The whole unreasoning and innocent creation, implicated in the

* A right which involves mortality of the body. (Rom. 11.)
fall of mankind, is there beheld crying out under its sufferings at the hands of man, under sin and Satan. (vv. 20-22.) And then is heard the groan of the new creation within the believer, intelligently appreciating the cause of all this misery, and feeling the unutterable hatefulness of intimate and spiritual contact with it. The deliverance of both is associated, like their sufferings. The believer received the earnest and expectation of this deliverance when he was saved; and in all the aspiration of his new nature, and led by the promptings of the Holy Spirit, he longs instinctively (if not always with the full intelligence to be derived only from the teaching of God's word) for the extension of it to his whole being. (1 John iii. 2.)

Then shall he be liberated, body, soul, and spirit, from the presence and contamination of that sin which now so distresses his heart and confuses his judgment, which often brings him low, and, if he were under any other principle of rule than the free grace of God, would soon regain supreme dominion over him. (Rom. vi. 14.)

And into this glorious liberty from the power and corruption of sin, which awaits the children of God, shall the groaning creation enter also. The new creation in the children of God is a mystery to the world now. Christ is within them the hope of glory. Then the new creation will be a manifestation through them, and will shed its blessing on the whole material world around. But still they will be only the first-fruits of it. As now they morally anticipate, and to some extent morally reveal, that coming glory (Matt. v. 14), so shall they then, themselves in the full and manifested fruition of it, still precede its final and perfect extension to all things around.

A thousand years must pass before He that sitteth on the throne shall say, "Behold, I make all things new."

A thousand glorious years indeed, lighted up with the splendor of the Sun of Righteousness (Rev. xx. 1-7); and then a storm, more dark and terrible than ever swept the earth before, clears the atmosphere for ever. (Rev. xx. 8-15.) Then shall the new heaven and the new earth be worthy of Him and them who are to dwell in them. (Rev. xxi. 1-8.)

But the glory and the peace of that everlasting day will not be more certain proof of security than the groan and the conflict now in the heart of every sinner, who, through simple faith in the Son of God, has been born into the new creation.


1 Cor. xv, 23, 24.

PRESSING ON

Any tendency on the part of christians to have a little more of the world, under the impression that they are getting more liberal-minded, is the beginning of a downward course—and perhaps more than the beginning. Old pleasures and sins are reached almost imperceptibly. These old things which should be "passed-away," have a religious coat upon them now, and they don't look so bad. Open wickedness, of course, is avoided; but what ever savours too much of Christ is looked upon with suspicion. The company of the truly Godly—of those who live with Christ in the heart and on the tongue—is avoided, and the company of mere professing christians is sought after. What ever has a savour of the world about it—a dash of the old life without its open iniquity—is hailed with pleasure. When this is our state, we may begin to enquire if we are new creatures in Christ. It is true that some may con-

sider this state of things quite right and proper—that God's people are simply finding their proper level when this is the case. But it must be a level unknown in the Bible,—nay, rather opposed to the spirit and the teaching of the Bible. Instead of conforming themselves to the world we read, "And be not conformed to this world; but be ye transformed" (Romans 12: 2). The christian life is not going backwards; it is pressing-on. It is not sitting down and nibbling at everything tending to minister to the lusts of the flesh, or the lusts of the eyes, or the pride of life, which are all of the world (1st. John 2: 16). It is a laying aside every weight, and the sin that so easily besets us, and running with patience the race (Hebrews 12: 1), while we make no provision for the flesh to fulfill the lusts thereof. Rom. 13: 14.

FIXING, AND ADVERTISING CONFERENCE SPEAKERS

 It has been clearly proved in experience, through recent events, that the growing habit of inviting set speakers, advertising such, and expecting them to minister, neither assures their presence, nor guarantees them having seasonable and fresh messages from God, to His people's need. The old time—and as we consider, the more Scriptural way—to let it be known that the platform is open to all God-sent men, who are of good report, as being able to edify the Lord's people, leaving it between themselves and the Lord, who are to be there, looking direct to God, who knows His people's state, to send those He chooses, with His message, using godly discernment, and exercising gracious and godly rule, such as the Lord has given, to prevent unfit or incapable men from occupying time unprofitably, as not infrequently happens—even where speakers are chosen and advertised weeks ahead. For human arrangements may secure such order as pleases those accustomed to "pulpit" ministrations, in a clerical fashion, but it can neither ensure fresh and seasonable messages, nor even guarantees that those who are arranged for, will be there, to speak. Dependence on God, necessitates prayer and exercise of soul, among those who hear. But the more popular method of choosing favourite speakers, and paying for them according to their work, and the time taken to do it, is neither a testimony to God, an honour to His Word, nor a testimony to the truth we profess to own, of the presence and manifestation of the Spirit of God in the ordering of ministry, as well as in worship (see 1 Cor. xii. 7, 8). The trend of things is all toward human arrangements. And although some silently bear with these, for peace sake, it need not be reckoned that their silence means their consent to the principle, nor approval of the practices that are involved. We know that in many cases it is the reverse. And that the old-time way is, by

very many regarded, even with the occasional failures in its practice, as much better in results, than the "cut and dry" prearranged and bespoke ministry, we are too accustomed to now, leading on toward clerisy, if it has not already reached it fully. Selected.

P. S.—In addition to the above I would point out that our early leaders never resorted to the pre-arranged ministry Conferences.

The Leominster Conferences are an illustration. As a rule hours were spent crying to God for His guidance in everything, and virtually we went there saying "I believe in the Holy Ghost," and there are some living yet who can bear testimony to the far reaching results of these gatherings.

We revere the names of these men who taught us these things.

They never would have presumed to choose speakers and tell the audiences that these are the custodians of God's messages and no others are allowed to speak, nor was there such a thing as one man giving out all the hymns and opening and closing each meeting.

We could enumerate so many places who went on the same lines as Leominster, Dublin, Glasgow (the latter for many years), Belfast, Manchester, Birmingham, etc.

Is it not time we considered our ways and ask "Is there not a Cause?" J. K. M. 21 Monks Road, Exeter.

GOING WITHOUT THE CAMP

Heb. 13: 5-25

It was the 13th verse of this portion I had more particularly before my mind. The **Camp** was a thing understood by Israel. The Jews were deeply attached to their ancient rites, which they knew to be of God's appointment. The apostle saw the necessity of drawing them away from the shadows to the substance—to lead them from earthly things to Jesus in the heavens, where now their worship was to be. The High Priest being in the heavens, the sacrifice there, their worship was to be there likewise. He would have them see that now it was a **heavenly calling**. Jesus had been rejected from the earth, and received up into heaven; Jesus had suffered **without the gate**, just as the bodies of the beasts offered for a sin offering were burned without the camp; and he calls upon them, in the spirit of Moses in Deut. 33: 7, "to go unto Him without the Camp, bearing his reproach."

When Paul accredited Jesus as the great sacrifice, the simple receiving this truth put him outside the camp.

The thing Paul saw was the **Spirit of God bringing souls into communion outside the Jewish system, etc.**

So with us; whatever the form, the question is, **Where is God?** If God is in this line of conduct—or in this truth—I

must be there too. For this, all that is necessary is to be prayerfully waiting upon God, and the teaching of His Spirit.

What an honor to be made through grace a channel through which His mind, His will may be manifested—The will of the Father was the watchword of the blessed Man as He sojourned here in a defiled world. There hath One Object been disclosed on earth that might command the supreme place, but that Object is gone—Jesus is with the Father. Yes by the way of the Cross He went back to the Father. But He left in this defiled scene some fruit, sons of God, true believers who seek to carry out the will of the Father, and what a joy to be found amongst that number. Poor indeed is our service, and feeble our effort but it has its source in Himself, and that gives joy and happiness to our spirits. How sweet to know that we are **children of grace**, who once were children of the “wicked one,” following on in his way: now “sons of God,” and on our way to Heaven. I tell you dear brother it just makes and keeps us happy, no matter what comes. What seems to be evil at the time turns out to bring increased joy. Is it not so? (W. H. E.)

QUESTION CORNER

How is it that a loaf of white bread is almost universally used as an emblem of His broken body. White bread was not in vogue in Christ's day: it is not the staff of life as wheaten bread of which the Psalmists speaks, and therefore is no good emblem of that One who could say, “I am the living bread.” Why use some degenerate substitute, when we can get the real thing?

Ans.—It is not good that men introduce food fads into the things of God. “When any will offer a meal offering unto the Lord, his offering shall be of **fine flour**; and he shall pour oil upon it, and put frankincense upon it,” Lev. 2:1. They had sieves in those days, and could make various grades of flour just as well as in our day. God says **fine flour**, and who shall tell us that there must be a certain percentage of bran and shorts or else the type is spoiled?

A similar question is asked about the wine used at the Lord's supper. As I understand it grape juice begins to ferment as soon as it is pressed out of the grape, and a certain percentage of alcohol is produced immediately. Who shall tell us that the percentage of alcohol must be more than is in grape juice before it is fit to be a suitable emblem, to be used at the Lord's supper?

We have no use for the temperance fads, and know that it is perfectly Scriptural to use intoxicating wine: but we know also that there is no Scripture to say that any certain percentage of alcohol must be present in order to constitute the juice of the grape wine. The reason why grape juice is frequently used in this country is because of the difficulty of obtaining ordinary wine.

“He made him to suck honey out of the rock, and oil out of the flinty rock. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, **with the fat of kidneys of wheat: and thou didst**

drink the pure blood of the grape." Deut. 32:13-14. The fat of the kidneys of wheat, tells us that there is richer, and poorer flour. The poorer is almost all bran. A farmer had a nice looking field of wheat. I said to him, as we looked over it, You are going to have a good crop there. He answered, It will only be chicken feed. He rubbed his hand over the straw, and it was covered with rust. The ripe grain was shrunken with scarce any flour in it. Fine flour would come from well filled grain and would have comparatively little of the bran product, and was used for the meal offering. Bread made from the fat of kidneys of wheat surely does not mis-represent Him whom we remember.

"The pure blood of the grape." Who that stands by the grape press and sees the pure blood of the grape streaming forth is not reminded of the blood flowing on Calvary? Pharoah's butler told Joseph his dream "A vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharoah's cup was in my hand; and I took the grapes and pressed them into Pharoah's cup, and I gave the cup into Pharoah's hand," Gen. 40:10-11. O that our souls might stand near the winepress of Calvary: see the pure blood of the true Vine flow forth: press it into the King's cup with grateful hearts because our Head has been lifted up, and I am sure we may be altogether careless whether the symbol wine we use is the pure blood of the grape preserved artificially, or by the regular process of nature.

LIFE'S LESSON

I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light:
And often through wrong's own darkness
Comes the living strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine,
Comes after the storm and the gloom.

—Author Unknown.

Words in Season

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WILLIAM MATTHEWS

WILLIAM MATTHEWS

The late William Matthews was born in Belfast, Ireland, on Feb. 5th, 1851. When fifteen years of age he saw one of his companions under conviction of sin, and he asked an elderly man the meaning of it, and he was told that he would never be converted until he was convicted. About this time he took sick, and God's Spirit began to deal with him. He thought, "If I die I am not converted, and I can't enter Heaven; and there is no other place but Hell. He recovered, but his mother took the fever and died. This deepened his anxiety. To use his own language, he says: "We had a little store, and I remember one day sitting in that store reading the Bible, anxious to know how to be saved; but afraid, or ashamed, to speak to anybody about the matter. Indeed, I didn't know anybody to consult only this religious man in the foundry. And I remember I opened my Bible this day, in the evening—the gas was lit—but I didn't know where in the Bible to find salvation. I opened the book of Revelation, the hardest book, one would say, in the Bible, and yet God has got His salvation there. I commenced to read the first chapter, and I read until I came to these words, 'Unto him that loved us and washed us from our sins in His own blood. To Him be glory and dominion for ever, and ever, Amen.' And as I read it over God opened it up to me and I could see that the work of Calvary had put away my sins, settled the question forever; that my sins were washed away by His precious blood. I didn't know that hymn, 'O Happy Day,' it wasn't in our hymn book; but I sang,

"Glory, honor, praise and power
Be unto the Lamb forever;
Jesus Christ is my Redeemer,
Hallelujah, Amen.

"And I sang,

"Praise God from whom all blessings flow.

"There I was, a lad of fifteen, saved on the counter that day. God's Holy Spirit entered!—that which prophets looked forward to, that which patriarchs looked for, that which men under the old covenant looked for—the Holy Spirit entered, I received the forgiveness of sins, I received Eternal Life, I was Born of God!"

He was gathered unto the Name of the Lord Jesus Christ in 1875, in Victoria Hall, Belfast; went out into the Lord's work in 1878: linked up with Mr. James Campbell in 1879. They began work in Cookstown and for over two years wrought in those parts, God working mightily so that there are over twenty Assemblies whose origin can be traced back under the hand of God, to Bren. Campbell and Matthews.

In 1883 these brethren crossed over to America where their ministry was much used, not only in the conversion of

sinner, but also in the deepening of soul exercise of those who were saved as to obedience to the word of God. Assemblies were formed in many places, Sparta, Ill.; St. Louis, Mo.; Philadelphia, Pa.; Lonsdale, R. I. (now Pawtucket Assembly); Westfield, Mass., and other places.

When Mr. Campbell went to New Zealand, broken down in health, Mr. Matthews yoked up with Mr. D. McGill for tent meetings in Westerly, R. I. For several seasons he and W. H. Hunter labored together in tent work. About his last trip from home for meetings was to Philadelphia, and Virginia accompanied by Dr. E. A. Martin. He took sick May 8th, 1908: was operated on in Feb., 1911. When recovering, but very weak, he told those around him that he had been near death, and "That there was nothing to settle, nothing to fear." Though spared for over twenty years, his preaching days were over: but his was the higher service of intercession, and few ever visited him without being commended to God.

In 1891 he married Miss Emma Copp, a graduate nurse, God's provision for his servant during the years that he required so much care. They took up their home in the Boston district, for some years past at 140 Upland Road, Cambridge, Mass. He leaves one sister in the Old Land, and his wife.

A few days before his home call he repeated, "Nothing in my hands I bring," and still later he was heard to whisper "Revive thy work O Lord." He died June 1st. Bren. W. P. Douglas, of Cleveland; T. D. W. Muir, of Detroit; and Dr. E. A. Martin, of Worcester, took the service in the home: Bren. Beveridge, D. McGill, and Thorpe in the Cemetery.

NOTES OF AN ADDRESS ON MARK IV: 9-3-4

By H. Groves



Unto you it is given to know the mystery of the Kingdom of God." That which characterizes the Christian is, that he is one who is brought into the inner circle of God's favor where parables are explained and mysteries expounded. As believers in the Lord Jesus, we are evidently very much in danger in this dark world, where we are surrounded with mysteries which we have never fathomed.

The whole Bible is a deep mystery to the world around us. What a mystery to the world sin is! Has the world fathomed it? No. Have we? Would to God we had done it more. It is the privilege of the Church of God to have these mysteries unfolded and revealed to us. The word of God is dark to the world, and to many of God's children who know scarcely anything more than their individual salvation. God has given us a revelation of the mystery of the Kingdom, from Genesis to Revelation. As we are getting into darker and darker times, we do need to have our souls established in the truth of the

mystery of the Kingdom, so that we may not be led away by what is going on around us. The world is saying that things are getting better and better. Who are they that are doing their utmost to hinder blessing to the world? Those who ought to know better. We are getting into the rapids which are a little way only removed from the awful cataract which is before us. We ought to lift up our voices in warning them, and pray also to the Lord that His children may not be led away by the delusion in the churches." If the "churches" and their preachers are blind, we cannot be surprised if the world is deluded, not seeing or knowing what is before them; but God has revealed unto us in His word, "things to come." We read and hear of terrible things around us. Let us not go out of our place to attempt to put them right; but we may pray God that He may restrain what is coming on. If we want to meddle with them, let it be on our knees, seeking from God help and grace to act for Him in the midst of it; and that he might be pleased in His mercy to give us "a little lengthening of our tranquility." God is being rejected on the right hand and on the left. He will not allow His holy name to be discarded for nothing. Many things have been given up by the nations. Protestantism has been cast off, Christianity has been given up, it seems as if they are about to give up God. Let us be waiting on Him, for He will vindicate His own honor and glory. As we ponder over God's word, may the dark mysteries around us be bright revelations from God. The darker the circumstances, the nearer God. He is never so near His child as when he is in dangerous circumstances. How near the Father to His child when walking in a dangerous pathway. How near His Father is and how friendly He grasps the child's hand. God wants our hearts and eyes open to see the danger.

We read in the 10th verse: "When He was alone." Get a little bit alone with the Master, and with the word of God and the enlightenment of the Spirit, and so we shall have revelations and unfoldings of the precious things of God's word, such as His children know very little about. It is interesting to notice the recurrence of these words, "When He was alone." 10th and 34th verses. As believers in the Lord Jesus, let us remember the precious word of promise, "I will send you the Holy Ghost, the comforter." Do we believe in God, the Holy Ghost? One who opens up the mysteries of the Kingdom—who shows us "things to come," and makes the mysteries of God patent and plain to our souls. All Christians believe in Christ. I very much fear that a very large number of God's children practically know very little of the Holy Ghost. The result is that, though we live amidst Bible reading, the things revealed are unreal to our experience and apprehension. We have got them in the word, but not in our heart. Many of us are as dark with our Bibles as is the world without them.

We shall know these mysteries by and by. We are living in days when we want to know the "by and by" now. The child of God has got the "by and by" written before him with the finger of the Holy Ghost. **You need the Holy Ghost with your Bible if you want to know what God has revealed in His word.** We are living in days when it is hard for saints to get alone with God. Our testimony is not what it ought to be; it lacks power toward the world. Many of God's children are preaching a second-hand Christianity, of which they experimentally know but little. I would seek to impress upon all our hearts the force of these words, "Unto you it is given to know the mysteries of the Kingdom,"—all the mysteries connected with the power of Satan; all the mysteries relative to God permitting hindrances to His mighty Gospel.

"A sower went out to sow." What were His hindrances? What, the omnipotent God hindered? Yes, hindered. And we as God's children have a right to know this mystery and the full meaning of these words, "Unto you it is given to know the mystery of the Kingdom."

This parable is usually put in connection with the proclamation of the Gospel, but it also has its bearing upon God's children. If any class of individuals need the Gospel, the saints of God do, and that in the power of the mighty grace of God. We hear Christians say, "It is only a Gospel meeting." May God give us to know in reality what that mighty Gospel is given to us for. Not the past experience of my conversion, but **the Present experience of the power of the Gospel for our daily need and necessity.** I fear that we have got into a line of things which is by no means helpful to Christians, and more especially, young Christians. In the Gospel are the very mysteries of the whole Bible. There are glorious truths in the Gospel into which the child of God needs to be led deeper and deeper. **Beloved, be on your guard as to a stale Gospel.** Many people get such a hold of the Gospel that in preaching it, they only utter mere abstract truths without any life. If the people of God were so living in fellowship with Him and with the knowledge they have of the mighty Gospel, the whole life of the family of God would be one mighty Gospel ministry in the world.

Some people so listen to God's word preached that it is like a very beautiful song. As they listen to it they say: "What a fine sermon! What precious truths!" and that's all. They do not attend to its warnings, instruction and admonition. God would have the truth go down into our hands to do it, into our feet to walk in it, into our hearts to lay it up.

What is a pathway? An open road where anybody can go that likes. It is that which has no gate or bar. The garden of my Beloved is a garden inclosed (margin barred) with a lock and key, and the keys in the Master's hand. Is Christ keeping

the key of your heart? Or, is it just like the wayside where anybody can come and go? The Christian who allows a thousand things around him to trample up and down in his heart has little for His beloved. When He says, I have come into My garden, what does He find there? Does he find sweet spices and perfumes there? Is it so with us? We often say that we are in Heavenly places, in Christ Jesus, **Would that there were more of Heavenly place in our hearts**, and so the Lord Jesus could go into our hearts and be refreshed and comforted. **The three great hindrances that we have here in this parable are the devil, the flesh and the world.** Does God allow these hindrances? Yes, and that is part of the mystery of the Kingdom of God, that we will know "by and by," but, we ought to know better now.

21st-23d verses. In connection with these verses, read the 119th Psalm, 105th verse: "Thy word is a lamp unto my feet and a light unto my path." Proverbs, vi., 20-23. "My Son, keep thy Father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, when thou walkest it shall talk with thee. For the Commandment is a lamp, and the law is light," etc. **Light in scripture is truth: but it is light which shines into the soul by the power of the Holy Ghost.** It is not merely a written record. The world may have the Bible, but not have one ray of light, and therefore not know God's truth. Ponder the epistles of John in connection with these two words, "light" and "truth."

Referring to the Scriptures, we read in Proverbs, vi., 20-23, the law of the Father is the divine revelation spiritually communicated to our spirits, and the law of our mother are the instincts of the life that come from God. "Bind them continually upon thine heart." Have we got truth there? Have we got light there? **We have a great deal of truth in our heads; but, have we got the truth in our hearts?** I fear that a great deal of our light is just intellectual darkness that rather hinders than helps us. Every truth not carried out is a burden on the back and not a power in the soul. "Tie them about thy neck." Bind the word upon thine heart and tie them about thy neck like a bride's ornament and necklace—Don't be ashamed of it.

"When thou goest it shall lead you." I don't know a more beautiful word. It brings Psalm xxiii to our hearts. "When thou sleepest it shall keep thee." The holy angels shall keep their vigils around thy bed. "When thou awakest, it shall talk with thee." Dear child of God, art thou lonely in that far off place, where you know nobody that you can hold sweet communion with? "When thou awakest it shall talk with thee." If you have the word in your heart it will have a power in your souls "to keep you from the evil woman, from the flattery of

the tongue of the strange woman." This is what will keep us from the harlotry around us—from the harlotry of Christendom—of professing Christians who know not subjection to Christ. When you read of the strange woman of Proverbs it is nothing more nor less than the harlot of Christendom around us.

Turn again to Mark iv. "Is a candle brought to put under a bushel or bed? and not to be set on a candlestick?" It is the candle of light—the truth. Many of God's people do with His truth as is spoken of there—they put it under their beds and sleep upon it. The truth of God is not given to be put under the bed, but to be exposed to give light to all around. The light of truth is to be put so that the darkness of saints and sinners may be dispelled. We are to bring it to bear upon our life, walk, ways and words. Christians, take care of the bed. That is not our only danger. There is the bushel. You ask what is the meaning of it? It is that which a man uses in trade wherewith to measure out his goods. It is a symbol of the legitimate source of daily business and daily life. What do the children of God do? They put the light of God under the bushel of their business. **It is business, business, and where is the light?** Christ says that we are to seek first the Kingdom of God and His righteousness, and what then? All other things will be added unto us. God won't add "all other things" to a lazy Christian. Many sleep in their beds and think God is going to feed their bellies. The apostle says that if a man won't work he should not eat. **If you find a Christian who will not work, don't help him, if you do you will do more harm to him.**

24th verse. "Take heed what you hear." I say to young and old—take care what you hear, for God's bread is being mixed with poison right and left. Take care, not only how, but what you hear. Many eat defiled or poisoned bread. They don't know it. It looks like the real thing, as if it came from the very bakery of the living God. See that it has got God's own mark upon it. If the bread has not the stamp of God upon it, then take heed what you hear. In unwary moments, we are so easily carried away by what looks well.

"With what measure ye mete, it shall be measured to you." **How are you meting out to God?** We have the word, light and truth. How are we measuring out to God? I don't know a more solemn question than this one. If you mete out a stinted measure to God, God will in eternity mete out a stinted measure to you. I cannot say more. I will only give one illustration. Did you ever read Reuben's name on the breast-plate? Was the name forfeited on the breast-plate? I read of him, "unstable as water, thou shalt not excel." Reuben's name remained on the breast plate, but Reuben's history was no more in the future. You scarce get his name mentioned. Then, again, you remember the name of Simeon, men-

tioned in the 49th Genesis. "Cursed be their anger." Their name was on the breast-plate, but they were cursed for their anger and wrath. "I will divide—I will scatter." Have you ever noticed that Simeon's name is not mentioned in the 33d chapter of Deuteronomy, where we have Moses blessing the tribes of Israel? Let it not be so with us. Many names will be hushed in silence, Christ having nothing to say regarding them.

Simeon came out of Egypt, 40,000 men and more, and then got into the Land 22,000.

The word of God is "a sharp two-edged sword," and what does it do? It is living, powerful, piercing, dividing and separating. Let the word of God do its own work. May the Lord give us grace to ponder over these truths as shown in these mysteries of the Kingdom of God.

OUR SAVIOUR GOD

Paper 3.
Overseers



Fa man desireth overseership, he desireth a good work. The original is not "office." Officialism has given Christendom a different kind of overseers altogether. The modern bishops and archbishops and Reverends of all kinds are a class unknown to the Scriptures. Such are lords over God's heritage, not Scriptural overseers. The restrictions placed on would-be overseers by the King of the ages indicates that there are comparatively few God appointed overseers. By whom, then are the many appointed? The enemy hath done this. The qualifications are so simple, so easily understood that there is no need to explain them: but there is need to bring them to bear upon the consciences of those who engage in this good work.

The God appointed overseer must be irreproachable: husband of but one wife, temperate, soberminded—not a foolish jester or funmaker—orderly, given to hospitality, apt to teach. Hospitality does not consist in having plenty of visitors, but in entertaining those to whom it is a kindness to be entertained profitably. Then he must "not be given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler (contentious), nor covetous." In other words, to get drunk occasionally: to get into fist-fights; to be contentious and run things into tongue—fights quibbling for hours over little things in order to get his own way, where no truth is at stake; to be so busy running after the dollar that he has no time for the things of God. What will spoil a man's testimony more quickly than over-reaching in business, dishonesty in business, or failing to pay honest debts. Satan will often persuade those who are covetous and succeed in acquiring plenty of money that their money ought to give them a prominent place in the

assembly. The King gives them no place because of their dollars; He rules them out if covetousness has secured their money for them.

He must be able to rule well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he **take care** of the church of God? Then he must not be a novice, that is one not long converted, lest being lifted up with pride he fall into the condemnation of the Devil. Moreover he must have a good report of them which are without lest he fall into reproach and the snare of the Devil." Such are the King's commandments. Is it not a bold stroke of impudence to set them aside and pose as an overseer knowing that when the reckoning day comes He will say, Who hath required this at your hand? Christians are not all fitted by nature for a prominent place in the assembly, but we ought all to be clean, and live above reproach from the world knowing that our works will yet pass under review by the One who has legislated for the welfare of His people.

The apostle says to young Timothy, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long that thou mayest know **how thou oughtest to behave thyself in the house of God** which is the church of the living God, the pillar and ground of the truth." Here each church (assembly) is looked upon as a "house of God," responsible to hold forth God's word, and to allow nothing inconsistent with it in the doctrine or ways of the assembly. Hence the care to see that overseers and deacons and their wives are above reproach. Those who handled the holy vessels in the earthly house of God were to be clean: and unless those who take the lead are Godly how can we expect the rank and file to behave themselves in "the house of God"? A local church is a company of those who all profess to be born again; to know the Saviour God, to worship and serve Him; reproducing the "Mystery of Godliness" in their measure after the pattern set before us by God Himself. "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. 3: 16.

The Jews were looking for the Messiah, to take David's throne, and to bring in millennial glory; but a suffering Messiah, put out of the world, received back into the glory, gathering out of the world, the Gentile world, that was not in all their thoughts though the prophets had foretold it in a measure—it was, and is still, a mystery to all except the church of called out ones: and to how many of them it still is hidden, while they talk of converting the world.

Let us ask ourselves, What attraction has the mystery of godliness for our own hearts? Why should our assembly be any more to us than a social club or sectarian "church"? Why

should we not run it by vote of the majority? and modify it to conform with modern conditions? Why should we not introduce musical instruments and choirs and make it a place of entertainment that would attract the people? That would not be godliness, that would be worldliness. Godliness came from the glory to deliver us from worldliness. Born in a stable because there was no place for Him in the inn: godliness refused earth's pomp and glory: have we refused it? He was justified by the Spirit, the Spirit of God found one man in whom was no sin, and who did not sin: and is it our desire to be led by the Spirit: do we want Him to operate through us day by day: Do we walk in the power of an ungrieved Spirit? This is the life that becomes those who are in the church of the Living God. What better are we than those who worship some dead god if spiritual life is not flowing through us? "He was seen of angels." The holy angels adored Him: the unholy ones feared and fled from Him. And we are seen of angels, either fighting the Lord's battles against the god of this world and his infernal hosts, or else used as his tool to bring reproach upon godliness. "Preached unto the Gentiles," preached as the Saviour of sinners, preached as the King eternal: what effect has that preaching upon us? are we His humble followers, clean vessels, able with a good conscience to preach Him to others, and to commend Him by our godliness? "Believed on in the world." Is our faith firmly fixed upon His word? do we read it daily, believingly, in communion with the Father and with the Son, and with one another? "Received up into glory." Earth rejected Him: heaven received Him: His enemies will soon be made His footstool. This is Godliness: this is the life eternal that flows through each member of His body, and if it does not flow through your body and mine, hindered by the world, the flesh and the Devil, it is true, nevertheless flows, then we have no right to be in an assembly, we are enemies inside the camp plotting against the King eternal. May God exercise each one of us as to whether we are helpers in promoting Godliness, or worldliness in the assemblies of God: as to whether the "house of God" in our community is the better pillar and ground of truth for our being in it or not?

"We are the Lord's last message,

Given in deed and word.

What if the type is crooked?

What if the print is blurred?"

(Continued)

THE REAL PRESENCE



RE there found in any locality two Christians only who desire to be set free from denominational boundaries which separate them from one another, or which enclose them with those who are not God's children? To them is the promise given, "Where two or three are gathered

together in my name, there am I in the midst of them."

The Real Presence is guaranteed to them, and thus gathered, they form the unit of perfect ecclesiastical organization.

Are two thousand desirous to manifest their heavenly origin as born again of the Spirit, as united to their Lord and to one another by ties that man has not woven?

Then let them gather together on the very same principle, acknowledging their only Head, and setting themselves free from every bond and ligature that would hinder the free circulation of His will through every member. Wherever they meet He will be in the midst of them. Remembering that they were "washed from their sins in His blood, and made priests unto His God and Father," let them assemble round His table, and show forth the Lord's death, giving thanks to His name, in exercise of their common priesthood.

As simply, as inartificially, and as unerringly as the head employs hand or foot or eye to carry out the manifold requirements of the body, so will He choose every ministration, preacher, teacher.

That all this should seem visionary, impracticable, and subversive of modern order to many readers, is most probable; but that it was Apostolic, none can honestly deny who will carefully study the Acts and the Epistles. Nor has the divine model changed by a hair's breadth because the builders on earth have turned away from it, and constructed, according to their differing notions, the heterogeneous pile which is called Christendom.

The difficulty to the human mind of carrying on such a system is no evidence of its fallacy or unsuitableness, but rather of its divine origin. For it cannot hold together except in entire dependence upon God, and simple obedience to His revealed will.

He Himself will be in the midst to carry out His own divine organization. And shall we turn from this real Presence to the weak and beggarly elements of human devising? The ordering of His Church is by far the most important thing to Him on earth during this age. "Take heed to yourselves," said Paul to the Ephesian elders, "and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."

He bought the Church with His blood, and then the Holy Ghost came down to be His only Vicar on earth, Himself to appoint the overseers in every assembly. If such sacred trusts had been left by men to His appointment the grievous wolves described in the passage referred to would not have come in. The Holy Ghost has not appointed the wolves and hirelings of Christendom, whatsoever hands have been laid upon them.

To whom, then, shall the faithful turn who desire "to flee from hirelings"?

Even "to God, and to the word of His grace, which is able to build them up." The God who bought the Church with His blood tells His people that amidst all this danger, heresy, and disaffection, "His word is able to build them up."

That which articles, and councils, and creeds have failed to do, "His word is able to do."

From the order of worship left to us in the Acts and the Epistles, there is no development even before the throne of God and of the Lamb, as opened to our view in Revelation. (Rev. 4: 5.)

There circumstances are seen changed, and sin is gone, and the ministry that was given for an age of conflict has merged for ever in royal priesthood. But the attitude of worship is the same. There is the same nearness to the person of the king; the same freedom from human interference, that should animate Scriptural worship now.

They sit before the throne in the prerogative of birthright. They rise to cast their crowns before Him who sits in their midst. They praise Him with one accord, and angels rejoice beholding their order, for it is perfect.

That which will be present to sight then is given to faith now. The blood will not wash them cleaner than it has washed them now. Human interference will not be more out of place then than it is now.

Form, and glitter, and colour, and art—things which raise religious emotions through the senses—can but cloud the eye of faith.

Simplicity is the only vestibule to sublimity in worship.

Let all circumstances be subservient to this principle. Let no outward show attract the senses, and, if possible, let no external discomfort distract the mind.

Let not the soul flit vaguely round a poor earthly interior, decorated and graven by man's art and device; but let her plume her eagle's wings, and fix her eagle gaze full on the splendor of the holiest in Heaven and worship in the very presence of her God. No other model has been left to us, and we must not dare to invent one for ourselves. But His presence, up to the end of the age, is assured to those who, understanding both their weakness and their responsibility, endeavour to follow their Lord's directions in uniting for worship in His name.

Walking in the path of obedience, they will receive spiritual blessing according to the measure of faith and of His grace, and He will be to them, in every place, a little sanctuary, though the temple itself be not reconstructed on earth.—(Abbreviated.)

DISAPPOINTMENTS



PROTHER D. Ross read Mark 1: 16-30, and Luke 4: 37, to Ch. 5: 11. Disappointments are good things when they come from the Lord. "We have toiled all night and caught nothing." If Peter had got a good haul of fish, and a good market for them, it might have rooted him to the earth, as he had not been before. "When Simon Peter saw it." What did he see? A great draft of fishes, that brake the nets and almost sank their boats. But, what had the fishes to do with it? They let us into the secret workings of Peter's mind. He evidently has been troubled with unbelief, and perhaps thought when he got the call of Mark 1 that it would be injudicious, seeing he was a married man, with family responsibilities on him, to give up all and follow Jesus. He may have been afraid that the Lord would let them starve, if he did not stick to the boats and fishing business. But here they had been toiling all night and caught nothing, and the Lord had come along and by a word filled their nets and boats with fishes. Then it was that Peter cried out, "Depart from me, for I am a sinful man, O, Lord." As much as to say, "You don't know what kind of a man I am, and what I've been thinking of you; I've been thinking if I gave up the fishing I would starve."

"Fear not," says the Lord, "you will catch men after this." In Mark we read they forsook the nets. Here we read they forsook all and followed Him. But it was hard to keep Peter at it. See John 21. Jesus died and rose again, but is not yet ascended. Peter says, "I go a-fishing." Jesus was away from them, though not yet gone to His Father's right hand, and the question seems to have come up: "We haven't the Lord Jesus with us every day, as we used to have Him, who will give us bread now? who will fill our nets? So, to sea they went, and toiling all night, they caught nothing. Peter was one of the kind who could not be kept right but by disappointment. But the Lord was not very far away that night, for in the morning, when they could see, He was found on the shore. Now, when things are at their worst, was the time for the display of the grace and glory of the Lord. He gave directions so that their nets were filled again, and, when they came to the shore, they found a fire He had kindled, and fishes thereon. Now, we are apt to get into the mistake that the Lord is interested only in people's souls. But, He is interested in our smallest affairs. He is interested in the bodies of His own.

I've been thinking of how God led Israel from Egypt to Canaan. It is one of the most wonderful things in the Book. They had nothing—absolutely nothing—but God. He fed them with manna, fresh from heaven every morning, and gave them water from the flinty rock. He caused that even their clothes should not wear out. Now, when you begin to overlook the fact that God loves you and cares for you, and that God loves

you only as God can, do you think that God could withhold any good thing from His children? What a shame that He should ever be suspected of such a thing. It is one thing to have a beautiful theory in the head, and another thing to experience, as children, that the living God is our God. With unbelief we lock God's cupboard, but faith takes the Key of God's truth and goes up and unlocks it, and finds that God is unchanged and still for us.—(From Chicago Conference.)

THE GOSPEL OF GOD

What a privilege to be identified with it? Saved by grace through hearing it proclaimed many years ago, I would be ashamed if I now found myself indifferent to its being told out to others as needy of it as I was. May the sweet simplicity of that story yet reach many hearts that are now closed to it.

How dark, morally dark is the scene through which we are passing. Am reminded at this moment of a brief, but very rich line by another pen: "There has one object been disclosed on earth that might commend the place: but now its gone—Jesus is with the Father." W. H. E.

DUST

Dust, the matter of our substance, the house of our souls, the original grains whereof we were made, the top of all our kindred. The glory of the strongest man, the beauty of the fairest woman, all is but dust. Dust, the only compounder of differences, the absolver of all distinctions. Who can say which the client, which the lawyer, which the borrower, which the lender, which the captive, which the conqueror, when they all lie together in blended dust?

Dust; not marble nor porphyry, gold nor precious stone, was the matter of our bodies, but earth, and the fractions of the earth, dust. Dust, the sport of the wind, the very slave of the besom. This is the pit from whence we are digged, and this is the pit to which we shall be resolved. "Dust thou art, and to dust thou shalt return again," Gen. 3: 19. They that sit in the dust, and feel their own materials about them, may well renounce the ornaments of pride, the gulf of avarice, the foolish lusts of concupiscence. Let the covetous think, What do I scrape for? a little golden dust; the ambitious, What do I aspire for? a little honorable dust; the libidinous, What do I languish for? a little animated dust, blown away with the breath of God's displeasure.

Oh, how goodly this building of man appears when it is clothed with beauty and honor! A face full of majesty, the throne of comeliness, wherein the whiteness of the lily contends with the sanguine of the rose; an active hand, an erected countenance, an eye sparkling out lustre, a smooth complexion, arising from an excellent temperature and composition; where-

as other creatures, by reason of their cold and gross humors, are grown over, beasts with hair, fowls with feathers, fishes with scales. Oh, what a workman was this, that could raise such a fabric out of the earth, and lay such orient colors upon **dust**! Yet all is but **dust**, walking, talking, breathing dust; all this beauty but the effect of a well-concocted food, and life itself but a walk from **dust** to **dust**. Yea, and this man, or that woman, is never so beautiful as when they sit weeping for their sins in the **dust**: as Mary Magdalene was then fairest when she kneeled in the dust, bathing the feet of Christ with her tears, and wiping them with her hairs; like heaven, fair sightward to us that are without, but more fair to them that are within.

The **dust** is come of the same house that we are, and when she sees us proud and forgetful of ourselves, she thinks with herself, Why should not she that is descended as well as we bear up her plumes as high as ours? Therefore she so often borrows wings of the wind, to mount aloft into the air, and in the streets and highways dasheth herself into our eyes, as if she would say, Are you my kindred, and will not know me? Will you take no notice of your own mother? To tax the folly of our ambition, the **dust** in the street takes pleasure to be ambitious.

CIRCUMSTANCES

If it is only **circumstances** that has taken me "outside the camp" to the name of the Lord, circumstances can take me back again; the reason simply being that circumstances change. But God's Word never changes; and if His truth takes me outside, to gather in His Name alone, then His truth can keep me there. To be separated by the truth is a vastly different thing from being separated by circumstances. People may leave the systems of religion merely because they are uncomfortable and dissatisfied; and so long as everything goes smoothly, they may maintain their separated position. But whenever any little trouble arises, they conclude that they must have made a mistake, and so they return to the place from whence they had come out. It is sad that such things should be. But these things need not stumble any one who proves all things by God's Word. The truth remains unaltered. Our place with the rejected Lord Jesus remains the same, no matter who may go or come. If circumstances are to guide us, truly we will have a shifting time of it. We would thus be here today and somewhere else tomorrow. But by giving heed to **the Word**, we are delivered from being carried about with every wind of doctrine. Circumstances may be favourable or they may be unfavourable—it may be an "evil time" with us, or it may be a "good time." Yet it matters not to faith. The Lord by His word, has gathered us together unto Himself; and there we remain. We did not come out to comfortable

circumstances. No. We went forth unto the Lord Himself. We find trials in the path of faith—many trials, new trials every day. But such trials only make it all the clearer that it is the path of faith. There is a cross to be taken up—a reproach to bear, and, very likely, affliction to suffer with the people of God. But, like Moses, we esteem this greater riches by far than the treasures of Egypt.—The Believer's Pathway.

QUESTION CORNER

Should believers, especially those gathered unto the Name of the Lord Jesus Christ, visit the world's exhibitions?

I once knew a Christian who in her unconverted days was very fond of the Fall Fairs, and often took part in the same. After she was gathered unto the Name, she said "I see no harm in them." The annual Fair time came, and as usual she got ready and paid her entrance fee and went in. In a very short time she was out again, and when asked how it was that she was out so soon, she answered, "When I got inside the grounds and saw all that was going on I became unhappy, I thought 'this is no place for a Christian,' so I came out." We believe this to be a normal Christian experience.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever," 1 John 2:15-17. This is God's commentary on "The World's Fairs." Is it a true one? It would be well spent time for God's people to read Bunyan's description of "Vanity Fair."

GOD GIVE US MEN

God give us men!
 Days such as ours demand
 Warriors in ev'ry land;
 Men with hearts true to God,
 Men with feet clean and shod;
 Having the dew of youth,
 Loins girt about with truth,
 Breastplate of righteousness,
 Helmet of saving grace;
 Bearing faith's mighty shield,
 The Spirit's sword who wield.
 Such men we need!

God give us men!
 Not churchmen of many kinds,
 Alluring hearts and minds,
 Boasting professions loud,
 Flaunting their titles proud,
 Prating their thumb-worn creeds,
 Doing but little deeds,
 Impose on church and state.
 Our souls upon Thee wait,
 Shepherd chief, good and great,
 Thy throne we supplicate.
 God give us men!

Words in Season

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MR. JOHN BLAIR

The older ambassadors of Christ amongst us are being called home one by one. Mr. John Blair, who had recently returned from his labors in New Zealand, was taken down with the flu at Los Angeles, Calif. This stirred up a chronic heart trouble, and after about five weeks of extreme weakness, he passed peacefully into the presence of the Lord whom he loved. He died June 10th, 1929, aged 73 years. He was saved during the first meetings of brethren Campbell and Matthews forty-nine years ago near Kingsmills: and devoted himself to the Lord's work about two years after: beginning at home in the North of Ireland: later in Canada, the United States and the Australian Colonies.

He was especially fond of pioneering work. We remember his remarking that "Young men might spend years around the large assemblies and never know whether God had called them into His work or not." He, himself, knew what it was not only to trust God for souls, but also for his daily needs. Mrs. Blair in writing about her husband could say "My husband never looked to human sources of any kind for his need, which was abundantly met by the Living God." He also realized in a special measure his dependence upon the Lord for his messages. The following address was characteristic of the man, exalting God and making the messenger but a "worm"—the worthless instrument in the hands of an all powerful God:

A NEW SHARP THRESHING INSTRUMENT

(Isa. xli: 13-16)

Here we find God taking up the worm, Jacob, and making him an instrument for His own use. There are two ways of beginning the service that follows the reception of divine life, God's way, and man's way. Man's way is to seek to be something great right away; he must be up right at once without knowing what it is to be down, and so he climbs up to the top without God, goes on without God, until something happens and he gets a fall from which in many cases he never recovers. Against this course God warns young Christians, and protects them by keeping them from places of prominence in the Assemblies of his saints, "Not a novice lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3: 6. To begin with God we must begin at the bottom—at the foun-

dation. When Peter spoke to the lame man at the beautiful gate of the Temple he said, "such as I have give I thee." We must give what we have, what we ourselves enjoy. The man got strength in his ankle bones—right at the foundation of his trouble—and he began to walk and to leap and to praise God. Only God can give strength for testimony, and in order to use this strength we need to live in His presence continually. This man was a living advertisement for Peter, bringing more to his meetings than any printer in the city could have done by his bills. And he brought people running—not walking. That is the kind of bills that we should be.

"Thou worm Jacob." Was Jacob somebody, something great? No, he was just a worm, God does not want great men to make His instruments out of, He wants worms. The Lord Jesus said "I am a worm and no man" and God has done with that lowly "worm" what He could not have done with any of earth's great men. No flesh shall glory in His presence. From the worm Jacob God makes a "sharp threshing instrument"—a new one. Dear young Christians wouldn't it be grand if God would make such an instrument out of you? But before He can do this you must first be a worm. God does not want anything else to make His instruments out of. And He makes them to have "teeth." Take care that you do not lose your teeth, God wants instruments having teeth, so that He may thresh the mountains. But will God thresh? Yes, He will thresh with a new sharp threshing instrument having teeth. Did you ever read of God using instruments having no teeth? But only those who keep the consciousness that they are nothings can God so use. Such find their way into the hearts of God's people to remain there, whereas those who assume to be great are doomed to fall. And you can never get lower than the man who redeemed you, the man of Calvary, Jesus the lowly Nazarene.

God has as much to do with making His instruments as He has with the saving of souls. Young Christians, beware of any man who would make an instrument of you by teaching you how to get up to practise preaching before others who are to act as critics. Don't dare ever to get up unless you have first been into the presence of God and have the consciousness that you have a message from Him. Preaching and practising to make sermons has spoiled many a young man. I have seen nearly all the young men in some Assemblies ruined by it; filled up with pride and able to talk clever things without any God in it, and no fruit only evil fruit from all their clever speeches. If God has a work for you to do, and He has, a solemn work, a great work, as He had for Jeremiah, then He will fit you for that work as He fitted Jeremiah, but it was first Jeremiah in the presence of God—Jeremiah and God, God and Jeremiah—as you will see if you read the first chapter of Jeremiah, and then God sent him forth to do a great work. But

it was when he was but a little child in his own eyes that God sent him and not when he got an idea that he was a great preacher. Before God sent Isaiah, God and Isaiah had a chapter to themselves, chapter 6 of his prophecy. This is always God's way of preparing instruments for His work. He makes them to see that they are but worms, and gives them to understand that it is not they but Himself that does the work; that they are only new sharp threshing instruments as they are in themselves nothings—instruments, in His hands, each made according to His own purpose, and each for his own place.

May God keep us down, down—down—worms. Let us remember that those who start out as big fellows at first are sure to get a fall into the ditch sooner or later. And let us keep within our ability and not speak ten minutes when God has only given us a five minute message, or else the last five minutes will be apt to spoil all that has gone before. And realizing our nothingness let us be much in the presence of God in order that He may make us indeed, "New sharp threshing instruments having teeth." (Notes of an address by John Blair; Pawtucket Conference, June, 1914.)

When nearing the end he said, "It's wonderful, wonderful to be saved: grace to begin with, and heaven to end with." The funeral was large, Bren. Greer, Ruddock and Becker spoke in the hall: Erskine and Bultman at the cemetery, and Thompson, of Alhambra, closed with prayer.

OUR SAVIOUR GOD

Paper 4

Departing From the Faith



HE Devil uses all his cunning to make the word of the King eternal of none effect. How well he succeeded in Eden is well known, but how well he has succeeded, and is succeeding in ruining the Church, the bride of Christ, is not so clear to many. At the beginning Eve gave heed to his seductions, that she and Adam might become as gods knowing good and evil. In the latter times some have "departed from the faith giving heed to seducing spirits, and doctrines of demons," (See 1 Tim. 4.) Here departure from the word of the King is traced to its source—the agents of the Devil. Knowing this how wary we ought to be to test everything by "the faith," that is, by the commandments of the King. The Church was begun right and any change is necessarily for the worse. Satan's promise to Eve was a lie: and his promises are still lies, "speaking lies in hypocrisy; having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and noth-

ing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

Every "improvement" on the doctrine of the King eternal, or on His ways, is of the Devil, for our God is the **only wise God**. The consciences of those who teach what is not Scriptural rebel against their own teaching, consequently they require to sear their consciences to continue such teaching. This is why Rome does not want people to read the Bible. They pretend that their doctrines come from God though they cannot find them in His Book: they pretend that obedience to their doctrines will increase holiness, so to this end they forbid certain to marry; to abstain from certain meats on certain days, and many such like things: but instead of producing a holy caste, they have produced a caste of monks and nuns whose history is one of the blackest in the annals of history. God has put His seal upon marriage, and there is no more holy estate than that of marriage. He has put His seal upon "meats" and every creature of God is good, and nothing to be refused." Pamphlets have been scattered amongst the assemblies even, advocating "unleavened bread" for the Lord's supper as if this would be specially pleasing to God. This is just man's busy brain at work trying to improve on the King's commandment by trying to mix in a little of Old Testament ceremonialism—a shadow that the King has done away with since the substance has come. Others seek to bind the Jewish Sabbath upon the Christian: others to clean up the world by temperance societies and reforms of all kinds, as if to improve upon the commandments of the King eternal. (Read Col. 2: 8-23). The result is that unconverted men are set to work to keep the traditions and superstitions of men so as to merit Heaven: and the converted are so busily engaged with the popular religion that they have no time to search the Book to see what the King desires them to do.

The simple Christian sits down to his meal of pork and leavened bread, eels or scaleless fish, with fruits that grow above ground, or tubers that grow under the ground, prepared by the hand of God's best earthly gift to him—a loving wife, and olive plants—and raises his heart in thanksgiving to God: his food is sanctified, and his praises are accepted by God unleavened through Jesus Christ.

A Good Minister of Jesus Christ

Timothy was to be a good minister of Jesus Christ, nourished up in the words of the faith, and of the good doctrine: no doctrines of demons: no profane and old wives fables: the word of God cannot be improved upon from any source, therefore we must put our feet upon it and stand there no matter where others wander, if we would be good ministers of Jesus Christ. But along with the good word there must be **godliness**: that good doctrine put into practise. The promise of God is attached to Godliness—**promise of the life that now is and of**

that which is to come." This is the only known way to make the best of both worlds.

It would seem that Timothy was a man of thirty-two or thirty-four years, so the word to him was "Let no man despise thy youth, but be thou an example of the believers in word, in manner of life, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

Widows that are Widows Indeed

It is beautiful to see how God has legislated for the needy: and at the same time hedged up the way against Assembly charity being abused. Woman's ministry is plainly marked out, "I will therefore that the young women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan," 1 Tim. 5: 14-15. A spurious devotedness would lead young women to want to devote their time to preaching and teaching, but the only wise God forbids this. Widows over 60 can be enrolled to serve the assembly by godly example and by teaching the younger women, as it says, "to be sober, to love their husbands, to love their children: to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," Tit. 2: 4-5. We have neither precept nor example of women evangelists and teachers going from assembly to assembly preaching to women, much less to men. Young widows must not be supported in idleness: charity is not for the young who can earn their own living: in fact these are responsible to look after their aged—widows indeed. If they fail in this duty, then the responsibility falls upon the assembly. Moreover elders who rule well are worthy of "double honor," especially those who labor in word and doctrine, on the principle "Thou shalt not muzzle the ox that treadeth out the corn." Such like instructions were impressed upon Timothy by a solemn charge. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality," (5: 21). We are the representatives of God on the earth, and we can fulfil our responsibility only as we yield absolute obedience to His word. We must give Him His place as the King eternal.

"O Christian, search the Scriptures!

Search them today!

Be true and firm in purpose,

Heed what they say.

"The still small voice is speaking!
Mark every word!
When Satan questions, answer—
"Thus saith the Lord."

"For guidance and direction,
Ask not the blind!
They, in divine perfection,
No beauty find.

"In holy, patient daring—
Wisdom divine—
Nor time nor labor sparing,
Search thou the mine.

" 'Twill yield the sweetest pleasure,
Surest reward;
There's rich, enduring treasure,
Hid in the word.

"O Christian, search the Scriptures!
Search them today!
Be true and firm in purpose,
Heed what they say."
(Continued)

1 COR. 10: 1-15

(An Address by C. S. Summers)



In this Scripture we have five things that are true of the people of God—ways in which He has blessed them: and five ways in which the people of God failed in their testimony: things that He would not have the Corinthians ignorant of, nor His people in our day.

You will notice the little word "all" occurs five times in the first few verses, reminding us that what is stated was true typically of all who are saved. Look at the blessings—"All our fathers were under the cloud." When Israel was coming out of Egypt God went before them in a cloud: but when Pharaoh came behind to destroy them the cloud moved behind them, and was to Pharaoh and his hosts a cloud of darkness, but to Israel light; so Pharaoh was not able to come near them to harm them: so the cloud speaks to us of protection, or salvation. That is what God does for every one He saves. He brings us into the place of security: the place of safety so that our enemies cannot touch us. "No weapon that is formed against thee shall prosper." (See Matt. 16: 18; John 10: 27-30.) How blessed to be "under the cloud." We sometimes sing:

"Beneath the cross of Jesus,
I fain would take my stand."

And every child of God is under that safe shelter.

"All passed through the sea." The sea here just speaks to us of the sea of death. It is a good thing for those who are newly saved to get to know that God has brought us "through the sea." You will remember the Children of Israel when they came out of Egypt, and Pharaoh and his host were coming up behind them, God opened that sea, and they went through the sea dry shod, and there they were, safe on the other side of the sea, but we read, Israel saw the Egyptians dead on the sea shore, and not one of them got through that sea, but Israel was on the resurrection side of death; that is where God has put each one of us who are saved. He has put us on the resurrection side of death. Remember that word in Romans 8: 1, it says, "There is therefore now no condemnation to them which are in Christ Jesus," and we have in Romans 6: 6 "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," but "live unto Him who died for us, and was raised again." This is a truth that was a great help to me sometime after I was saved; to know that the Lord Jesus Christ had not only died for me on the cross, and had made an atonement for all my sins, but in God's reckoning I had died with Him, and in God's sight I was on the resurrection side of death. When that truth got a hold of me it delivered me from doubts as to my salvation. I saw that in God's reckoning I was dead, buried and raised with Christ, in other words, I had passed "through the sea." The sea stood between me now, and what I was before I was saved, as a child of Adam's race. It is a good thing for young believers to remember that the Cross of Christ stands between you and what you were as a child of Adam. That which we were as children of Adam has been crucified, and in God's reckoning has no existence, and now we are to live unto the One who died for us and was raised again; so that the sea speaks of us as being on the resurrection side of death, linked up with the Lord Jesus Christ in resurrection.

"And were all baptized unto Moses in the cloud and in the sea." The thought is that they were linked up with Moses on the wilderness side of the sea. I wonder if each one of us have the truth brought home to our hearts that we are no longer linked up with the old things that we were linked with before we were saved: that we are now linked up with the Lord Jesus Christ. Just as they were baptized unto Moses, we have been baptized unto Christ. He is the One whom we have to follow, and look to for help and guidance in all things as Israel looked to Moses after they passed through the sea. Pharaoh had no longer any claim upon them: they were no longer his servants. It is a real thing, dear believer, to be baptized unto Christ. It means a clean cut from the old things: and if one desires to go on for God, and be of use for God, the only way is to make a clean cut when he is newly saved. I lost a great deal the first


few years by not making a clean cut of some things, and would seek to urge those newly saved to be all for Christ, out and out for Christ.

"And did all eat the same spiritual meat,"—the manna. Ex. 16. This speaks of Christ in His humiliation. You will remember the manna is spoken of as a small round thing—not much to be looked at, but this was to be their food as they went through the wilderness, and dear friends, we are to feed upon the manna; we are to feed upon Christ, the One who came down into this world of sin. I wonder what we feed on as the people of God. What is it that gives us the most joy? Is it to read of the Lord Jesus Christ in His pathway down here; that is the manna that God has given us in the wilderness journey. There is not only the food or the meat, but we have the drink.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ." That water speaks to us of Christ, brought to us in the power of the Holy Spirit. You will remember the rock smitten speaks to us of Christ on the Cross of Calvary, and the Lord Jesus when speaking of what would take place after the cross said, "If any man thirst, let him come unto Me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on Him should receive). So at Pentecost we find an outflowing of the water, and we find Peter and others preaching Christ to the people. We need the food to strengthen and the water to refresh us on our journey in the wilderness. These are the common blessings of the people of God, and we can all go in for them, they bring before us what God has made us, and you will notice that all these things were at the beginning of the journey, and we can say, by looking at these things, that God gave His people a good start, and God gives every one of His people a good start, and it is our own fault if we do not go on well for Him. You will notice after mentioning these things that with many of them God was not well pleased. I was very much encouraged last night down at the street corner to see quite a number of young men there who have just been saved a little time, seeking to testify for the Lord Jesus Christ.

(Continued)

EYE WITNESSES OF HIS MAJESTY

 In the Gospel according to Matthew, the Son of God is brought before us as the King, the Lion of the tribe of Judah; and "Where the word of a king is, there is power," Ecc. 8: 4. In chapter 1 the King's genealogy is marked with divine precision as son of David and son of Abraham, the roots of promise; chapter 2, the wise men come from the East with their interrogations and gifts, saying,

"Where is he that is born king of the Jews?" chapter 3, John the Baptist heralds His coming with the wilderness cry, "Repent ye, for the Kingdom of Heaven is at hand"; chapter 4, the King is tempted; chapters 5, 6 and 7, we have the King seated on the mountain giving His governmental policy.

But let us go back and look for a little at the mountain scene in chapter 4: "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, all these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

The Mountain of Temptation

The first man was tempted in a garden, Israel was tempted in the wilderness. Jesus stood and conquered where Adam and Israel fell. Taking up a smooth stone from the brook of inspiration, our forerunner smote the enemy with "It is written." Here is the great example for all the saints of God: "By the word of thy lips I have kept me from the paths of the destroyer," Psa. 17: 4. One old writer has well said, "The devil need not take some of us so far, the gutter of our houses would be high enough." With Lot it was the well watered plains of Sodom; for Achan it was a Babylonish garment, gold and silver; the passing evil age for Demas; and what shall we say of this present day with its powder and paint, its love of pleasure more than "lovers of God"; the nude dress and shorn hair: alas! many have come down from their excellency to pay homage to these modern gods. May we have grace given to turn away from these evils to the mountain, and from the mountain to the very throne of God to see the One who has overcome.

"When satan tempts me to despair,
Telling of evil yet within,
Upward I look and see Him there,
Who made an end of all my sin."

"And seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." Here we have

The Mountain of Teaching

Let the reader observe the symphony of the blessings "Blessed are the poor," "Blessed are the pure," "Blessed are the peacemakers," "Blessed are they that mourn," "Blessed are the meek," "Blessed are the merciful." When we put these on and wear them before men we shall know the next experimentally. "Blessed are they which are persecuted for righteousness sake": all these beatitudes will be seen in all their fullness when the King comes in His millennium glory, but surely we expect to see them now in the followers of the Lamb of

God. He was the One that exemplified them all in His perfect walk—"the poor," "the pure," "the peacemaker," "the mourner," "the meek," "the merciful"; and because of this He was persecuted for righteousness. How often we see the opposite to all this—the proud, the haughty, the quarrelsome. Let us "put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. 3: 12, 13.

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone," Matt. 14: 23.

The Mountain of Prayer

The Son of God was pre-eminently the man of prayer, and what an example for His people; if one dare speak for all, this is where we fail, in waiting upon God. Reader, let me ask you what about your prayer life? You may be a preacher, Sunday School teacher, leader among the people of God, or quietly serving the Lord in your business or in the home, but if prayer is lacking, the life is powerless. The sanctuary goes before the platform, the secret place of the Most High before public service. We must stand before God if we are going to stand before men—"inside the veil," then "outside the camp." Do we talk as much to God in private as we do to men in public? Are we often on our feet talking, and seldom on our knees praying? Let us look again at our blessed Lord: "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11: 1. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint," Luke 18: 1. In Mark's gospel where Christ is seen as the busy servant we read, "And in the morning rising up a great while before day, he went out, and departed into a solitary place and there prayed," chap. 1: 35.

Let us climb another mountain "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light, And, behold, there appeared unto them Moses and Elias talking with him."

The Mountain of Glory

There on the mountain we see the coming Kingdom in miniature when the gates will lift up their heads and the everlasting doors open wide to receive the King of Glory. Moses the former, Elijah the reformer, the one speaking of the law, the other of the prophets; but these heavenly visitants suggest another picture: Moses, our sleeping dead, who will be quickened when Jesus comes; Elijah the living saints who will be

changed and put on immortality; Peter, James and John, Israel in her place of testimony once again with the nations at the bottom of the mountain. As we look upon the glory even now we put it on, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3:18. "When they were awake, they saw his glory, and the two men that stood with him," Luke 9:32. "Let us not sleep as do others." Sampson slept and lost his seven locks, Saul slept and lost his spear and cruse of water, while the bridegroom tarried the virgins slept, while men slept the enemy sowed tares. Shall we not bestir ourselves from the sleep and death that is all around to keep awake and see the glory of God in the face of Jesus Christ?

"Our former transports we recount,
When with Him in the holy mount
These cause our souls to thirst anew
His marred but lovely face to view."

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them and when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen." Matt. 28:16-20.

The Mountain of Commission

Here we see the risen Lord giving His disciples their marching orders He had said before "come," "tarry," now He says go and make Christians, then baptize them and teach them to observe all things.

When we turn over to the Acts of the Holy Spirit, we see how faithfully the apostles carried out their Master's instructions: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers," Acts 2:41-42. "And many of the Corinthians hearing believed, and were baptized," Acts 18:8. Thus the early church set out on her heavenly journey for the Father's house, guided by the four great landmarks: "The Apostles' teaching," "the fellowship," "the breaking of bread," and "the prayers"; and of her it is written: "And of the rest durst no man join himself to them: but the people magnified them," Acts 5:13.

H. B. (Belfast)

WOMAN'S MINISTRY

1 Tim. 2:9-15: "In like manner that women adorn them-

selves in modest apparel with modesty; not with braided hair (plaitings) and gold or pearls, or costly clothing, but what is becoming to women professing the fear of God, by good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness—(or silent) for Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled (or deceived) hath fallen with transgression. But she shall be saved through the child bearing, if they abide in faith and love and sanctification with sobriety.”

In these verses we find seven positive and six negative statements, made concerning the behavior of women. Christian women, in the assemblies, of course, are only referred to.

1. Adorned with **modest apparel** or raiment.
2. **Shame facedness** or modesty.
3. **Sobriety** or **discreetness**—a command over her tongue—when to be silent and when to speak; what to say and what not to say; and whom to talk to and whom to shun.
4. Adorned with **good works**.
5. A **learner**.
6. Not to be a talker, but in **silence**.
7. To be in **subjection**, not a judge or ruler.

The negative side is:

1. Not to be adorned with **broidered** or **plaited hair**.
2. **Nor gold**.
3. **Nor pearls nor jewelry**.
4. **Costly array** or **clothing**.
5. She is not to **teach**.
6. **Nor to usurp authority** over the man.

How does this correspond with what is going on around us meanwhile? Our hearts at times have been pained to see the woman dragged out of the retired place God meant her to occupy. Where is the modesty and subjection insisted on in the above verses? In many places it is never seen. In fact, we have seen sisters very much hurt because they have not been invited to a meeting for over-sight, and demanded chapter and verse for being kept away.

It is blessedly true, there is neither male nor female in Christ Jesus (Gal. 3:28). This, however, has reference only to our position and oneness in Christ. In Luke 8:1-3, we find the ministry of men—and that also of women—as quite distinct; the one from the other. The twelve are sent to preach; and in verse 24 we are told, they, with Him, passed through the storm—but the **women** ministered to Him out of their substance.

When Paul is proving the resurrection of Christ in 1st Cor. 15:, he brings forth witness after witness—but he never calls a woman to testify. No, the Spirit of God would not drag the woman out of her retired place of service, to witness,

though women saw Him after His resurrection. Is this not both suggestive and instructive?

In Matt 28, when He is sending forth His witnesses, He takes the eleven men. Also in Luke 10, He sends out seventy men. Nor have we in Scripture one single instance when He sent out a woman to take a public stand?

The days we live in are characterized by lawlessness and insubjection to the Word of God—His blessed Word is being explained away. Liberalism (lawlessness) is one of the great cries of Christendom, and is it not finding its way into the assemblies of God's people? A spirit of dissatisfaction rises up at once when the truth of God is being rightly divided, and sisters are found sitting in judgment on elder brethren, and blaming them for not giving them their rights.

God has shown in His Word the true place of women—a blessed place truly it is. We find Mary on three different occasions at the feet of Jesus. 1st, in Luke 10: 43, sitting at His feet receiving His word. 2nd, in John 11: 32, she is telling out her tale of sorrow in His ear. 3rd, in John 12: 3, she is pouring out on his feet that which cost much.

In Phil. 4: 3, we read: "Help those women who strove (Greek) together with me in the gospel." He does not say **preached**. Epaphras was a laborer, but in prayer. (Col. 1: 7, 4: 12). Would that there were more such laborers.

Women can be; and some are, laborers without coming out of their own retired and proper sphere.

See Acts 18: 24-26. May the great head of the church, give us all to be in subjection to Him in the different callings into which He brought us, till the blessed and expected time of our being gathered together unto Him. J. K. McE.

FOR GIRLS

A group of little girls were telling of the love each felt for their mother; and as the testimony went on, the strength of the statement grew, each girl trying to surpass her mates. At last, one said positively: "I love my mother so much I would die for her." The impressiveness of this statement subdued the circle. The climax had been reached.

A practical turn was given to the conversation by the quiet remark of a lady sitting near: "It seems very strange to me *that a little girl who loves her mother so much she could die for her doesn't love her enough to wash the dishes for her.*"

GOD'S UNFAILING WORD

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light, bought some

marked New Testaments to circulate among some of the Jewish ladies in her town. Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so, bidding her friend "goodbye," she sat down in a shelter on the seafront to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill—I am ill—I am dying, but no one can help that."

Swift as thought came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralysed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it!"—holding it out to her.

"Oh, do read about Him!" And again she held out the small parcel.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

A year went by, and again the Christian was on the seafront. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss ——?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it,

and I have kept my word; but I curse you for giving the book to her; you have destroyed her soul."

She was turning to go, when the Christian stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish lady still in darkness. Then, one morning, a letter arrived in a strange handwriting, with a strange postmark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the book from me—pray for him also.—Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the Throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

This story is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters."

(Extracted.)

It is difficult to keep self from mingling with the word of salvation. We think it hard that we may not be allowed to pay something towards the price of it; to contribute some work or fancied worthiness of our own, that is to say, (shocking thought!) we would put something of our own into the scale with the blood of Christ, to make it full weight.

QUESTION CORNER

What is considered a long prayer, or thanksgiving, in public: would twenty minutes be considered long? What Scripture is there against long prayers?

Ans.—The longest prayer in the Bible is Solomon's (2 Chron. 14:42). It can be read easily in six minutes. The next longest prayer was prayed by the perfect Man, Christ Jesus: it can easily be read in three minutes.

We read, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through a multitude of business; and a fool's voice is known by multitude of words." Ecc. 5:1-3. What is wrongly called the Lord's prayer can be said in one minute, Matt. 6:9-15. The closet is the place to pray long prayers: no limit is put to the time there. It is to be feared that those who pray long prayers in public pray very short ones in private, and earn a place with the hypocrites who love to pray standing in the synagogues, and in the corners of the streets that they may be seen of men (Matt. 6:5). There are very few "all night" prayers alone with God. We would advise those accustomed to pray long prayers in public to time themselves in private. They may have reason to question if they do not make long prayers to be seen of men.

OLD LINES RECALLED

Cowper's Voice Suits Today

When nations are to perish in their sins,
 'Tis in the Church the leprosy begins:
 The priest, whose office is with zeal sincere,
 To watch the fountain, and preserve it clear,
 Carelessly nods, and sleeps upon the brink,
 While others poison what the flock must drink;
 Or waking at the call of lust alone,
 Infuses lies and errors of his own:
 His unsuspecting sheep believe it pure;
 And, taunted by the very means of cure,
 Catch from each other a contagious spot,
 The foul forerunner of a general rot.
 Then Truth is hushed, that heresy may preach;
 And all is trash that Reason cannot reach;
 Then God's own image on the soul impress'd,
 Becomes a mockery and a standing jest;
 And faith, the root whence only can arise,
 The graces of a life that wins the skies,
 Loses at once all value and esteem,
 Pronounced by greybeards a pernicious dream;
 Then ceremony leads her bigots forth,
 Prepared to fight for shadows of no worth,
 While truths on which eternal things depend,
 Find not, or hardly find, a single friend;
 As soldiers watch the signal of command,
 They learn to bow, to kneel, to sit, to stand;
 Happy to fill religion's vacant place,
 With hollow form, and gesture, and grimace.

WM. COWPER, 1781.

Words in Season

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FROM VARIOUS AUTHORS

With pitying eyes, the Prince of Grace
Beheld our helpless grief:
He saw, and, O amazing love!
He ran to our relief.

* * *

He is a hiding-place from the storm, a shelter from the tempest, a shadow from the heat, a river of water in a dry place, as the shadow of a huge rock in a weary land. At the sight of the Cross you will no longer think of complaining of the greatness of your sufferings; for here you behold sufferings, in comparison with which yours are light; here the Righteous One suffers for you, the Just for the unjust. In the view of the Cross you will soon forget your distresses, for the love of God in Christ Jesus to you, a poor sinner, will absorb all your mind.

* * *

Free Grace. Grace, grace, free grace, the merits of Christ for nothing, white and fair, and large Saviour-mercy (which is another sort of thing than creature-mercy, or law-mercy, yea, a thousand degrees above angel-mercy), has been, and must be, the rock that we rest upon.

* * *

"Whosoever drinketh of the water that I shall give him shall never thirst."

Wonderful words. Let our glad souls take in their fullness. "Shall," not "may," certainly shall "never,"—by no means for ever more (lit.),—thirst, be left longing, left unsatisfied, faint, but unrefreshed. Blessed assurance of never-ending refreshment and strength; "but the water that I shall give him shall be (or better, 'become,' R.V.) in him a well of water springing up into eternal life."

These words explain why the partaking of the Living Water is not followed by renewed thirst. The Living Water becomes a well, a fountain, always available, springing up in the believer; not only leaving no room for thirst, but overflowing for the supply of the need of others unceasingly.

* * *

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark afflictions comes a spiritual light.

ROBBED OF A BIBLE



THREE years have now passed since, whilst travelling in the omnibus near Barcelona, I fell in with a French professor who had some employment in Spain. After having insulted me before our travelling companions by telling them that I was connected with a secret society which, under cover of the mantle of Christian philanthropy, was engaged in smuggling into Spain what its agents designated the Word of God, but which he as a man of learning had detected to be simply a parody of the true Bible, he advised them, one and all, to turn a deaf ear to the offers of the seller of such a bad book. As you may suppose, I did not long remain silent after such an attack, and I defended the cause of the Bible with some considerable amount of warmth. The discussion was continued during the whole journey, and judge of my surprise when, on getting out of the omnibus, the professor said to me: "Though we may entertain different views, I must ask you to sell me one of your little Bibles, for our conversation has made me desirous to read it," and thereupon we separated. But the most interesting part of my story has still to be told.

Some few days back I proceeded to an inn in a small town where I intended to sell Bibles. I had already been seated some time in the room where I was taking my meal when a gentleman, who had been intently watching me, and in such a manner as somewhat to annoy me, rose from his seat and came to the table where I was sitting, and without any preface exclaimed: Sir, were you, three years ago, at Barcelona, and were you then occupied in selling the Bible?" Yes, was my reply, and on examining his face narrowly I recognized the professor. Come into my room, he said, for I have something astonishing to tell you about the Bible which you sold me on getting out of the omnibus. I eagerly followed him, and on being seated in his room he related to me the following:

At the conclusion of my holiday, after our meeting in the omnibus, I resumed my duties as professor of the French language, and likewise resumed my life of dissipation in company with one whom I called my friend, though he was really one of the worst characters that the world ever saw; but he had more money than myself, and he bore the brunt of our orgies. Very soon, owing to my bad conduct, my pupils left me, and whilst waiting for their return I set to smoking from morning to night, and in order to show my contempt for the Bible which you had sold me, and which I had taken good care not to open, I began tearing out leaf after leaf for no other purpose than to light my pipe or cigar. One day, when I was wanting one of these leaves, I looked in vain for the remnant of the book, of which perhaps one-third was still left, but not finding it I thought no more about it. By little and little I marked with surprise that my boon companion was becoming cool towards

me. I no longer found him in the places of pleasure and amusement where we had been in the habit of spending a considerable portion of our time, and I became the more sensible of his absence from his being no longer at hand to pay what I had expended. Very soon my position became intolerable. Over head and ears in debt, and no longer able to obtain credit anywhere, I became aware of the dire fact that the moment was approaching when, if I wanted to live, I must beg in the streets. Before, however, getting to this point, I determined to apply for assistance to my old companion. I went and knocked at his door, and in answer to his "Come in," walked in with fear and trembling. As I saw that my former friend was not frowning at me I took courage, and after having explained to him my sad position, I exclaimed: Help me, or I shall die of hunger, for no one else in Madrid will help me; and though it is but too true that I am a sorry character, and as bad as you or anyone else can think me, I cannot turn thief.

On this my companion interrupted me, and said: I am bound to help you because it was I who robbed you.

Robbed, robbed! I exclaimed. What could you possibly have taken from a fellow who had not a farthing to help himself with? Ah! you had a treasure, and the treasure of all treasures, and here it is. Saying that, he took out from a drawer a book, which, from its binding, I at once recognized as the Bible I had bought from you. Ah! for such a theft, said I, laughing, you will never be sent to the galleys, and, moreover, the book was wellnigh torn in pieces. That is true enough, but the portion which escaped destruction has been sufficient to lead me to that repentance which is not repented of; it has sufficed to change my heart. Indeed, indeed! But are you really speaking seriously? Most seriously, and never more so, and it is quite manifest to me that God in His love has worked a real miracle on my behalf. One day, on entering your room and not finding you there, I was looking about when my eyes fell on your book, which was lying on the table. I opened it, intending to read it whilst awaiting your return, but seeing that it was so very much torn, I concluded that it must be a book of very little value. I, however, began to look into it, and my eyes fell upon this passage: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11: 28). Without troubling myself very much as to what might be the meaning of this verse, it made a deep impression on me. It is quite true that for some time previously I had become dissatisfied with myself and with every one else, and this dissatisfaction haunted me wherever I was or whatever I was doing. I felt, in spite of myself, that the life I was leading could not make me happy, and that, cost what it might, I must make some change. The passage had struck home, and I wished to know more about the book. Fearing lest you should refuse to lend it to me, I took possession of it, and went

away without further waiting for you. On my return home I devoured—yes, that is the right word—all the pages which had been left untorn, and having read, I trusted the Lord Jesus Christ as the Saviour of my soul.

I listened with attention and seriousness to my old companion, and before long the Lord granted to us the favour of being able to regard each other as companions, alike saved by sovereign grace.

Reader, have you yet obtained this pardon and peace? If not, come at once to Jesus. "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness."

OUR SAVIOUR GOD

Paper 5.

Servants and Masters



It is surprising how much of our lives come under the instruction of the epistles of Timothy: and how unwelcome the commands of the King seem to be. We know that simple obedience would make godly and happy Christians; but somehow we do not seem inclined to live out the mystery of godliness. How few servants want to treat their masters, or masters their servants as commanded here? and yet it would do away with the cause for the "labor troubles." So Timothy was to teach; and if any taught otherwise he was puffed up, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness from such withdraw thyself. But godliness with contentment is great gain. The danger is of despising believing masters instead of honoring them with more faithful service seeing that the masters are partakers of the benefit. The masters are to give the servants that which is just and equal. Christianity does not level such distinctions, but sweetens them with the love of Christ. The false teachers engage in word-fighting that only disrupts business for the sake of gain. We see it in strikes and labor troubles of various kinds: every man fighting as he thinks for his rights. Freedom, equality, fraternity, in the revolutionary sense of the word, are positively unchristian sentiments.

Godliness With Contentment

How few having food and raiment are content? The instruction is plain and simple: the warning forceful, yet many pierce themselves through with many sorrows. Godliness contents the Christian with the highest good. Worldly things are but a loan received at our birth to be surrendered at any moment. We need food and covering for the body, and God has promised both; but he has not promised luxury; and

if we reach luxury we are no happier, for we then have still new desires for a happiness beyond that luxury. Greed is its own tormentor. "Money will buy plenty, but not peace; money will furnish your table with luxuries, but not you with an appetite to enjoy them; money will surround your bed with physicians, but not restore health to your sickly frame; it will encompass you with a crowd of flatterers, but never promise you one true friend; it will bribe into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not one sin nor the terrors that crown the brow of death."—Guthrie. The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The Man of God

There are not many called men of God in the Scriptures—Moses, Samuel, Elijah, David and Timothy are so named: then there are a few whose names are not given. The thought seems to be men who were made repositories of the word of God: such men require to flee the things that accompany covetousness, and to follow after righteousness, godliness, faith, love, patience, meekness: to fight the good fight of faith, lay hold on eternal life. Men must be clean vessels to carry the clean word of God. When riches is used to purchase a good foundation against the time to come: to lay hold on the life which is life indeed then all is well. King David provided two and a half billion dollars of gold for the House of God, and one and a half billion of silver, besides brass, iron, cedar and stones in abundance: and is the House that God is building now any the less important? Will God not record every dollar that we put into the "good foundation against the time to come?" in the chronicles of the New Testament dispensation? May God stir up both rich and poor to lay hold upon that which is really life. The widow's two mites were "more than they all."

(Continued)

THE CHRISTIAN

A Brahmin compared the Christian to a mango tree. It puts forth blossoms and then weights branches with luscious fruits.

For itself?

No, for the hungry who come to it for food.

By-and-by the poor tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment, and refuse to yield fruit another year? No, next year it is more fruitful than ever.

"So it is, or should be, with the Christian," said the Brahmin, "when he is persecuted and afflicted for Christ's sake."

"WITH MANY OF THEM GOD WAS NOT WELL PLEASED"

1 Cor. 10: 1-15; Paper 2



WITH many of them God was not well pleased." This brings a tinge of sadness as we look at young people starting out on the Christian pilgrimage for we may expect to see some of these dear ones slipping toward the path of the Devil. He has many ways to trip you up. You need to be on your guard all the time lest any man spoil you through philosophy and vain deceit. Mr. K., of Boston, used to say to any one newly saved, "It will take you the rest of your life to prove it." With many of them God was not well pleased. "Now these things were our ensamples, to the intent that we should not **lust after evil things** as they also lusted." There was a **mixed multitude** among the people and they fell a lusting. They were not satisfied with the fare God provided for them. God had provided manna: they wanted fish, cucumbers, leeks and garlic. This is true of a lot of young people. God has given us His precious word: they want to bring in some of the things they enjoyed before God saved them—may be novel reading; little social times, the world's amusements, and such like things. Dear young believers, this afternoon we would seek to raise a warning against lusting after evil things. Go in for the word of God. Seek to read it diligently, ask God's help and blessing upon it. As sure as you neglect it you will fall out by the way, and cease to be a testimony for the Lord Jesus.

Neither be ye idolators as were some of them as it is written, the people sat down to eat and drink, and rose up to play." It is possible for God's people to fall into idolatry, not being satisfied with the worship prescribed in God's word. When Moses went up into Sinai the people were not satisfied with just what God had given them, so they got Aaron to make a golden calf. It is very easy when a child of God gets out of touch with God to get dissatisfied with God's order of worship. When a company of God's people gather to remember the Lord Jesus, there is nothing there to please the flesh, nothing to please the carnal mind so they get dissatisfied, and want to change things a little, and soon what they call worship is simply a religious entertainment. Against such things we are warned, "Neither be ye idolaters as were some of them, as it is written, The people sat down to eat and drink, and rose up to play."

Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand." This would speak to us of spiritual fornication, or unholy alliances. God's people are always in danger of getting into such things. It may be a brother or a sister gets into an unequal yoke in marriage, or it may be with some religious sect, which is contrary to God's precious word. You will remember how this

was brought about in the history of Israel. The people had almost reached the end of the wilderness journey. Dear fellow believers, we are never out of danger; we may be almost out of the wilderness, but there is always a possibility of getting out of God's path, and becoming mixed up in something that is contrary to His word. It does not matter how old the person may be; no matter how advanced in the things of God, there is always danger. The Israelites were in the plains of Moab, but Balak did not want them there, so he hired Balaam to come up to curse them. He was a wonderful man. He was a man that could speak well; he could speak of the coming of Christ; he was able to speak in the most wonderful language concerning the people of God; he could unfold wonderful prophecy. Had you met Balaam you would certainly have said "he is a wonderful man." We require to be on our guard against Balaams—sectarian Balaams—they lead God's people into things that will bring disaster upon them. The end of the Church's history is upon us. The truth of the Lord's coming, and other truths that once led people outside the camp unto the Name, are now preached as drawing cards to attract God's people back inside the camp again. A spurious love that leads to disobedience to God's word is advocated to promote unity that is a spurious unity, and like Israel many are falling—"Three and twenty thousand in one day, all because they went and linked up with Moab. When a spurious unity becomes popular how quickly it sweeps God's people away from their moorings!

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." This refers to the time when they wanted to go through the land of Edom: God's way was for them to go round about it: they were dissatisfied with the path God had marked out for them. God's path is certainly a narrow path; but if it is God's path, let us walk in it, and seek no other one, and in the end we will find that God's path is the right one, and that there are serpents lurking in every self chosen path.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer," this refers to the time when they came up to Kadesh Barnea. God's word was to go in and possess the land: but they listened to the evil report of the spies. We want to beware of those who speak against the Assembly of God. "Let us go forth therefore unto Him, without the camp bearing his reproach." May the Lord bless these scriptures to our souls that we may not fall in the wilderness, but seek to be testimonies for Him.

C. S. Summers.

FELLOWSHIP. I John 1:5-7.

The word, "Fellowship" has in it the thought of partnership, joint participation: and in addition to this, communion

of thought. See I Cor. 10: 16; II Cor. 1: 7; Heb. 10: 33. Though variously rendered in these places it is the same Greek word. Fellowship with God and with one another is conditional. "If we walk in the light as He is in the light, we have fellowship one with another"; this being so we must never go out of the light for fellowship; must never leave God's presence in order to have fellowship with others. Any other fellowship is the fellowship of darkness; and defiles the spirit. Upon self-judgment God purges and restores, but it is to His own presence He restores, nor will He admit of darkness in any measure. I am to keep in His presence, there only is fellowship.

Then as to our associations with others. Fellowship being with the Father and with His Son, Jesus Christ, the first essential to practical fellowship is to abide in Christ—in the light; and if another admits darkness into his soul, I must seek his restoration into the light where I am, if in communion with the Father and the Son; but on no account am I to go where he is. No doubt but Satan will make every effort to get me to do so, and will try to make me appear unloving if I do not; but fellowship individually in an assembly can not be secured where obedience to God is ignored. Of this divine principle we need to be continually reminded, or else we will be found attempting to form fellowships one with another by compromising the truth, which attempts can result only in confusion. **Faithfulness and fellowship** are joined together: the one cannot exist without the other.

Alex. Matthews.

FAITH

1. Faith doth not so cover the saint's failings, as to take away their sinful nature. A weed will be a weed wherever it grows, though in a garden among choicest flowers. They mistake then, who, because the saint's sins are covered, deny them to be sins.

2. It doth not cover them so, as to give us the least ground to think that God doth allow the Christian to commit the least sin. Indeed, it is inconsistent with God's holiness to give, and with a saint's sincerity to pretend such a dispensation to be given them. A father may, out of his indulgence and love to his child, pass by a failing as if he breaks the glass he is bringing to him, but sure he will not allow him to throw it down carelessly or willingly. Though a man may be easily entreated to forgive his friend, that wounded him unawares, when he meant him no hurt, yet he will not beforehand give him leave to do it.

3. It doth not so cover them, as that God should not see them, which is not only derogatory to his omniscience, but to his mercy also, for he cannot pardon what he doth not first see to be sin. God doth not only see the sins of his children, but

their failings are more distasteful to him than others', because the persons in which they are found are so dear, and stand so near unto him. A dunghill in a prince's chamber would be more offensive to him, than one far off from his court. The Christian's bosom is God's court, throne, temple; there he hath taken up his rest for ever. Sin there must needs be very unsavoury to his nostrils.

4. It doth not so cover them, as that the saints need not confess them—be humbled under them, or sue out a pardon for them. A penny is as due debt as a pound, and therefore to be acknowledged. Indeed, that which is a sin of **infirmity** in the committing, becomes a sin of **presumption** by hiding of it, and hardening in it. Job held fast his integrity throughout his sad conflict, yet those failings which escaped him in the paroxysm of his afflictions brought him upon his knees: "I abhor myself," saith he, "and repent in dust and ashes," Job xlii. 6.

5. It doth not so cover them, as if our sincerity did the least merit and deserve that God should for it cover our other failings and infirmities. Were there such a thing as obedience absolutely complete, it could not merit pardon for past sins; much less can an imperfect obedience, as sincerity is in a strict sense, deserve it for present failings. Obedience legally perfect is no more than, as creatures, we owe to the law of God; and how could that pay the debt of sin? Much less can evangelical obedience—which is sincerity—do it; that falls short by far of that obedience we do owe. If he that owes twenty pounds merits nothing when he pay the whole sum, then surely he doth not, that of the twenty pounds he owes pays but twenty pence. Indeed, creditors may take what they please, and if they will say half satisfies them, it is discharge enough to the debtor. But where did ever God say he would thus compound with his creature? God stands as strictly upon it in the gospel-covenant to have the whole debt paid, as He did in the first of works. There was required a full righteousness in keeping, or a full curse for breaking of the law. So there is in the evangelical; only here the wards of the lock are changed. God required this at the creature's hand in the first covenant to be personally performed or endured; but in the gospel-covenant He is content to take both at the hands of Christ our surety, and impute these to the sincere soul that unfeignedly believes on him.

Second. Positively—how faith doth cover the saint's uncomeliness.

1. True belief is that to which pardoning mercy is annexed. True, indeed, it is Christ that covers all our sins and failings, but it is only the sincere soul over which He will cast His skirt. "Blessed is he . . . whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity," Ps. xxxii. 2. None will doubt this; but which is the man? the

next words tell us his name—"and in whose spirit there is no guile." Christ's righteousness is the garment that covers the nakedness and shame of our unrighteousness, faith the grace that puts this garment on. But what faith? none but the "faith unfeigned," as Paul calls it, 2 Ti. i. 5. "Here is water," saith the eunuch, "what doth hinder me to be baptized?" Ac. viii. 36. Now mark Philip's answer, ver. 37, "If thou believest with all thine heart thou mayst"; as if he had said, Nothing but a hypocritical heart can hinder thee. It is the false heart only that finds the door of mercy shut. He that promiseth to cover the sincere soul's failings, threatens to uncover the hypocrite's impiety.

2. Where faith is, God approves of that soul, as a holy righteous person, notwithstanding that mixture of sin which is found in him. As God doth not like the saint's sin for His sincerity, so He doth not unsaint him for that. God will set His hand to Lot's testimonial that he is a righteous man. Though many sins are recorded in the Scripture which he fell into—and foul ones too.

"In all this," saith God, "Job sinned not." And at the very close of his combat, God brings him out of the field with this honourable testimony to his friends that had taken so much pains to bring his godliness in question; that his servant Job had "spoken right of him." Truly God said more of Job than he durst of himself. He freely confesseth his unadvised froward speeches, and cries out, "I abhor myself, and repent in dust and ashes." God saw Job's sins attended with sincere faith, and therefore judged him perfect and righteous. Job saw himself dashed with many sad failings, and this made him, in the close of all, rather confess his sins with shame, than glory in his grace.

God's mercy is larger to His children, than their charity is many times to themselves and their brethren. Do you think the prodigal—the emblem of a convert—durst have asked the robe, or desired his father to be at such cost for his entertainment, as his father freely bestowed on him? No sure, a room in the kitchen, we see, was as high as he durst ask. To be among the meanest servants in the house—poor soul! he could not conceive he should have such a meeting with his father at first sight. A robe! he might rather look for a rope, at least a rod. A feast at his father's table! O, unlooked for welcome! I doubt not but if any had met him on his way, and told him that his father was resolved as soon as he came home, not to let him see his face, but presently pack him to bridewell, there to be whipped and fed with bread and water for many months, and then perhaps he would at last look on him and take him home—I doubt not but, in his starving condition, this would have been good news to him. But as God hath strange punishments for the wicked, so he hath strange

expressions of love and mercy for true believers. He loves to outdo their highest expectations, kiss, robe, feast, all in one day, and that the first day of his return, when the memory of his outrageous wickedness were fresh, and the stinking scent of the swill and swine from which he was but newly come hardly gone! (2.) Again, God's mercy is larger to his children, than their charity is towards one another. Those whom we are ready to unsaint for their failings that appear in their lives, God owns for his perfect ones, because of their faith. We find Asa's failings expressed, and his perfection vouched by God together, as I may say, in a breath, 2 Ch. xv. 17. It was well God cleared that good man, for had but the naked story of his life, as it stands in the Scripture, been recorded, without any express testimony of God's approving him, his godliness would have hazarded a coming under dispute in the opinion of good men; yea, many more with him—concerning whom we are now put out of doubt, because we find them canonized for saints by God himself—would have been cast, if a jury of men, and those holy men too, had gone upon them. Elijah himself, because he saw none have such zeal for God and his worship, as to wear their colours openly in a free profession, and hang out a flag of defiance against the idolatry of the times, by a stout opposing it as he did—which might be their sin—makes a sad moan to God, as if the apostasy had been so general, that the whole species of the godly had been preserved in his single person. But God brings the holy man better news, "I have left seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him," 1 Ki. xix. 18. As if God had said, "Comfort thyself, Elijah. Though my number be not great, yet neither is there such a dearth of saints as thou fearest in this ungodly age. It is true their faith is weak, they dare not jostle with the sins of the age as thou dost, for which thou shalt not lose thy reward; yet those night-disciples, that for fear carry their light in a dark lantern—having some true faith which keeps them from polluting themselves with these idolatries—must not, shall not be disowned by Me. Yea, God who bids us be most tender of His lambs, is much more tender of them Himself. Observable is that place, 1 Jn. ii. 12-14. There are three ranks of saints, "fathers," "young men," "little children," and the Spirit of God chiefly shows His tender care of them; as by mentioning them first, ver. 12, so by leaving the sweet promise of pardoning mercy in their lap and bosom, rather than in that of either of the other. "I write unto you, little children, for your sins are forgiven you for my name's sake." But are not the fathers' sins, and young men's also forgiven? Yes, who doubts it? But He doth not so particularly apply it to them, as to these; because these, from the sense of their own failings—out of which the other were more grown—were more prone to dispute against this promise in their own bos-

oms. Yea, He doth not only in plain terms tell them their sins are forgiven, but meets with the secret objection, which comes from their trembling hearts in opposition to this good news, taken from their own vileness and unworthiness, and stops its mouth with this, "forgiven for my name's sake"—a greater name than the name of their biggest sin, which discourageth them from believing.

3. Faith keeps up the soul's credit at the throne of grace, so that no sinful infirmity can hinder its welcome with God. It is the regarding of iniquity in the heart, not the having of it, (that) stops God's ear from hearing our prayer. This is a temptation not a few have found some work to get over—whether such as they who see so many sinful failings in themselves, may take the boldness to pray, or, without presuming to expect audience, when they have prayed; and it sometimes prevails so far, that because they cannot pray as they would, therefore they forbear what they should—much like some poor people that keep from the congregation because they have not such clothes to come in as they desire. To meet with such as are turning away from duty upon this fear, the promises—which are our only ground for prayer, and chief plea in prayer—are accommodated, and fitted to the lowest degree of grace; so that, as a picture well drawn faceth all in the room alike that look on it, so the promises of the gospel-covenant smile upon all that sincerely look to God in Christ. It is not said, "If you have faith like a cedar," but "if you have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove," Mat. xvii. 20. Neither is justifying faith beneath miraculous faith in its own sphere of activity. The least faith on Christ, if sincere, as truly removes the mountainous guilt of sin from the soul, as the strongest. Hence all the saints are said to have "like precious faith," 2 Pe. i. 1. Sarah's faith, which in Genesis we can hardly see—as the story presents her—wherein it appeared, obtains an honorable mention, He. xi. 11, where God owns her for a believer as well as Abraham with his stronger faith. What love is it the promise entails the favours of God upon? It is not, "Grace be with them that love our Lord Jesus" with a seraphim's love, but with a sincere love, Ep. vi. 24. It is not "Blessed they who are holy to such a measure";—this would have fitted but some saints. The greatest part would have gone away and said, "There is nothing for me, I am not so holy." But that no saint might lose his portion, it is "Blessed are they which hunger and thirst after righteousness"; and this takes in all the children of God, even to the least babe that is newly born this day to Christ. The new convert hungers after holiness and that sincerely.

Gurnall (1655).

CONFESS CHRIST

Not to confess Christ is in itself a sin.

Some years ago I met somewhere the statement of the case of a daughter who was unwilling to confess that her mother was her mother, which is in point here. When the daughter was an infant, the mother was obliged on a certain occasion to leave her children at home while she went to her neighbors for some necessary purpose. As however, she returned, she saw on approaching the house, that flames were bursting forth from the doors and windows. She hurried to the house and found from the bystanders that her infant child was yet within. She immediately started to enter, but the persons standing near prevented her, telling her that certain death would be the consequence. But she escaped from their hands and rushed into the door, and soon found her child on the bed where she had placed it. She wound it up in a covering and in a few moments the little one was safe, but the mother was most shockingly burned. For many months she vibrated between life and death, and at last her vital power overcame the effect of her injuries and she was restored, but an object terrible to look upon. Twenty years after this, the infant then a young woman, was asked one day by a stranger, who that person was who was so terribly deformed? but the daughter was ashamed to confess that it was her mother. Was her unwillingness to confess nothing? Was it not a crime against her mother and her mother's love?

There is something similar to this in the manner in which men are disposed to treat Jesus Christ the Saviour of the world. Thousands who confess that He is the great benefactor of man, and there is nothing that has so blessed the world as His religion, are unwilling to enroll themselves among His followers, and acknowledge Him as one whom they are bound to honor and adore. As the young woman to which we have referred was unwilling to say "This is my mother," so they are unwilling to say of Him who hung upon the cross, and whose "visage was so marred more than any man."—"This is my Redeemer and my King, and I will serve and adore Him for ever."—Christian at Work.

"His hidden ones," Ps. 83—those who by grace have trusted in the blood alone are most surely hidden from the coming storm of judgment. What about the exposed ones all around us? Well, let us till then tell them all about it till we go hence, "the time is short."

" 'Twas He that found me on the deathly wild,
And made me heir of heaven—His Father's child:
And, day by day, whereby my soul may live,
Gives me the grace of pardon, and will give—

W. H. E.

THE HAPPINESS OF OBEDIENCE



HERE has never been a more shameful libel invented against vital godliness. It is the divine method for making man happy to make him holy. The righteous only can rejoice. What right has a condemned rebel, who in the dungeon waits the execution of the sentence of the broken law of his country, while the fetters are clanking on his arms, and while he knows that there is but a step between him and death, and that an ignominious death—what right has he, and (much more) what reason, to be dancing in his fetters, and making music in his chains? Surely such mirth is feigned and assumed, or it is akin to the mirth of a madman. The eunuch “went on his way rejoicing.” Probably the echoes of the wilderness resounded with his songs of thanksgiving, exultation and praise. Why? He had obeyed God. Oh! how unlike the joy of the true son of God is that fictitious attempt at bliss that the world calls jollity and merriment. This is “the crackling of thorns under a pot,” the meteor that gleams for a moment and then goes out for ever, leaving the darkness apparently thicker than before; that is as a well of water, fed from the inexhaustible fountain of eternal life, springing up in the heart to everlasting joy. When the worldly man is mirthful, he shows it often in the peal of laughter, or the frivolous, if not the foolish, the profane, the licentious song; but is the obedient “merry? let him sing Psalms.” The utterance of his joy is due not to earth, but to heaven—not to himself, but to God. How sweet this praise! When Job sat on the wreck of all his magnificent fortune, he said, “The Lord gave, and the Lord has taken away, blessed be the name of the Lord.” Was not his praise “comely”? The worldly man cannot tell the secret of such strange paradoxical joy; he fancies it must be stoicism, or hardness of heart; but it is not. The Christian feels as a man, but he rejoices as a saint; he submits as a child, but he triumphs as an heir. He hears a voice the world cannot hear; he sees a hand the world cannot see; he feels a secret consolation that the world does not intermeddle with. You must not go to the angry ocean to see an emblem of the Christian now; you must rather go to the margin of some transparent lake, whose placid bosom reflects all the loveliness of surrounding nature—there is the sweet and delightful emblem of a heart filled with the peace and love of God. “This world’s happiness is always in the future tense,” said Hannah Moore. True it has no past or present tense. The mere man of the world cannot honestly say, “At such a time I was positively happy!” Nor can he now say, “I am happy.”

We are to part with our sins; they are our greatest sorrows. There is the happiness of reflection,—looking back at the amazing things that God has done for us, for our families. There is the happiness of present benevolent employments;

reading the Word, which is sweeter than the honeycomb, and is not that sweet? There is the happiness of meeting with the dear children of God; of rejoicing with them in their labors and success. The happiness of holding fellowship with the Father of our spirits. The happiness of doing real good; of driving away misery and wretchedness from the hearts and homes of others. There is the joy of hope: we expect to be for ever with the Lord when all the cares of life terminate, but especially "pleasures at God's right hand for evermore."

QUESTION CORNER

Does not the doctrine of Annihilation of the wicked lower men's views of the evil of sin, and the value of the atonement of Christ?

It is because of the wrath to come that men are glad to accept of the remedy that love has provided. Men are slow to believe in the reality of the punishment of sin, whether for this life, or for a limited or eternal period. Men would not believe in the threatenings of the flood, they appeared too "incredible, disproportionate, unreal," but man's unbelief did not hinder the flood coming in on the world of the ungodly. The men of Sodom thought that Lot was mocking when he said, "Up, get you out of this place, for the Lord will destroy this city." They "with one consent thought it incredible, disproportionate, unreal." If it is no recommendation at all if man, unchanged, man should approve of a doctrine, then the doctrine of endless suffering has this recommendation, that the unchanged man rejects it as incredible, disproportionate, unreal. The men of Noah's day thought that "either their sins were not so bad, or some way would open out of the infinite horror for them," yet the flood came and destroyed them all. Even so with the fact of suffering for ever. Men's unbelief does not make the truth of God of none effect. "Attribute that unbelief" to what you may, "rebut it with all your strength" as you please, it is a granite rock which will only peel your knuckles. Did the flood approve itself as just, and not too horrible to be true, to Noah's compeers?

But all this is beside the mark. It is not the real effect produced on the unimpressible, but the **tendency** of the doctrine in itself. And is not the idea still a real one—a reality, that if you lessen the punishment of sin, you lessen the guilt of it, and still more the sense of its guilt? Do men think now that sheep stealing is a much more horrible crime than they used to think it, because they have lessened the punishment? That's the question. God's law was—"If a man steal an ox or a sheep and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. Ex. xxii. 1. If man went beyond God's justice and took the life of the thief, he might find it wise to draw back again; but does that say that we are to fritter away the word of God to meet our own ideas of some reform in the geology of Europe, that will suit "the general conscience of humanity" as "far less horrible."

To return, will a crime that a few dollars fine will atone for impress my mind with its enormity as much as one that involves me in imprisonment for life? This is the real question at issue. Crime must be measured by its punishment under any just government as the just award of its guilt. "How much sorer punishment shall he be thought worthy?" If it is unjust to inflict everlasting punishment, it must be unrighteous to threaten it, and unrighteous to use terms that involve the idea.

It is a new idea that a law or its sanctions must be altered to meet the approval of the offenders, so that the general conscience of the evil doers shall not think it too horrible in its penalties. It is contrary to sound logic, to common sense, and to scripture to say, that to lessen the penalty deepens the sense of guilt; or to temper the punishment down to what the law-breaker will not think too horrible, will produce obedience.

A just law-giver forms laws for the good of his subjects; and according

to the benefit conferred on society by their observance, and the injury inflicted by their breach, so will be the penalty attached to their violation. If the legislator thinks the injunction trivial, a trivial punishment will be appended to the infraction, but if the law is of infinite moment, so will the punishment be to the breaker.

This must be sound and clear. God is a just governor, He has made laws that in His infinite wisdom seemed to Him most just, equitable, merciful. To their infraction He has appended the most awful penalties, and expressed in the most awful words that can be found in any language—penalties and language of which the very utterance makes the flesh creep on the bones; at the same time penalties and language that in no way exceed either the dignity of the Law-giver, or the value of the laws proclaimed. He wants us to feel the terrible enormity of the offence as well as the infinite happiness God provides. Temper down the penalty and you undo the object of the great and holy Legislator. By quibbles on the terms remove the weighty sanctions of the law and you offer a premium to its violators, and rob society of the benefit of its wise purpose.

Hell is indeed an awful reality, but let men think that its flames will soon be quenched, and its worm die, and you disarm it of its terror, and men feel free to sin on. Why threaten to beat with many stripes, if few will have the same effect? Why threaten with eternal damnation if a little advice would have a better effect? Why punish yet seven times more if lessening the punishment would have a better effect? Why make God a liar? And guilty rebels against His holy and just laws more capable of setting the punishment than He?

THE GREAT QUESTION

"Dost thou believe on the Son of God?" John 9:35.

"He that believeth on the Son hath everlasting life." John 3:36.

"The God of hope fill you with all joy and peace in believing." Rom. 15:13.

Are you resting in the Saviour?
Are you trusting in His blood?
Do you shun all human labor
As a ground for peace with God?
Is the Cross of Christ your glory?
Can you say "For me He died?"
Is your only song and story,
Jesus Christ the Crucified?

Is the Rock your sure foundation?
And is Christ your corner Stone?
Is He all your soul's salvation?
Do you trust in Him alone?
Can you sing the song of Heaven—
Of the Lamb that once was slain.
As a guilty one forgiven,
As a sinner born again???

Then, if such is your condition,
If to Christ you now belong,
How exalted your position!
And how glad should be your song!
He has found us, We have found Him;
Let us magnify His grace,
Till in Heaven we gather round Him,
And behold Him face to face.

T. R.

Words in Season

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FROM VARIOUS AUTHORS

How broad is His love? Oh! as broad as man's trespass;
As wide as the need of the world can be.
And yet to the need of one soul it can narrow;
He came to the world, and He came to me.

* * *

The Christian man or woman is a soul clothed with the righteousness of Christ, so that, just as when the priest showed himself to the people that surrounded the tabernacle, everybody recognized him as a priest because he wore the holy garments; so a Christian need not preach every day, he may never be called to be on a platform, but he is clothed, robed as it were in his own testimony; his very being is a constant witness to Christ.

* * *

If a Christian gets his "education" out of the newspaper, where atheists, sceptics, and all sorts of men ventilate their opinions, often with a candor and cleverness which appeals forcibly to the natural mind, and neglects to take counsel from the Lord by the daily reading of His Word, his mind will become perverted from God. And the result will be, that he will get out of the current of God's thoughts and ways. "A newspaper education" is one of the most potent powers of evil at the present hour. By means of it many are led astray.

* * *

"Alexander Duff, who had given his whole life for India, and as an old man stood in Edinburgh, and for two hours and a half held his listeners spell-bound, as he told the story of trials, hardships, and conquests. Then he fainted and was carried from the hall. When he came to himself he asked "Where am I? What was I doing? Oh yes: Take me back and let me finish my speech!" "You will kill yourself if you do" exclaimed his friends. "I shall die if I do not." And so they carried him back. The whole audience arose, men and women sobbing. He was unable to stand but sat down and said, "Fathers of Scotland, have you any sons to send to India? I have spent my life there, and my life has gone, but if there are no young men, I will go back myself, and lay my bones there and let the people know that there is one man in Christian Britain who is ready to die for India."

THE BLESSING BUCHER BROUGHT AN OLD MAN

A soldier, worn out in his country's service, took to the violin for earning his living. He was found in the streets of Vienna playing his violin, but after a while his hand became feeble and tremulous, and he could make no more music. One day, when he sat there weeping, a man passed along and said: "My friend, you are too old and too feeble; give me your violin," and began to discourse most exquisite music, and the coins poured in and in, until the hat was full. "Now," said the man who was playing the violin, "put that coin in your pocket." The coin was put in the old man's pocket.

Then he held his hat again, and the violinist played more sweetly than ever, and played until some of the people wept and some of them shouted. And again the hat was filled with coin. Then the violinist dropped the instrument and passed off, and the whisper went around, "Who is it? Who is it?" and someone, just entering the crowd, said: "Why, that is Bucher, the great violinist, known through the realm. Yes, that is the great violinist." The fact was, the artist had just taken that man's place, and assumed his poverty, and borne his burden, and played his music, and earned his livelihood, and made a sacrifice for the poor old man.

So the Lord Jesus Christ comes down and He finds us in our spiritual penury, and across the broken strings of His own broken heart He strikes a strain of infinite music, which wins the attention of earth and Heaven. He takes our poverty, He plays our music, He weeps our sorrows, He died our death. A sacrifice for you. A sacrifice for me. There is no love like His love to me! He took my place that I might take His place! How can I help but love Him?

COME AND SEE

By William Williams



LET us now go and see this thing." The manner and method of our God in carrying out His ways, are surely as the Apostle says, "past finding out" the first acceptable altar reared to God was by a simple "keeper of sheep." The man to whom the Egyptians said: "Thou hast saved our lives, let us find grace in the sight of my lord" was at the age of seventeen keeping his father's flock. The legislator and deliverer of Israel's millions was for forty years tending the sheep. Synthetically God relates David's history: "I took thee from the sheep cote, even from following the sheep, that thou shouldst be ruler over my people Israel."

Now by the context of the portion we have cited in Luke 2; we see that it pleased God to pass by kings, princes and the great ones of earth, when He would reveal that He had brought His first born into the world. To waking and watchful shepherds was the evangel of His advent announced, by

the angelic host. And as they were neither trammelled by tradition nor spoiled by human science and vain deceit, they did what God expected them to do—they believed God and said: Let us now go . . . and see this thing."

What a sight met their enquiring gaze! A babe wrapped in swaddling clothes, lying in a manger. What weakness—yet what power. What poverty—yet what wealth. What rustic simplicity—yet what royal majesty. "God manifest in the flesh" Emmanuel—God with us. Stand aside human science with thy finite measuring line wouldst thou measure the infinite? Veil thyself philosophy; for wert thou true to thy name—love of knowledge, born of human fallen nature, can ne'er explain the "mystery of godliness." Begone foul reason, child of thy fallen parent, mind—that would suggest carnal cause for this "HOLY THING."

No, none but faith alone must enter here, with unshod feet and holy fear, gaze on that HOLY BABE and just believe what God has said: "And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." We believe that much has been written, with the imprimatur of the professing church, trying to explain on a philosophic basis, the virgin birth of Christ; and yea certain of our own also try to ward off the tidal wave of apostasy by writing articles seeking to explain the virgin birth and deity of Christ, etc.

God does not want us to explain the virgin birth. It is a mystery? He does not want us to reason how that "Holy Thing" could have been formed in the virgin's womb. God demands implicit faith in His unerring word in all that He has revealed on this vital subject and no one can be a child of God and doubt the virgin birth, and no amount of explaining will ever convince the unregenerate mind as it cannot be explained on a carnal basis and this is the highest that the unsaved can rise to.

Philip saith unto Him: "Come and see."

Here we get a very helpful word to those who would win souls. Philip was dealing with a prejudiced man and prejudice is a tool that never gets rusty in the devil's tool box. Prejudice is our forerunner in every city, town and village we enter here in Venezuela. "Can any good thing come from drunken, apostate Luther?" is the slogan of the priests; and the daughters follow the mother in the home lands as the Lord's servants can well testify. "Can any good thing come from the brethren?"

Now perhaps, Nathanael could have won his point had Philip allowed himself to be side tracked by a discussion about the moral possibilities of Nazareth. Time would have been lost; likely Philip's spirit grieved, and the skeptical Nathanael left harder than ever. Have we not all been thus side tracked as we sought to speak to some one about their soul? "Come

and see" said Philip. He knew that prejudice would find its death blow in one look at that blessed Holy One. He led him to Christ. He showed him Christ. He won him for Christ.

**"Rabbi where dwellest thou? He saith unto them:
'Come and see'."**

The Lord did not answer their question directly and name some specific place. In this we see His manifold wisdom for He would have us occupied with the Person and not the Place. It is the **person** that makes the **place**; and not the **place** that makes the **person**. And so His dwelling place is nameless, although blessedly real and unlimited.

Men may presume to claim His presence by placarding biblical names on their religious edifices. "Bethany" figures often on the notice board. But Bethany will not assure the Lord's presence for He was not always there: "If thou hadst been here" said Martha and Mary. "Bethel" sounds nice; but sad to say a golden calf at times was all that was at Bethel, in spite of its claim to the house of God. And does not history repeat itself? In some of the fair named Bethels of today we see that Jeroboam has been there, introducing things "devised out of his own heart" such as organs, choirs, factory made preachers and so on. "Hebron" appeals to not a few. But it needed a faithful Caleb to expel the three sons of Anak from their midst; and Hebron on the hall today will not guarantee His presence being there if there are no Calebs, faithful men who will put away the three sons of Anak, the world, the flesh and the devil seen in the "fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no no **not to eat**."

Where then is this nameless place? Where can we be always assured of His presence? Matt. 18:20 is the only scriptural answer: "For where two or three are gathered together in my name there am I in the midst of them." Well do we remember asking the question twenty eight years ago when God saved us: "Where dwellest Thou?" We were in our first love, and freshness of affection, and quickness of understanding go hand in hand. All were dead and unresponsive to God, as the pews, in the Presbyterian church of my fathers. We did not know a single born again christian in all the congregation; and we felt that there must be some place where we could meet with Himself, without all the dry mechanical ritual of an unsaved clergyman. Then we went to a Mission Hall where the atmosphere was much better. But believers baptism was ignored; the Lord's Table once a month, women preaching and paid pastors all grieved our heart and we cried with real honesty: "Where dwellest Thou?" Bullingerism was next tried to see if He was there. But our head was filled with great swelling words of man's wisdom and our heart left empty as a drum. In despair we went to missions, churches

and chapels. But could never find His dwelling place. How can we forget Brock Avenue Hall, Toronto, where for the first time we saw over one hundred of the Lord's people gathered around Himself? All was so simple; all just as we longed for and our cup ran over with joy for we had found His dwelling place, gathered to His blessed name outside the camp and for twenty-two years we have had the happy privilege of meeting with Himself in that nameless place.

It was like a second conversion to learn what God has still for all His people who are willing to be guided by His word. It will never be popular to speak of being gathered to the Lord's name; and some, sad to say avoid the reproach, are turning their faces toward the places they left. We bless the Christ of God who has enabled us for nineteen years to preach the silvery sound of the Gospel to the benighted Roman Catholics of Venezuela. We consider it an honour of no mean sort; and that God has graciously given the increase is all of His sovereign grace. But above and beyond all we deem it a higher privilege that He has taught us to gather to His name alone, carry out His mind and own His Blessed Lordship. Obedience to His revealed will, we believe is of more importance than the best of service rendered with compromising His truth.

It is still true that to obey is better than sacrifice and: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." The testing day and the crowning day is coming, let us not look for the line of least resistance and follow the popular slogan for a unity which puts Gods claims at a discount. But let us look for the place where His Lordship is owned, where there is room for all His word; a place for the Holy Spirit to use whomsoever He will. This is His dwelling place. "Come and See."

(Continued)

THE TONGUE

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil full of deadly poison. Therewith bless we God even the Father; and

therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be," Jas. 3: 2-10.

An old writer has quaintly said:—

"To create so little a piece of flesh, and put such vigor into it: to give it no bones, yet to make it stronger than arms and legs, and those most able and serviceable parts of the body.

Because it is so forcible, therefore hath the most wise God ordained that it shall be but little, that it shall be but one. That so the paruity and singularity may abate the vigor of it. If it were paired, as the arms, legs, hands, feet, it would be much more unruly. For he that cannot tame one tongue, how would he be troubled with twain!

Because it is so unruly, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pound. A double fence hath the Creator given to confine it—the lips and the teeth—that through those bounds it might not break."

INSTRUMENTAL MUSIC IN GOSPEL MEETINGS

I am sorry that with the Word of God before me, I cannot come to the same conclusion as you do with regard to Instrumental Music, for therefrom, i.e., from the Word of God, I am fully satisfied that the use of it is entirely contrary to the spirit of the present dispensation. It was used in a past dispensation for a people in the flesh, and it will be used again in a future dispensation for a like people. But we are 'not in the flesh, but in the Spirit,' and therefore should not, as though living in the world, need such carnal adjuncts. There is no reference to the Musical Instruments in Eph. v. 19, the melody is in 'the heart to the Lord.' The last time I was at the Leominster Conference, this question was brought up in the question meeting. Mr. H. Heath, now with the Lord, at once disposed of the question, by asserting that the use of Instrumental Music was contrary to the spirit of the present dispensation. The fact that such men as he, R. Chapman, H. Dyer, H. Groves, John Hambleton and others—men who acted as guides in the Church of God, neither used, nor approved its use, should I think, surely have weight with us. In the past, when the power of God was more in our meetings, such things were unheard of and undesired. Sixty years ago the Baptists rarely used the instrument. Mr. Spurgeon never did. Now, alas, we have but little power, and so have to resort to carnal adjuncts. I am thankful that you admit we have 'neither precept or precedent' for its use in the New Testament. This being so, to my mind, it is a somewhat solemn matter for us to introduce it. I quite admit we have no direct instruction in the New Testament as to singing at Gospel meetings, yet,

if saints are happy, they will sing. Paul and Silas sang in the prison house, and the prisoners heard them; the Gospel was preached afterwards with blessed results. 'Tis true the unsaved can no more praise than they can pray; hence, we are constrained at times, when giving out a hymn, to entreat such not to sing and tell lies. In our Gospel meetings, generally the majority are saved ones. They can sing, and help by their singing. I never find such singing helpful to me when preaching. To your last question, I can honestly reply, that so far as my little experience goes, when the instrument has no place, there is usually the more power and spirituality.

You close with a reference to the 150th Psalm. Surely it is the sign of a weak cause, when one has to go to the Old Testament to support a practice in the present dispensation. This is just what the Ritualist does; but the Scripture you quote, speaks of the dance as well as the music. David once danced before the Lord; quite right in his day, but out of place for us now. Your quotation reminded me of a prophetic utterance of our dear departed brother, Samuel Blow, speaking of certain professing Christians, he said—"They have got the music, they will have the dancing ere long." His words have come true, the Ritualists include dancing in their so-called Church work and, alas, some in the various denominations are following them. It seems to me that Dissenters are following the Church of England—the Church of England with rapid strides, the Church of Rome, Satan leading on.

The one question for us is, will we seek God's help to maintain the simplicity that is in Christ, as those who profess to have returned to the practice of the primitive Church, as those who desire to be true to our rejected Lord? The Lord help us to do so for His Name's sake."

"One, and only one allusion is found in the New Testament to the practice of instrumental music by a Church, and that one is well worthy of the careful attention of those who are increasingly introducing it amongst our services. The Church in question is the Apostate Babylon, not the true 'Bride of the Lamb,' but the foul and cruel harlot who usurps her place over whose swift approaching fall, 'the saints, apostles and prophets,' are called to rejoice. 'When with violence the great city of Babylon is thrown down,' a mighty angel says, 'The voice of the harpers, and of musicians and of pipers, and of trumpeters, shall never more be heard in thee.' "

"Surely instead of hastening to imitate the harlot's gay luxurious, doomed practice in the matter of instrumental music, thus solemnly held up as a warning, it should, on the contrary, be our wisdom to obey 'the Voice from Heaven,' which just before her awful judgment cries, 'Come forth out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.' " (Rev. xviii. 4)

OUR SAVIOUR GOD

PAPER 6

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called which some professing have erred concerning the Faith," 1 Tim. 6:20-21.

"Falsely so called is God's destructive criticism of the speculations which men call "science" and in their pride set in opposition to the word of the "only wise God." Some professing the science of Paul's day erred from the Faith: almost all Christendom has erred from "The Faith" through the science "falsely so called" of our day. Evolution has sought to prove that all life has evolved from a primordial cell, requiring, of course countless millions of years to take place, but everywhere God's creation bears witness against this: everything genders after its own kind, as at the beginning, (Gen. 1:25), God is not mocked, whatsoever a man soweth that shall he also reap," Gal. 6:7. Evolution has not been proven; nor have the millions of years evolutionists talk about. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," Ex. 20:11. That settles it.

But how does God use the word "made" in this connection? "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Heb. 11:3. Before the six days there was nothing to be seen of all that is now seen: in other words, all that we see was created, or made out of nothing. It was not re-made out of something that existed before the six days. In Noah's day the same animals came out of the ark that went into it. The six days' work was altogether different; nothing of all that existed at the end of the six days existed before the six days, not even the soil, nor the water under which it was submerged. "God did in the beginning, by the word of His power, make of nothing, the world and all things therein for Himself, within the space of six days, and all very good." This is the story faithfully retold.

Man can "make" in the sense of forming or fashioning but he cannot make creatively: during the creative week God was the maker both creatively and formatively. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3. (The Hebrew version puts it "Which God in creating had made.) All God's work is included within those six days, and creation is mentioned as part of that work. "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth," Gen. 2:4-5. What was God's word "Let there be" but the creative word? The product of those six days He calls "creation," Rom. 8:19, also Rom. 1:20. He speaks of Adam and Eve as created and made, Gen. 1:27. The making of the heavens on the second day is called a "creating, Isa. 45:18. On the fifth day we read "God created great whales." Don't let us forget that all that was thus made during those six days was creatively made: nor that it was all made in six days.

If we dislocate God's account of creation at the first verse of Genesis 1, it is no longer God's account but man's corruption. The first verse of Gen. 1, is included in those six days. (1) That is the beginning of creation, and we have no other given us in the Scriptures. Time began with the creation of the world. (2). "The earth was without form (waste, R. V.) and void, i. e. without vegetation, luminaries, animals, or man with which God furnished it in the six days. God says that the earth was that way. We have no right to change God's was into man's became. If it was that way by creation then we make God a liar if we change it to became. (3). Then we require, in order to prop up what is not God's story, to make another change and call "without form and void," chaos or ruin. "The first (Heb.) word denotes rather the lack of form, the second, the lack of content in the earliest condition of the earth. . . . For it is very clear that the language relates to the original condition of the earth," (Lange's com-

mentary). To teach that this was the Devil's ruin that God took six days to patch up is unworthy of any child of God, and absolutely without scriptural support. What words could better express the earth's condition immediately after God's first act of creation? As yet there was no devil, for he was in Eden unfallen, Ezek. 28:12-15. Job. 38:4-8. God tells us that He saw **everything** that He had made, and behold it was very good, Gen. 1:31. Each day's work was as perfect as the preceding day's, but it was not "finished" until the sixth day.

(4). Observe that the "heavens" likewise were as unfinished as was the earth when "without form and void,"—sunless, moonless, starless until God's creative word, "Let there be" went forth on the fourth day, and obedient luminaries took their places to divide day from night, to be for signs and seasons, for days and years. Then on the fifth day God added another perfection, "Let fowl fly above the earth in the open firmament of heaven," Gen. 1:20.

When God tells us that He took **six days** in creating and making Gen. 2:1-5, the heaven and the earth, and gives us such minute account of each day's work, shall we refuse to believe Him, and say that He did it in a moments time, and that this is simply patching up the Devil's ruin? We are writing plain things for we want God's plain people who understand plain English to go to their English Bibles and read God's plain story of those wonderful six days so as to refuse to be moved away from it by the clever speculations of men. Those six days began in darkness. While darkness was still there the foundations of the earth sank in the new-born waters: the cloud was its garment; thick darkness its swaddling band; the Morning stars sang together: and all the sons of God shouted for joy Job. 38: 4-12. This is God's account of the beginning of those six days. Not chaos, not ruin; not the Devil's work, but only that which caused joyous exultation,—the brooding Spirit of God adding perfection to perfection to make one grand perfection when God said "Finished." In a perfect garden—Eden—God placed a perfect man, Adam. Satan's fall was not until after, for he was in Eden unfallen. Adam's fall was in Eden. Satan's doom was pronounced in Eden, not for previous doings, but for sin at that time: and it was then that the blight fell upon Adam, and upon this earth,—his dominion. For the "Last Adam, the triumphant second Man, the Lord from heaven, Creation waits," Rom. 8:19-23.

Unmindful of God's warnings, some Christians have allowed themselves to be influenced by the theories of scientists, falsely so called, to talk about "millions of pre-Adamic ages," and discredit the six-day creative making. They say:—

(1.) "There might have been millions and millions of years between those two verses. In Gen. 1:1-2, I suppose geological times all came in there. . . . For my part I do not believe nine-tenths of what they say about time" (J. N. D.). What is there here for faith to stand upon? What is there in a guess to act upon the conscience, or to bring one into the presence of God? If God has not spoken, men might as well keep quiet. What authority has this "probably"? It is like the proverbial lie, it requires another to hold it down. So another probably is added:

(2.) Probably creation was completed in a moment's time, vegetation, animals and all excepting man, millions of years before Adam.

(3.) Probably that pre-Adamic earth was put under the authority of unfallen angels, who probably were created at that time?

(4.) Probably Satan's fall was millions of years before Adam's creation?

(5.) Probably the earth fell into chaos when Satan fell?

(6.) Probably death was in that pre-Adamic world before the fall of Satan?

(7.) Probably the sun was hidden behind an impenetrable fog while the earth was in chaos; and only appeared again on the fourth day—was not created then.

(8.) Probably coal, minerals, etc., were formed during the millions of years while the earth lay in chaos?

(9.) Probably all plant and animal life became extinct when Satan fell, and is represented to us by the fossils?

We might continue adding speculation to speculation, but no speculation is of God. Faith never attaches itself to a "probability." "There might have been . . . I suppose . . . I do not believe nine-tenths of what they say about time," (J. N. D.), and none of these "probabilities," rest on any better foundation. In my early days I learned that "God did in the beginning, by the Word of His power, make of nothing, the world and all things therein for Himself, within the space of six days and all very good." Do you teach your children that there were probably millions of years before Adam? If so, is it any wonder if they have fallen easy victims to "science" falsely so called? Do you ask me to exchange God's certainties for—hard the word, but true—the Devil's probabilities? The works of God refuse to prove any geological ages before Adam: the word of God refuses to prove any geological ages before Adam: but in spite of the testimony of Creation and Revelation Satan will still whisper, as of old, "Yea hath God said?" and never was he more successful in turning people away from "the Faith," than he is today, by "science falsely so called." He begins where God begins, at the first verse of Genesis one, and by tearing it from its context leaves only man's "probabilities" instead of God's certainties. Reader, Hath God said? Happy they who can answer, God has said.

THE COMING OF THE LORD

Revelation 22: 1-21

By Mr. Pinches



was led to read the whole chapter in the light of what we get in the first chapter of this book—"Blessed is he that readeth," and one would like to be an example in the public reading of the Holy Scriptures. Before my mind are three expressions—the threefold announcement given by our Divine Lord to His church—"I come quickly."

What immediately precedes the first time, is the description of the holy city, the new Jerusalem, coming down from God out of heaven with the glory of God; and what follows about that city is most impressive. What an attractive picture we have in the latter part of chapter 21, and the opening verses of chapter 22, and this city is set over in contrast to another city, just as the bride spoken of in chapter 19 as the Lamb's wife is set over in contrast to the false thing, the great church which you find spoken of in chapter 17—"Mystery, Babylon the great, the mother of harlots and abominations of the earth." Then you have the city in chapter 18. I take it that the city sets forth mystical Babylon in another character. It brings out what we see in the religious world today. You have a commercial system in chapter 18 and that is what the professing church finally degenerates into. A commercial system; merchandise made of men's bodies and of men's souls.

Then you come to chapter 19 and John gets a vision of a multitude of the heavenly host, and in rapturous tones they are saying: "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and his wife hath made herself ready." Then follows the vision of the bride, the heavenly city—the new Jerusalem.

Now, I want to notice that at the close of these visions you have an arresting word, a word that should immediately compel our attention. We read, "These are the true sayings of God," and then in chapter 22, verse 6, you have practically the same statement—"And he said unto me, these things are faithful and true." Now notice; while these are visions they are not visionary. When we talk about a thing being visionary we mean that it has no substance, that there is no reality about it, but these sayings are faithful and true, they are the true sayings of God. There is nothing fanciful in this Book of the Revelation. What we have is Divine Truth which invites our acceptance, and our confidence in it. "These are the true sayings of God." "These sayings are faithful and true." But then the question arises, why should we have a word like that? Does it not go without any special attestation that all that is in the book is true? Why do we need the truth of certain things in God's Word affirmed to us? The answer to that question is one that should cause deep searchings of heart. I look at it in this way: The Lord Jesus Christ foresaw the worldliness, the carnality and easy going ways of the people of God regarding future things, even though those things have been procured by the blood of Christ and have been made good to us, pledged to us by the indwelling Holy Spirit of God. The Lord Jesus Christ foresaw that these things would fade away in their reality from us and so you have Him arresting our attention, our Risen Head calling us to consider what is herein written: that we might press upon our hearts the need of grasping with firmer hand eternal things.

Remember the condition of the Corinthians. You find the Spirit of God, through the apostle, charging them with walking as men: "Are ye not yet carnal and walk as men"—as men to whom divine realities have lost all power. Walk as men! And what a contrast we have in the apostle as he writes to the Corinthians in the second epistle. He speaks about his sufferings, his privations for the sake of the gospel and for Christ's sake, and as he refers to his weak emaciated body he says, "Though our outward man perish, yet the inward man is renewed day by day. While we look not at the things which are seen but at the things which are unseen." That is the point that is suggested to me in these expressions. Our Lord intends that they should become intensely real to us. Then notice following what the Lord says, "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

I want to look at another word similar to this, but somewhat fuller—chapter 1, verse 3. Now, while we might apply this in a general way to every child of God, "Blessed is he that readeth," we can do so in a special way of the Bereans, and note the heavenly estimate that is given of them—"These were more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the scriptures

daily, whether those things were so." That is, they sought to confirm themselves in the things they had been taught, the things that they had received from the apostle, and one might say that the Spirit of God certainly reaches the people of God by constant diligence in the reading of the Holy Scriptures. But, I think that the word has reference to a certain character that is prominent in the Book of the Revelation, in connection with the messages or the letters to the Seven Churches. You have one man connected with each church. He is termed the "angel" or the messenger of the church. You find that same character spoken of in the chapter before us, Revelation 22, the angel with God's message for his people and we read that these messengers or the angels are the seven stars which are in the right hand of Him who walks in the midst of the seven golden lampstands. It just means this, that these messengers are under the complete authority of the ascended Lord, the one who is supreme in that circle, the prominent one who is in the midst of the churches. He holds the seven stars in His right hand. In that is suggested that the Lord asserts what is vested in him; what inherently belongs to Him and that is—all authority. You remember what Mary said to the servants, "Whatsoever He saith unto you, do it," and that is ever the relation between the servant and the master. You have an example of this in the words of Mary and you have it in the seven stars which are in the right hand of the Lord Jesus, who asserts unchallenged authority over those seven messengers, and those seven messengers have returned to give the Lord's message with nothing more and nothing less, to the seven churches.

Now then, what is the character that is in view in that word "Blessed is he that readeth"? For instance, I would sketch a picture and see there the angel of the church in Ephesus. He has got the Lord's message. That message contains a sad complaint, "Thou hast left thy first love," and following that complaint is the Lord's charge pressing upon the church what is their general attitude because of this condition which grieves Him; this condition that he exposes He cannot possibly pass over, and He brings it out into the light—"Thou hast left thy first love," and He charges them to repent and do the first works or He will come unto them quickly and remove the candlestick out of His place. I see the angel, the messenger standing up in the assembly at Ephesus and reading that message—"Blessed is he that readeth," and the Lord anticipates that there are those in Ephesus who will respond to the message in that letter and so you read "And they that heard received the word"; those whose conscience answered to the word, those whose hearts are ready to cherish the word "Blessed is he that readeth."

Let me give you an Old Testament example, Nehemiah 8.

I never read it but it stirs my heart a little, and we pray and fervently desire that such a scene might be repeated amongst us in Vancouver. In Nehemiah you have men and women gathered together in the street at the water gate and they are there for an excellent purpose. They are there to hear the Word of God. It is not that Ezra, the scribe, invites the people to gather there to hear the word, but the people are all gathered there and they entreat Ezra to read to them out of the law of the Lord. And we read that all the people were attentive to the word. "Blessed is he that readeth." That was Ezra's portion, Ezra's joy. "Blessed is he that readeth"—that was the portion of those who listened to the Word of God, those who received it, and, "Blessed are those that keep the sayings of the prophecy of this book."

Now I want to notice, in turning to John's Gospel and reading from the records of the ministry our Lord gave in the upper room, what is to be understood by this blessedness. "Blessed are those who keep the sayings of the prophecy of this book." Turn, please, to John's Gospel, chapter 14, verses 21 to 23; chapter 15, verses 10-11. We should ever regard the Word of God as a sacred trust, and there should be a jealous care in guarding it. I do not mean by that that we simply defend the letter of the word against false teachings which are round about us, but we are to guard the Word of God as a sacred trust, even as the remnant did those holy vessels that were given to them in Babylon and when they took that journey from Babylon to Jerusalem those vessels were watched over night and day because when they reached Jerusalem they had to deliver those vessels number for number and ounce for ounce as those vessels had been received by them in Babylon. So with us there is a sacred trust and there is a weighty responsibility and there is a day of reckoning ahead of us when we shall have to give an account of our stewardship with regard to the Word of God. You see that in the way Moses speaks to the children of Israel in the Book of Deuteronomy. Again and again Moses presses upon them their responsibility to fulfill the statutes, judgments and commandments of the Lord and their prosperity and well being in the land depended upon them keeping these commandments—"That it might be well with thee" God said through His servant Moses. Now then, the Word of God has been given to us in that same way as a trust, as a deposit that we should guard.

(Continued)

SORROW TURNED INTO JOY

Read Nehemiah viii



THE Israelites who had returned from captivity were evidently not acquainted with the law of their God. The first eight verses of this chapter prove how eagerly and reverently they listened, and as commandment

after commandment fell upon their ears they increasingly felt how deeply they had sinned; sorrow and sighing filled their hearts, and at last the whole congregation burst forth into bitter groans and tears. (vv. 9-11.) What a solemn sight! Would that our hearts were as tender and as quickly moved to grief when we find we have been sinning against the Lord.

Then came the wonderful, the gracious command—"Mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet . . . neither be ye sorry; for the joy of the Lord is your strength." The people listened and obeyed, "because they had understood the words that were declared unto them." Thus their sorrow was turned into joy, and they "went their way to eat, and to drink . . . and to make great mirth."

Now let us make an application to ourselves. It is right when any fresh view of God's holiness, or clearer knowledge of His will, is revealed to us, to weep over past failure; but the devil would seek to lead us to settle down into weeping and mourning, as Israel did at Bochim. (Judges 2.) They spent all their strength and time in weeping, and never went on to obey, and did not put away their false gods.

It is self-righteousness that makes us fret and keep on grieving. We are vexed and disappointed with ourselves; we have not really learnt that in us—that is, in our flesh—dwelleth no good thing, and therefore are cast down and disappointed at each fresh discovery of evil.

Our blessed God knows us thoroughly. He well knows the deep fountain of iniquity that is within us, and also our utter inability to keep His commandments in our own strength, and therefore in His rich grace He has made provision for us in every way. He has given us His well-beloved Son, not only as our Saviour, but as

"Our never-failing treasury, filled
With boundless stores of grace."

The first weeping is right; but fretting and bemoaning will never give power over sin. The devil would persuade us that there is some power for good in us, and that if we keep on grieving over our failures we shall be able to conquer them; but he is a liar, and only seeks to deceive. Our Lord's command here is, "Mourn not, nor weep . . . but go your way, eat the fat, and drink the sweet." He spreads the table for us, a "feast of fat things, and wine on the lees well refined" (Isa. xxv. 6), and bids us eat and drink abundantly.

It requires a much greater effort of soul to rise and eat than to settle down and groan; and the more intensely we desire to please the Lord the more prone we shall be to refuse to be comforted. Satan comes as an angel of light, and feeds our self-righteousness under the name of humility, and covers a discontented and, it may be, sulky spirit with the name of godly sorrow. A feast was provided for Israel directly they

humbled themselves—one day's fast and eight days' feast (v. 18); and so it is now. Our blessed God bids us feast upon Christ Himself—His sufferings, His love, His grace, His fullness, His promises, His glory, all that He has and is; and as our souls thus feed on Him, we gather strength to pursue our journey, and fight the good fight of faith.

EXTRACT FROM A LETTER

I could not help desiring to write you a few lines from France, thanking you for the article in Words in Season on "Fixing and advertising Conference speakers." May the Lord bless the article to His dear children. May many more of the dear children of God become emboldened to speak out at this time as to the sad reason why the Presidency of God the Holy Spirit is not desired in Conferences, and that of man put in His place. Some still remain faithful, praise God! Why should not the great truth of the Presidency of the Holy Spirit be once again taught with no uncertain sound in our midst? What right have we to put a man as president in His place? None. On the contrary the Holy Scriptures magnify God's guidance in Person in the assembling of ourselves together.

"Oh taste and see that the Lord is good.

Blessed is the man (yea Assembly) that trusteth in Him."

W. T.

QUESTION CORNER

What about Pentecostal Doctrine, some are being ensnared by it?

The modern "Pentecostalism," "Baptism of fire," "Faith healing cults," and such like are unscriptural, and though some Christians may become ensnared in them, they are of the Devil. There never was but one Pentecost: and the speaking with tongues then had no resemblance to the senseless gibberish that people—mostly hysterical women—think is speaking with tongues now.

Nor are the so called "Faith healings" in the least like the healings recorded in the Scriptures. God does not stand by misapplied Scriptures, no matter how earnest and zealous those are who misapply them. Those who most firmly believe in such things discover sooner or later that they have been deceived, and make shipwreck of the faith. Thirty-eight years ago I graduated in medicine, and have been coming in contact with "faith healing" cults, "Pentecostalism" and such like movements, and have seen nothing to justify their claims, and found them constantly misapplying the Scriptures. A Mormon told me that he had his eyes healed by faith. I asked him why he did not get some hair on his diseased scalp? He did not like the question. I took pity on a Free Methodist who was old and poor, and whose eyes were sore, and could scarcely see for want of glasses. I offered to give him the needed glasses, but it only offended him. He said that he had trusted the Lord for healing 30 years before, and was not going to turn from Him now. A Christian woman in one of our assemblies had atrophy of the optic nerve. She told me that she had faith to believe that the Lord was going to restore her sight. I told her that she would never see with those eyes until her body was changed. She was quite put out with me. But I told her that she was only bringing dishonor on the word of God by mis-applying it. Her blindness remained: and some time before her death she sent me word that she had discovered her mistake. Belief in our own belief is not faith in God's word which is belief in Scripture properly applied.

A Christian Alliance school teacher said to me "I had a wonderful experience this morning; I put kerosene in the stove to light the fire and it exploded and burned my face and I screamed: auntie came running: I said What will I do, I ought to teach school today. Auntie said, we will ask the Lord to heal you. So we asked the Lord to heal me and I went and washed my face, and I was healed. I could not resist the temptation to tell her that if she had washed her face at first that she would not have needed to bother God to heal her. Her hair was not even scorched.

A Faith Healing Mission was boasting about the great healings they were having, and their great faith. One had such great faith that he deliberately stepped into the ocean believing that he could walk on the water. Some men in a boat saw him and fished him out or he would have drowned. A woman professed to be healed, but not long after died of cancer, saying that she only asked for some relief. A man was anointed with oil, and prayed over: in the morning he was dead. When A. B. Simpson had his Faith Healing Mission in New York one man testified that he had been healed of rheumatism and had thrown away his crutches, but that he sometimes had attacks of the devil. That he was no better could easily be seen.

My conclusion from observation, as well as from the word of God, is that a great many of those who parade their "Faith Healing," Pentacostal Baptism of Fire, tongues, etc., is that they require to be born again, or at least to obtain an increase of common honesty so as not to try to make others think that they have received what is evident to all that they have not received.

DISCIPLESHIP

"By grace through faith," so runs the word,
A priceless gift, free from the Lord.
Complete salvation, without cost
Is offered me, a sinner, lost.
Less costly nothing else to me
In this wide world could ever be;
By His atoning sacrifice
My Savior more than paid the price.

But nothing in the world to me
Could possibly more costly be
Than to surrender all that's dear
In true discipleship down here;
Deny myself, take up my cross,
Count every earthly gain but loss:
When nothing very manifest
There seems to be denied at best
How hard to me it doth appear,
"Let him deny himself" to hear.

Sweet recompense, His fellowship
To follow in discipleship
Wherever He may lead and teach
Is bliss beyond the highest reach
Of human sense or thought or speech
And what is learned there in one hour
I would not change had I the power,
For what the Universities
Of thousand lands and centuries
Could teach though angels tutored there
In every great professor's chair.

E. H. Hageman

Words in Season

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FROM VARIOUS AUTHORS

Self-love—Thou wilt line thine own nest well with downy feathers if thou canst: nor spare one feather for thy neighbors.

* * *

Neighbor-love—It would be well if some loved their neighbors as well as they do a lapdog.

* * *

Will power—He who can repent as nimbly as a weathercock turns has no need to be turned: He who can get saved by turning over a new leaf has no need of a Saviour.

* * *

Tears—Tears pay no debts: nor can doing present duty make up for past wrong doing.

* * *

Law and Grace—He who desires to reach heaven by Law and Grace ought to be both circumcised and baptized: ought to keep Jewish ceremonies as well as Christian. A mixed covenant is a mere bubble blown up by the breath of pride, it is a mere "castle in the clouds."

* * *

In view of much that is being said and taught today, it is good to remember that He spoke of the creation. It is easier to believe the grand declaration with which the Canon of Holy Scripture opens—

"In the beginning God created the heaven and the earth." (Gen. 1: 1.)

than to accept the conflicting vagaries of evolutionists. Differences of millions of years in their "assured" conclusions are inconsiderable trifles. Many of us find it easier to believe the story of Creation as recorded by the Spirit of Him Who created things, and if today's science tells us that the record is unscientific, we reply, so much the worse for today's science. The records of science show that she has often had to hark back on her own tracks, and contradict her former "assured conclusions."—From "The Bible Quarterly."

* * *

He who receives a good turn should never forget it; he who does one, should never remember it.

SATAN WALKING IN DRY PLACES

(From Christian Evans.)



HERE he is," said Satan, "his veins are full of blood, his bones are full of marrow, I will cast my sparks into his bosom, and set all his passions on fire; I will lead him on, and he shall rob his master, and lose his place, and find another, and rob again, and do worse; and he shall go on from worse to worse, and then his soul shall sink, never to rise again, into the lake of fire." But just then, as he was about to dart a fiery temptation into the heart of the youth, the evil one heard him sing,

" 'Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me by Thy powerful hand;
Strong deliverer,
Be Thou still my Strength and Shield.'

"Oh! but this is a dry place," said the fiery dragon as he fled away.

"But I saw him pass on," said the preacher, "hovering, like a hawk or a vulture, in the air, and casting about for a suitable place where he might nestle his black wings; when, at the edge of the moor, he came to a lovely valley; the hills rose round it, it was a beautiful, still, meadow-like spot, watered by a lovely stream; and there, beneath the eaves of a little cottage, he saw a girl, some eighteen years of age, a flower among the flowers: she was knitting, or sewing at the cottage door. Said Satan, 'She will do for me; I will whisper the evil thought in her heart, and she shall turn it over, and over again, until she learns to love it; and then the evil thought shall be an evil deed; and then she shall be obliged to leave her village, and go to the great town, and she shall live a life of evil, all astray from the paths of my Almighty Enemy. Oh, I will make her mine, and then, by-and-by, I will cast her over the precipices, and she shall sink, sink into the furnace of divine wrath.' And so he hastened to approach, and dart into the mind of the maiden; but while he was approaching, all the hills and crags seemed to break out into singing, as her sweet voice rose high and clear, chanting out the words,

" 'Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer water roll,
While the tempest still is high.
Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support, and comfort me.'

"This is a very dry place, too," said the dragon, as he fled away.

"And so he passed from the valley among the hills, but

with hot rage. "I will have a place to dwell in!" he said; "I will somehow leap over the fences, and the hedges, of the purpose, and covenant, and grace of God. I do not seem to have succeeded with the young, I will try the old"; for passing down the village street, he saw an old woman; she, too, was sitting at the door of her cot, and spinning on her little wheel. "Ah!" said Satan, "it will be good to lay hold of her grey hairs, and make her taste of the lake that burneth with fire and brimstone." And he descended on the eaves of the cot; but as he approached near, he heard the trembling, quivering voice of the aged woman murmuring to herself lowly, 'For the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, said the Lord, that hath mercy on thee.' And the words hurt the Evil One, as well as disappointed him; they wounded him as he fled away, saying, 'Another dry place.'

"Ah, poor Devil!" exclaimed the preacher, "and he usually so very successful! but he was quite unsuccessful that day. And, now, it was night, and he was scudding about, like a bird of prey, upon his black wings, and pouring forth his screams of rage. But he passed through another little Welsh village, the white cottages gleaming out in the white moonlight on the sloping hillside. And there was a cottage, and in the upper room there was a faint light trembling, and 'Oh,' said the Devil to himself, 'Devil, thou hast been a very foolish Devil today, and there, in that room, where the lamplight is, old Williams is slowly, surely wasting away. Over eighty, or I am mistaken; not much mind left; and he has borne the burden and heat of the day, as they call it. Thanks to me, he has had a hard time of it; he has had very few mercies to be thankful for; he has not found serving God, I think, a very profitable business. Come, cheer up, Devil, it will be a grand thing if thou canst get him to doubt a bit, and then to despair a bit, and then to curse God, and die; that will make up for this day's losses.'

"Then he entered the room; there was the old man lying on the poor bed, and his long, thin, wasted hands and fingers lying on the coverlet; his eyes closed, the long silvery hair falling over the pillow. Now, Satan, make haste, or it will be too late; the hour is coming, there is even a stir in every room in the house: they seem to know that the old man is passing. But as Satan himself moved before the bed, to dart into the mind of the old man, the patriarch rose in bed, stretched forth his hands, and pinned his enemy to the wall, as he exclaimed, 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me; Thou preparest a table before me, in the presence of mine enemy; Thou anointest my head with oil, my cup runneth over; goodness and mercy, all the days of my life,

dwelling in the house of my God for ever." Oh, that was a fearfully dry place! The old man sank back, it was all over; those words beat Satan down to the bottom of his own bottomless pit, glad to escape from such confusion and shame, and exclaiming, 'I will return to the place from whence I came, for this is too dry for me.'

Is it any wonder that in the days of Christmas Evans many souls were brought to God? or that they had power to resist the Devil's temptations?

THE COMING OF THE LORD

Paper 2

By William Pinches



THE Lord Jesus in His intercessory prayer said, "I have given them the words which thou gavest me." In that you have reference made of the spoken words of our Lord Jesus Christ and it was by these spoken words that life was imparted to those who received them and believed them. "The hour is coming and now is when the spiritually dead shall hear the voice of the Son of God; and they that hear shall live." The words which I speak unto thee are spirit and they are life." Now, that points to the first action of the Word of God upon every soul when a new nature is implanted within. Then the Lord makes use of another word in His intercessory prayer, and that is, "I have given them thy word." That is God's revelation, that word by which we are to be instructed, comforted and admonished. "I have given them thy word and the world hath hated them." Now, the blessedness consists in what we have in these verses. This is the happy portion of those who hear His word, who keep His commandments. He says, "I will manifest myself unto Him." He also declares that those who fulfill the Word of God shall be the abode of the Trinity. Again, that the love of God shall be the element in which He lives and moves and has his being. "I will manifest Myself unto him." Have we not instances of this and by the way, let me notice that this gives rise to a question from Judas (not Iscariot). It was something Judas could not understand. They were looking forward to the manifestation of the Lord Jesus in power and great glory, but there is something dearer to the heart of the Lord Jesus Christ than that, than the exhibition of his power in judgment upon the world. There is something that is even more precious to His heart. It is the manifestation of Himself in His moral glories and in His grace to His own beloved people. That is what He loves to engage in, it is to manifest Himself unto His people. This manifestation is upon keeping His commandments. Let me give you an instance of the Lord unfolding Himself to His own. Take what we have following His resurrection. The Lord appears in the upper room to the timid disciples and He shows

unto them His hands and His feet—"then were the disciples glad when they saw the Lord." How often that scene has arrested some weary pilgrim, some troubled heartsore saint and in the midst of their worries and distress and the darkness that seems to settle down upon their souls Calvary coming into view, the crucified Son of God was seen afresh in all the power and fulness of His grace revealed at Calvary, and peace settled down upon the soul. "He showed unto them His hands and His side, then were the disciples glad when they saw the Lord." Is there anything sweeter, anything more uplifting, anything that imparts such strength to weak Christians as visions of Calvary, and to live under the shadow of the cross from day to day? The apostle was always there, indeed he was. The cross was stamped on the life of that dear devoted servant of Christ. What does he say in Galatians, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." It was Calvary kept before the heart of the apostle that was the secret of the power in his life, and there is the source of our energy in service for God and in our walk and testimony for Him. And then again you find him writing to the Corinthians, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Again he is gazing at Calvary. He knows the love of Christ experimentally and he gazes upon the cross objectively. "Because we thus judge, that if one died for all, then were all dead," and further, that we should no longer live unto ourselves, but unto Him who died for us and rose again.

"Blessed is he that keepeth the saying of the prophecy of this book"; "I will manifest myself unto him"; "We will come unto him and make our abode with him." That is the Lord in a special way finding a congenial dwelling place in the heart of the obedient one. It is true that every child of God is the temple of the Holy Ghost, but every child of God is not enjoying the conscious presence of God the Father and God the Son. Let us challenge ourselves, dear people of God, as to our enjoyment of the presence of God. You have come to the conference to be blessed. I hope that you will not be disappointed. What do you consider to be blessing? Merely a happy feeling, the stirring of your emotions? True blessing is only known as the presence of the Lord is felt and enjoyed in our souls. Oh, to have the spirit of a Moses, "If Thy presence go not with us, carry us not up hence." "We will make our abode with him"; then "He that keepeth my commandments shall abide in my love, even as I have kept my Father's commandments and abide in His love." That is a holy man just suffused with the love of Christ, and where that is known there is a savour of Christ, and people will say as they said of the missionary, "There goes the Jesus man." He was a man that was

an example of the teachings of Christianity and reflected the moral glories of the Lord Jesus Christ. "He that keepeth my commandments shall abide in my love and he that dwelleth in love dwelleth in God, and God in him." "Blessed is he that keepeth the sayings of the prophecy of this book"; "Behold I come quickly."

And then again you find the Lord in the second instance speaking of what plainly points to the judgment seat of Christ. For instance, in verse 12 we read "And behold I come quickly, and my reward is with me to give to every man according as his work shall be." It is very sobering to think of the judgment seat of Christ. Sometimes I fear that the truth of the coming again of our Lord Jesus Christ is abused. We find carnal Christians perhaps engaged in talk about His coming, but it is not for such to indulge in any such thoughts. The coming of the Lord is for those who are walking circumspectly, who are walking in obedience to the truth. Coupled with the coming of the Lord Jesus Christ is the judgment seat of Christ. That is often lost sight of. We are solemnly told by the spirit of God that every man's work shall be manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." You see what is pointed out in that word. It is the **quality** of the work. There may be very much which has a show to it. It may bulk largely down here in our eyes, but up yonder it will be like so much wood, hay and stubble to be burned up. It is quality that tells. It is the nature of the work, it is not the quantity that is the important thing. And how shall we put quality into our work? By doing it in God's way, by engaging in it with a single eye to His glory, with nothing of self in my activities. That is the service that is worthy of God and that is the work that is going to get His recognition and His reward in a coming day. "My reward is with me to give to every man according as his work shall be."

I will now give you two examples of good works. We find that the Lord is going to reward those who delight in them. How this is neglected among the people of God. We settle down under the assurance that we are saved and on the way to heaven and we do not seem to care whether we have anything to our credit in a coming day. Dear children of God, are we satisfied to be like some old hulk coming into the harbor with its sails gone and the cargo dumped into the ocean, or is it our ambition to enter the harbor with full sails and something in our lives to the glory of God. Let me give you two instances of good works. We recall the woman that anointed our Lord with the alabaster box of precious ointment. How appreciative the Lord was of that act. He says, "She hath wrought a good work," and "Wheresoever this gospel shall be preached throughout the whole world, this also that

she hath done shall be spoken of for a memorial of her. "Well," you say, "I do not think I have any capacity whatsoever to do anything that would measure up to that, that is beyond my power altogether; I could not hope to manifest my devotion to the Blessed Christ as that woman did, who gave her all." But let me remind you of another little work. We might dream that a great work would receive a liberal reward, but the Lord also said "A cup of cold water given in my name shall not lose its reward." "Behold I come quickly and my reward is with me to give to every man according as his work shall be."

GRACE TO END WELL



N aged saint once said, when nearing the close of his pilgrimage, "Now, Lord, for grace to end well." We do not wonder at his prayer. Indeed his desire only shows that he had not read his Bible in vain. When we turn to the page of scripture, there is one thing which must strike the careful reader, and that is the great number, even of eminent saints, who did not end well. This is significant. It is for our warning; and yet, for our encouragement, we are not without examples of those who finished their course with joy, and did end well. We all know the sad history of Lot; and although we read in the New Testament that he "vexed his righteous soul" (2 Peter 2: 8), we cannot see from scripture that he had ever even commenced well. Certainly he did not continue well; and his latter end is a solemn warning to the child of God in every age. Noah "walked with God" (Gen 6: 9) and was "seen righteous" before Him (Gen. 7: 1). Yet, after running well for a long time, he went astray; and the same chapter ends his history; for the Holy Ghost does not dwell on the history even of a Noah, after departure in soul from God has set in. Moses, the meekest man (Num. 12: 3), spake unadvisedly with his lips (Ps. cvi. 33), and, failing to sanctify the Lord in the eyes of the people (Num. 20: 12), he was not one of the two who were privileged to set foot on the promised land. After the great victory over Midian (Judges 7), Gideon made a bad ending, having almost repeated the sin of Aaron (see Ex. 32: 4; Jud. 8: 27); and "the thing became a snare to Gideon and to his house." The history of Samson has its message for us; and we all know the salutary lessons in the life of David; while his son Solomon, who commenced so well, manifested in his last years how greatly he needed grace to end well. But we cannot dwell on these dark pages in the histories of eminent saints. We refer to them merely to shew the danger of our presuming anything upon what we have been or upon what we are. They teach us the salutary lesson to "rejoice with trembling" (Ps. 2: 11), and to feel our dependence on the living God every step of our pilgrim journey. Let us

beware of building anything on our position in the church, or of thinking that "there is surely no fear of me." As we needed grace to begin, and daily grace to continue, no less, nay all the more, do we need grace to finish our course. We cannot warm ourselves at the fire which burned in yesterday's grate; and neither can we live upon the power which has been ours in the past. Nothing less shall suffice us than an ever-present God ministering to our souls ever present grace and truth. How fitting then the exhortation to lay aside every weight, and to keep the body under. How needful the caution, "Be not high-minded but fear!"

But we turn to those from whose history in the sacred page we learn that they "ended well." Like the Perfect Servant, they had the dew of their youth (Ps. 60:3). "Forty years old was I," says Caleb, "when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart . . . and now behold the Lord hath kept me alive, as He said, these forty and five years . . . and now, lo, I am this day fourscore and five years old. And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now" (Josh. 14:7-11). Caleb's was a "green old age"; the vigour of youth was with him to the last; he had "followed the Lord fully," and he "ended well." We might speak of an Abraham, a Joshua, and others. But we hasten on to Paul the "pattern man" as he has been called (see 1 Tim. 1:16); and we behold one who had an abundant entrance ministered unto him—we see one who ended well. Witness his testimony: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:6-8). Wonderful testimony!—we would say. Yet the same grace that availed for Paul, avails for us. It is still "exceeding abundant, with faith and love which is in Christ Jesus" (1 Tim. 1:14). With such records in the book of God which we hold in our hands, we are fore-warned: let us be fore-armed. At the close of another year one cannot but feel that the darkness is only deepening. Wicked men are waxing worse and worse; and, in the things of God, man's inventions would fain do away with the "simplicity that is in Christ." Testimonies, once bright, have become dim: many have gone out altogether. The natural tendency of everything around is downward. Artificiality and worldliness are finding their way even among the saints of God; for the saint cannot stand still; and if he is not "mounting up," he is "settling down." These things tell us it is high time to awake—to be as lights in the surrounding darkness—to be "buying up opportunities," seeing the days are evil. If there is one thing the word of the Lord would press home upon us more than another it is this—our never ceasing

need of Him. And if we would escape being dragged into the current of things around—if we would finish our course with joy it can only be in abiding communion with Him, taking heed unto our way according to His Word, and making His statutes our songs in the house of our pilgrimage.

OUR SAVIOUR GOD

(Paper 7)



WE have been seeking to press upon our hearts and consciences the great fact that our Saviour is our God, our King, whose word is supreme at all times, and in all things. The apostles were the chosen instruments to communicate that word to the Church, and that word has been preserved to us in the Holy Scriptures. At the beginning of the Church's history there seemed to be a fairly good response to the word of the King so that though evil crept in yet there was power to deal with it after a godly sort. So it was in the first epistle to Timothy.

A year had slipped past. Things were changing rapidly for the worse. The apostle, by the Spirit, writes the Second Epistle to Timothy. He could see the seeds of the apostasy germinating. The truth was becoming unpopular: he himself was forsaken: Timothy seems ready to faint under the slights and trials from those who wanted something more pleasing to the flesh. The apostle says that he was "appointed," and for that cause he suffered, "nevertheless," he says "I am not ashamed for I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." The apostle has fulfilled his commission, and leaves the inspired word in the care of the One who gave it to him. He does not say, I know what, but "Whom I have believed": what encouragement for Timothy to hold fast the form (pattern) of sound words, in his day? What encouragement for us in our day?

For there to be an apostasy there must be a perfect standard to measure things by. The perfect standard for the Assembly was given by Paul, as really as the perfect pattern for the Tabernacle was given by Moses. Timothy was not to invent new ways of doing God's work, but as the apostle said "To bring into remembrance my ways which be in Christ, as I teach everywhere in every church," 1 Cor. 4: 17. What a mercy if God's people had only stuck to the pattern! What a mercy if God's people would only return to the pattern. Let us not think that this would be a popular, or easy thing to do. Vain talkers, and those who preach a Law-Gospel would have to be suppressed, 1 Tim. 1: 3: those who having put away faith and a good conscience would require to be delivered unto Satan that they might learn not to speak against God, 1 Tim. 1: 19-20: dressy and insubordinate women would require to be admonished and taught their place, 1 Tim. 2: 9-15; overseers

would require to trim their ways, 1 Tim. 3: 1-13: the money-lovers warned, and the rich exhorted to lay up in store a good foundation against the time to come, 1 Tim. 6: 17-19: and to turn away from vessels to dishonor, and from such as maintain a form of godliness but deny the power thereof, 2 Tim. 2: 21; 3: 1-5.

All this and much more was contrary to the pattern; but Timothy was to stand like a solid rock in a swirling, boiling, tempestuous ocean. He required to have a good knowledge of the pattern; and, whatever it cost, to build according to that pattern. So the apostle writes him "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of Truth. And without controversy, great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," (1 Tim. 3: 15-16). The mystery of Godliness was lived by the Lord Jesus Christ. All that pleases God about an assembly is "the mystery of Godliness" reflected from those who compose that assembly. Godliness is conformity to the word of God. Timothy was to give attendance to reading, to meditate upon these things, to give himself wholly to them (1 Tim. 4: 13-16). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," (2 Tim. 3: 16-17). Anything that is not found in the word of God has no authority over the man of God. He is under no obligation to fall in line with what others do unless they can produce a thus saith the Lord for it. He must build according to the pattern, no matter how others build. The Scripture is his perfect guide, thoroughly furnishing him unto all good works.

In order to get the force of what we are seeking to bring before our hearts let us again remember that God is "the King eternal." In the garden of Eden Satan in his pride sought to dethrone God, that he might become the god of this world, (Eph. 2: 1; 1 Tim. 3: 6). At the end of this dispensation the Antichrist will set himself forth as god to be obeyed, and worshipped. The word of God is the expression of God's will: giving us the perfect pattern for the house of God, or the assembly of God. The relationship of the Church to Christ is that of the woman to the man: Christ gives the word, and her place is that of obedience, not of authority. When she steps out of her place, then God raises up "the man of God," a man who stands for God, in a day when the assemblies are departing from His word and bringing in false ways, he continues guiding his course by the infallible word of God: purges himself from vessels to dishonor: walks in obedience to God's word

"with them that call on the Lord out of a pure heart" (See 2 Tim. 2: 17-26.) Martin Luther purged himself from Rome, and stood for the word of God, and became a vessel unto honor in his measure. But Protestantism with the perfect pattern in their hands failing to build according to the pattern built sects after their own notions: those sects quickly degenerated: with a name to live but dead: they were about as far away from God's pattern as was Rome. God began to exercise some who were His own: they began to compare things in sectarianism with the pattern: they purged themselves from their respective sects, and returned to simple obedience to the word of God as it opened up to them, and became mighty men of God, as can be seen by their writings: and by the assemblies that sprang up in almost every part of the world. But degeneracy marks these assemblies in our day, as it did assemblies in Paul's later years.

It is surprising how quickly the early assemblies apostatized from the "pattern of sound words," dethroning God and enthroning themselves. In A. D. 56 we find Paul in Ephesus laying the foundation of the assembly. In A. D. 60, he is warning the Ephesian Elders against some of their own selves who would speak perverse things "to draw away disciples after them," and in A. D. 66 he writes "All they which are in Asia be turned away from me." Ephesus was the main city of this part. God does not forget the main movers in this apostasy, Phygellus and Hermogenes. In six short years these men had succeeded in dethroning the word of God so completely as to refuse the apostle with whom God had entrusted that word.

It was at this point that the apostle instructs the man of God as to his path whenever and wherever the word of God is set aside. From Rev. 2: 1-7, evidently in the next thirty years there was a terrible conflict between the men of God and those who said they were apostles and were not, as well as with the "Nicolaitines," (conquerors of the people), thought to refer to those who assume clerical orders in contradistinction to those whom they call "the laity," including Popes, Archbishops and all who claim a right to frame laws, or exercise authority over God's people. The men of God and those with a desire to give God's word its authoritative place seem to have been weakening in the uneven conflict through lack of love to the Lord Jesus: and the last we hear of Ephesus is a threat from the One who walks in the midst of the golden candlesticks, that He would remove their candlestick "Except thou repent."

(Continued)

RESIST THE DEVIL

I have heard people say, "Resist the devil, and he will flee from you." "Will he?" I have answered, and they have replied, "Doesn't it say so?" No, it doesn't. It says, "Submit yourselves to God. Resist the devil, and he will flee from you" (James 4:7). Humble yourself therefore under the mighty hand of God; keeping under that Hand you will be able to resist the devil, and he will flee from that Hand that you have humbled yourself under. "The devil is like a roaring lion." Yes! Does it merely say, "Resist him?" No! What then? "Whom resist steadfast in the faith." How can we protect ourselves without the presence of the Lord Jesus Christ? How resist the roaring lion? By a living constant faith in Him Who laid down His life for the sheep.—Sel.

SOME HOMES WHERE JESUS FOUND ENTRANCE

1. The home of Simon the Pharisee. Luke 7:36-50. He was received here as a stranger-guest; He would have entered as a great Forgiver.

2. The home of Zaccheus. Luke 19:5-9. He entered here a great Saviour.

3. The home of Peter. Mark 1:30, 31. He entered here as a great Physician.

4. The home of Jairus. Luke 8:49-56. He entered here as a great Comforter.

5. The home of Cana of Galilee. John 2:1-11. He entered here as a great Provider.

6. The home where the Lord's Supper was inaugurated. Luke 22:7-12. He entered here as a great Master.

7. The home of Martha and Mary. Luke 10:38-42. He entered here as a great Friend.

8. The home of the two disciples at Emmaus. Luke 24:32. He entered here as a great Revealer.

9. The home of a certain disciple after the resurrection. John 20:26-29. He entered here as a great Confirmer of faith.

THE ONE "ALTOGETHER LOVELY"

Some of our readers have no doubt heard of what the princess said, after she had been liberated through the devotion of her husband. Cyrus having taken captive a prince and his family, when they were arrayed before him, said to the prince—

"What will you give me if I release you?"

"The half of my kingdom," said the prince.

"And if I release your children?"

"The whole of my kingdom."

"And if I release your wife?"

"Myself."

Cyrus was so pleased with the devotion of the prince, that he released them all gratuitously. After they had gone back to their own country, the prince said to his wife—

“Wasn't Cyrus a handsome man?”

The princess said—

“I did not notice; I only had my eyes on him who was willing to give himself for me.”

May we have eyes only for Jesus, who was not only willing, but has given Himself for us.

TRIALS

Our loving heavenly Father often gives us a little testing, but never beyond what we are able to bear; and it is at such times we get to know Him better. How I do long to be able to trust Him more, to be “over-anxious” for nothing, but to rest peacefully in Him. There is a peculiar joy and peace one enjoys as we watch His wonderful ways, knowing that without Him we can do nothing. He cares for us as none other could. I often think that every time He looks at us He must be reminded of what it cost to make us His own. This we so often lose sight of, but when we think of it we long to know more and more of Him; and to see Him.

In the meantime if we are feasting on our blessed Lord Jesus Christ, all will be well: yea even to know that His own loving hand has appointed our load: that in it He has a wise and gracious purpose that He will reveal later: but now He wants us to trust Him, and love Him all the more: this helps us to esteem our affliction as light. “They looked to Him and were lightened,” Ps. 34: 5. (S. M. H.)

What men need is not morality, but life; not to make death respectable, but to receive the gift of eternal life; not decent interment, but a pathway out of the realm of death. Many men have brought forward their schemes for the “uplift of humanity” (though the results thereof are not yet discernible); but there is only One Man Who makes, or ever made, the offer of eternal life. None other has ever said, “I am the resurrection and the life; he that believeth on Me though he were dead yet shall he live. And whosoever liveth and believeth on Me shall never die” (John xi. 25.).

COME AND SEE

Paper 2.



WHEN the Lord asked where they had laid Lazarus, they said to Him, “Come and see.” How blessed it is to ask that One to come and see all the trials and troubles of the daily path; to take Him into our confidence as it were and just ask Him to look at all we have, we do, we think. This spells communion, for we only say to our most intimate friends, come right into the inner chamber of our heart

and see. We hide from those we distrust. We reveal to those we love.

His tender heart was moved as He contemplated the ruthless hand of death. There is no one can sympathize with the bereaved like the blessed Lord. "Come and see." It is well to call Him in, in our joy, and He will give it zest. It is well to call Him in in our sorrow and He will give us rest.

But there is a stone to be moved and a Martha to be silenced before He could work. The Lord will not do for us what we should do for ourselves. He could have removed the stone by the spoken word of His power. How often there are some of our loved ones lying dead in their trespasses and sins—spiritually dead and we ask the Lord to "come and see." But there is a stone to be removed which we can do. It may be a bad temper which the unsaved one sees and resents. It may be a grumbling spirit always finding fault with what is in the home, the furniture, the food, the clothes and the unsaved one hears it and is stumbled. It may be love of money, pleasure, or talking over the failures of God's people before the unsaved, and it keeps them from Christ in the place of death.

"Take ye away the stone," says the Lord. Do not say it is too heavy. He never asks us to do the impossible. We remember being one day in a Christian home, where they had a nice little girl. She was playing with some books and threw one down on the floor. "Lift up the book," said the mother. She made a face, but no effort to lift the book. "Pick up that book and put it in its place," said the mother firmly. She now tries and with a pitiful face, calling for sympathy, pretends that it is too heavy for her to lift. Her mother was a very wise woman. She knew that the book was not too heavy and she knew that she had to break that will and she said the third time with character and firmness, "Pick up the book at once." The child now knew that it was obey or suffer the consequences, and she put on a face and made an effort as if the book weighed a hundred, but she put it back nicely in its place.

Now, dear child of God, hear that word: "Take ye away the stone," and the Lord will save that loved one, in all probability. Do not say it is too heavy and make faces and say you cannot lift it. God knows thee too well and He will give thee the victory over that ugly temper, that grouching spirit, that murmuring tongue, or it may be that you never read or pray with them or even make them wait while you give God thanks at the table. "Take ye away the stone." He waits to bless.

Then poor Martha, how often that tongue of her's got her into trouble. She just blurted out the first thoughts that came into her mind. Ay, there is more of Martha in most of us than of Mary. "He stinketh," she said. A gentle rebuke from

the Lord and then He raised Lazarus and gave him back to his loving sisters. It pays to say to Him, "Lord, come and see."

"Come and see the place where the Lord lay"

In our first scripture we have the invitation to come and see the holy Babe in the manger. In the second we have a wise soul winner saying "Come and see" to a prejudiced Jew. In the third we have the Lord Himself inviting sincere followers to come and see His dwelling place. In the fourth we

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have the disciples asking the Lord to look on their dead; and here we have the angel asking the women to look into the empty tomb. Men and demons did their best to keep Him there. A stone was rolled, a guard placed, and a seal set, representing all the power of both civil and ecclesiastical authorities. But He was gone. Risen from the dead just exactly as He had said. Lies, money, and priestcraft could not hide it from them; nor can the wretched lies of infidel books and lecturers, nor the money given to the modern theological professors and hirelings do it today. "Come see the place where the Lord lay." His empty grave is the answer to their every question and the empty grave means the filled throne, and the filled throne means the Coming Prince. Let us lift up our heads and sing afresh as we contemplate the empty tomb:

"O Lord, Thou now art risen, Thy travail all is o'er;

For sin Thou once hast suffered, Thou liv'st to die no more;
Sin, death, and hell are vanquished by Thee, the Church's
Head:

And lo! we share Thy triumphs, Thou First Born from the
dead."

William Williams

QUESTION CORNER

(1) Should a letter of commendation be given to a person whose life is not commendable, but who is in the assembly?

If there is no sufficient reason for putting him out of the assembly I would say, Yes. But tell the truth that he is in the assembly, but that his life is not commendable.

(2) How should a person who will not speak or shake hands with some of the brethren for a trifling grievance (unknown), and says "He refuses to be reconciled on earth," be dealt with?

It would be a safe procedure to go to the person who has the unknown grievance and shew him that his way of dealing with the matter is unscriptural, and "beseech" (Phil. 4:2) him to seek reconciliation. It would be well for him to study Matt. 5:23-24. He cannot expect those who have offended him to have guilt on their consciences unless he makes known to them what the grievance is.

(3) What action, if any, ought to be taken toward one who purposely stays away from the Lord's table or sits back because he says that he will not break bread with a certain brother, who has the fellowship of the overseers. The former takes his place at the Lord's table when the latter leaves town?

He also should read Matt. 5:23-24. What is the use of him pretending to offer the sacrifice of praise with something on his conscience? Moreover, the table is not the brother's, but the Lord's, and in doing as he does it is the Lord that he is slighting. We have instruction as to judging ourselves,

and so to eat. But we have none as to judging our brethren who also eat. 1 Cor. 11:27-32. If we have grievances against any there are proper times to have the assembly deal with those matters and not to take things into our own hands which is pure lawlessness.

As to the brother who went to the schismatic meeting it would depend much upon the character of the man. There are some with whom we have to make a difference. These are difficult questions, and we need much of the wisdom from on high to know just what to do in each case, and often long patience and much prayer that God will come in and shew the erring one his sin or else remove him from our midst, or else give us very plain Scriptural principles to act upon. No doubt but there are such if only our eyes were open to see them.

We can mourn, humbled that we often have not power to deal with a thing, remembering that God has always power to take evil doers away from among us. 1 Cor. 5:2.

ROCK OF AGES

O Rock of Ages! since on thee
By grace my feet are planted,
'Tis mine, in tranquil faith to see
The rising storm undaunted;
When angry billows round me rave
And tempests fierce assall me,
To Thee I cling, the terrors brave,
For Thou canst never fall me;
Though rends the globe with earthquake shock,
Unmoved Thou stand'st, Eternal Rock!

Within Thy clefts I love to hide,
When darkness o'er me closes;
There peace and light serene abide,
And my still heart reposes:
My soul exults to dwell secure,
Thy strong munitions round her;
She dares to count her triumphs sure,
Nor fears lest hell confound her;
Though tumults startle earth and sea,
Thou changeless Rock, they shake not Thee.

From Thee, O Rock! once smitten, flow
Life-giving streams for ever;
And whoso doth their sweetness know
He henceforth thirsteth never.
My lips have touched the crystal tide,
And feel no more returning
The fever that so long I tried
To cool, yet still felt burning:
Ah, wondrous Well-Spring! brimming o'er
With living waters evermore.

On that blest day when all His sheep
Shall hear the trumpet sounding,
Or when the lost shall wake to weep,
The Judgment Throne surrounding,
When, wrapped in all-devouring flame,
The solid globe is wasting,
And what at first from nothing came
Is back to nothing hasting;
E'en then my soul shall calmly rest,
O Rock of Ages! on Thy breast.

Words in Season

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FROM VARIOUS AUTHORS

When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?

* * *

A Christian is the world's Bible; in many cases a revised version is needed. Known and read of all men. 2 Cor. iii:2.

* * *

The only way we can obtain possession of spiritual truth is by living spiritual lives. If any man willeth to do his will, he shall know of the teaching. John vii:17 (R. V.)

Make the battle fresh and strong against thy lusts. Though thou art foiled again and again, never give over conflicting; for God hath said it and His word shall never fall to the ground: "Sin shall not have dominion over you."

* * *

Cheerfulness honors Christ; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheered Christians, like the spies, bring an evil report of the good land. Be serious, yet cheerful. "Rejoice in the Lord always."

* * *

A servant of Christ asked a lady, Are you a Christian? She said, Yes. He then asked her, Were you ever bad enough to go to hell? No, she said, I don't believe in a hell. He then asked her what authority she had for saying that there was no hell, and she replied, What authority have you for believing that there is a hell? He said, I have asked my question first, when you answer it I will answer yours. She tried to beat around the bush, but he demanded a plain answer to his question, and at last she had to say, I don't know. He said, Well, I know: It is the devil, and you believe his lie. My authority for believing that there is a hell is God's Word. The same God that tells me that there is a heaven tells me also that there is a hell, and I believe His truth.

* * *

"Therefore God, thy God hath anointed Thee with the oil of gladness above thy fellows." His joy is greater than ours. It is said of David that the people rejoiced for that they "offered willingly," but adds that "David the king rejoiced with great joy." Our joy no matter how great is eclipsed by His joy. (F. W. N.)

"SIMPLY TO THY CROSS I CLING"



was traveling through the southern end of New Mexico, when our train stopped at a little station below Deming. Several men came into our coach. One of them sat down beside me.

He was an athletic young fellow, rather good looking, and his dress belonged to the frontier region through which we were passing.

I greeted the young man as he sat down and we began to talk. While we were chatting I noticed that he was looking at me closely. Presently he turned sharply upon me and asked:

"Is your name Berry?"

"It is," I replied.

"I know you," was his hearty rejoinder as he reached out his big, brown hand. "You were at our house when I was a kid, and I have never forgotten you," he went on. "Don't you remember when you visited our house at Adrian?"

I remembered.

Then I knew that the young fellow was from Michigan, and that his father was an old friend. It dawned upon me also that I had heard my friend's laddie had become wayward and had gone west.

Then sitting by my side as the train rumbled along, he told me a remarkable story, told with a kind of realism that made it very vivid and clothed with dramatic power:

"A little while after you were at our house," began young Bickel—Joe Bickel was his name—"father and I had a difference one day. I became very angry and said some things I ought not to have said.

"That night I ran away from home.

"A week later I was in the Sherman House at Chicago, and met a young fellow from northwestern Ohio, who had also had trouble at home and had left abruptly. We struck up an acquaintance which ripened into a warm friendship.

"There was something in the circumstances so similar, which caused us to run away from home, that drew us together and made a common bond.

"We each got a job and saved our change, and finally came to Denver.

"In Denver we went bad," he confessed. "We learned to drink and gamble and went into sins that should have made us shudder. After a few months we drifted into New Mexico.

"One afternoon," continued Bickel, "my friend Clark and myself were in the back room of a saloon playing cards with two Mexicans. A dispute arose over the game and angry words were spoken.

"Without warning, one of the Mexicans pulled his gun from his belt and shot Clark through the body.

"The poor fellow's face turned white, and he rolled off his

chair to the mud floor of the room. I was too horrified to speak or act, but I heard Clark say: 'I guess I'm done for, Joe, but I can't die here. For my mother's sake, take me out of this place.'

"With the help of an attendant, I lifted my chum and carried him out of the saloon, across the narrow street, and to the shade of a tree on a little hill. Then I took off my coat, made it into a pillow, and laid the poor fellow down upon the rocky ground.

"He was quiet for a few moments and seemed to be scarcely breathing, but then he opened his eyes and whispered pathetically: 'Joe, I can't go this way. Both of us were taught to believe in God, and that Christ is merciful. Maybe He would be merciful to me if we'd ask Him. Won't you pray a little for me? I've tried, but this pain hurts me so I can't keep my mind on the prayer.'

"I wondered for just a moment whether I could venture to pray, but I had gone so far away from God and had been so reckless and wicked, that I dared not try to pray, so I shook my head. Excepting for the low moaning that escaped his lips, involuntarily, Clark was very still for a time.

"In a few minutes, however, he looked straight at me and said: 'Old man, I've been trying to remember some of the words of the Bible that tell of God's mercy to sinners, but I can't get any of them. Won't you get some of those words for me?'

"I reached back through the years and tried to compel my memory to reproduce some of the promises I had learned when a boy. Soon I got hold of one word that suggested another then a verse came to me, and another, and another.

"He asked to be lifted to a sitting posture. Then, after steadying himself, he said slowly: 'You will never know how much those words from the Bible mean to me. How beautiful! I never saw them so wonderful before. They seem to be just for me. Now, my chum, do one thing more. Sing one of the songs we used to know back home, something about His mercy.'

"I tried to remember some gospel song. At first the silly ditties I had learned on the frontier came to my mind. I could also recall snatches of college songs. But for anything serious my mind seemed to be a blank.

"Suddenly, like a flash, there came out of the rubbish of memory a line of an old hymn. That line suggested the stanza and other stanzas. With my arm around my dying chum I began to sing in a low voice,

'Rock of ages, cleft for me,
Let me hide myself in Thee.'

"The eyes of my friend were fixed upon me as I sang the first stanza. Then I began the second:

'Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone:
 Thou must save, and Thou alone.'

"Before the next line was reached I saw that Clark was trying to lift his right hand. He got it partly up and it fell by his side. Then he tried again. He seemed to be reaching for something he clearly saw.

"Just as I was singing,
 'Nothing in my hand I bring;
 Simply to Thy cross I cling'


he pushed his hand a little higher, clutching at something above him. He seemed to grasp it.

"Then, turning a radiant face to me, he said: 'It's all right, Joe, it's the cross. I've got hold of it, and I'll never let go!'

"In a moment his hand dropped, and he leaned heavily upon me. I was startled, and looked down into his face. Clark was gone."

WORSHIP

By C. S. Summers

 HE Lord Jesus in John 4, in speaking to the woman at the well, made a wonderful announcement in regard to worship. Up to that time Jerusalem was the place where men ought to worship, but the Lord said to the woman, "Believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father—but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

The above scripture shows that God does not now recognize any earthly place of worship; whether it be a place set apart by men as the case of the mountain of Samaria, or a place that God Himself had chosen, as the case of Jerusalem. This scripture also shows us God unfolding a new order of things compared to what He had ordained in the Old Testament. God now wants spiritual worship. The old order of things stood only, in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation.

The epistle to the Hebrews opens up the way of approach to God. Those who have their conscience purged by the blood of Christ can serve the living God. (Heb. 9: 14.) Serving in that verse means priestly service or worshipping in the sanctuary. We have also the same thing brought before us in 1 Pet. 2: 5, where those coming to Christ are "lively stones, built up a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Only those who have come to Christ and have their consciences purged by the blood of Christ can acceptably worship God. How could

one with sin on the conscience draw near to God? Before there could be any thought of one entering the holiest, the question of sin had to be fully settled.

And that was accomplished at the cross, so we read, "This Man after He had offered one sacrifice for sins forever, sat down on the right hand of God." The work was done, so He sat down. The sacrifice of Christ has everlasting efficacy, and the perfection wrought by it will never end, "For by one offering He hath perfected for ever them that are sanctified."

The worshippers once for all purged, the way into the holiest is now made known, and so we read, "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us—let us draw near with a true heart." By the holiest is meant Heaven itself, "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." So the believer is privileged to enter Heaven itself into the very presence of God as a worshiping priest.

However, there is another side to this truth. What we have been looking at so far is the Godward side. There is no earthly place of worship. In spirit we enter the holiest of all, Heaven itself, but in body we must be somewhere on the earth when we worship. This other side of the truth is brought out in Heb. 13, where we read, "We have an altar." That altar is Christ, or we might say, the Cross; as we sometimes sing,

"To Calvary Lord in Spirit now,
Our weary souls repair."

In order to worship at this altar we have to go forth unto Christ without the camp, bearing His reproach. The camp, of course, is Judaism, but the word would apply to any religious system not regulated by the Word of God. The place of the altar is outside the affairs of this world. He says, "Where two or three are gathered together unto My name, there am I in the midst of them."

When the Lord's people occupy this position of being separated (2 Cor. 6: 17) and gathered to Him (Matt. 18: 20) outside the camp, (Heb. 13: 13), they are at the place of the altar where they can offer the sacrifice of praise to God continually, the fruit of lips, confessing His name. In the same connection we are told to do good and to communicate; for with such sacrifices God is well pleased.

There might have been individuals in Egypt who worshipped God, but as a collective company they could not worship God until they had gone three days journey into the wilderness, (Ex. 8: 25-27). God wants a separated people to Himself, and as long as God's people are mixed up and fraternize with the sects and systems of men, they cannot worship God acceptably. In fact it would be impossible to carry out

God's order in such places. So in order to carry out God's word, God's people have to abide in the outside place of separation unto Himself.

OUR SAVIOUR GOD

Paper 8



N ten short years Ephesus, and "all Asia," had turned their backs on the apostle, and were fast heading for Popery. God's model Church was not modern enough for satan whose church is also represented by a woman (Read Rev. 17). This is God's description of the Church when it has deserted His model (Acts 2: 41-42), and improved itself with all that money and brains could produce, "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth."

Our Assemblies now are no more Devil-proof than was Ephesus, and the Assemblies of her day. May we not be much further on in apostasy than we have any idea of? Let us try our ways by God's models, and by Satan's and see which they most resemble.

Some in an Assembly begin to agitate for an organ: others say No, that would be departure from the pattern. Contention results in separation; which company is guilty of causing the division? Not surely those who refuse to depart from God's pattern, to become more like Satan's (Rev. 18: 22). To the worldly wise it seems like an improvement on God's model, enabling them to have better singing, and so draw larger crowds. But in doing this God is dethroned and man enthroned. Musicians, painters and sculptors have desecrated God's model to lend fascination to the sensuous Babylonish worship of corrupt Christendom. All improvements on God's model are Satanic, and fatal to acceptable worship, as can be seen in the various sects. Tickling the ears with fine music is not worship.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 18-20. This is the King's command. He gathers His congregation to sing with the heart unto Himself and give thanks unto God the Father. This is congregational singing, "one to another" as the R. V. puts it. The requisite for the singer in this choir is to be able to make melody in the heart, unto the Lord. Dear aged saint, God welcomes your singing though your voice may have lost its melody to man. Babylon's way is to sing to the people and make melody with the mouth or with a machine. Does it not shew a terrible apostasy in assemblies in this matter when we read things like these "Last Sunday evening in K., I heard some lovely singing by the male voice choir," or the following, "An entertainment

given by a delegation from the Gospel Hall at . . . the pleasant Sunday afternoon of the Open Hearth, . . . vocal and instrumental solos and duets and group songs were presented by the young men and women, etc." This is what comes from improving on God's ways. Such singing is not singing from the heart unto God, but singing solos, duets, etc., unto men. The solemn thing is that the King is dethroned by improving on His word and following in the footsteps of Babylon and her daughters, upon which the judgment of God is to be poured out. "And the voice of harpers, and of musicians, and of pipers, and trumpeters shall be heard no more at all in thee," Rev. 18: 22. When we look at the tremendous power religious music has in leading people religiously to Hell it might well make us shudder to build after any other than the King's commandment.

Let us give another example of not building according to God's pattern. An Assembly built a new Hall: some advocated incorporating it under State laws: others objected to this as a departure from God's pattern. A sort of creed would be required: officers would be required to be voted in once a year, men and women participating in the voting. The company divides over this matter, where shall we place the blame of the division? Certainly not on those who refused this innovation. It is one of the Devil's improvements, giving a company a sectarian political standing the same as Babylon the Great, or any of her daughters. What an apostasy when heavenly pilgrims barter the fellowship of fellow pilgrims for a closer union with the political world? The union of Church and State in Constantine's day preceded the "dark ages."

When the Church was outlawed the apostle wrote "Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance. Cast not away therefore your confidence which hath great recompense of reward," Heb. 10: 34-36. Christians valued their Heavenly citizenship in those days, now too many settle down content with the earthly: what an apostasy?

With this settling down Heaven's "Great recompense of reward" loses its value, and the carnal Christian's motto becomes, "A bird in the hand is worth two in the bush," and you must not be too particular as to how you get the bird into your hand. God's way is "They went forth taking nothing of the Gentiles," 3 John 7. Babylon takes all that she can get from the unconverted. God's rule for the converted is, "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver," 2 Cor. 9: 7. In this God is dethroned and Satan's improved Babylonish ways adopted when boxes are placed at the doors where saint and sinner can deposit, and strong appeals made to secure more than comes from the heart.

Apostasy of Ephesus was not much different from apostasy of our day. First, there were the self-seeking who drew away disciples after themselves. "The word apospan means that all who would attach themselves to these persons would be guilty of apostasy from the truth and from the true church of Christ." (J. P. Lange.) A few years ago one could go from coast to coast and find Assemblies going on in happy fellowship, and yet it was no uncommon thing to find companies that had broken away from these, led out by some man or men who were not satisfied with the way those Assemblies were conducted, men who wanted more liberty for the flesh, that was the division stage. This was followed in a few years by what we might call the Unity stage. "This thou knowest that all they which are in Asia be turned away from me; of whom are Phyllus and Hermogenes," 2 Tim. 1: 15. So called unity that is not brought about by increasing conformity to the word of God is always more dangerous to the people of God than is division. It feeds the flesh, and strengthens the hands for evil doing. The names of two who helped on this evil unity have been passed on to all generations. That unity eventuated in Rome's unity that shed the blood of the martyrs because they would dare to obey God's word rather than the Pope's. It is well to remember that the unity of John 17, is a unity that man can neither make nor break: a unity that is to be displayed to the world when the Lord Jesus gathers His church around Himself at His coming again, and not before.

The unity of the churches of Asia left the Apostle Paul outside, and all such as would receive the word of God at his mouth. What an iniquitous unity? How was it to be treated? Let every one that nameth the name of Christ depart from iniquity," 2 Tim. 2: 19. Again, concerning vessels of "dishonor," if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work," 2 Tim. 2: 21. And again concerning those who have a form of godliness, but deny the power thereof: "from such turn away," 2 Tim. 3: 5. And still worse, "As Jannes and Jambres withstood Moses so do these also resist the truth; men of corrupt minds, reprobate concerning the faith," 2 Tim. 3: 8. The evil is graded, but the "man of God is under no obligation to submit to the least virulent form, in fact he ceases to be a man of God if he does submit. If he is under obligation to submit to any one form of evil, he is under obligation to submit to every form, and that means to submit to Rome. The obligation lies all the other way—submission to the word of the King, through the apostle. All did not submit. "Demas hath forsaken me having loved this present world," 2 Tim. 4: 10. Paul was left behind in the old path. He does not say "I have cut off Demas." His business was to walk the right path no matter who forsook it.

Whole companies turn away from God's path, "This thou knowest that all they which be in Asia be turned away from me," 2 Tim. 1: 15. Observe that he does not say I have cut off all they which be in Asia, but he does not go one step with them. They must retrace their steps if they want to company with him. This declaring unity without retracing false steps is an Absalom unity that must end in rebellion against the King. The apostle sets the pace in the opposite direction, "Depart from iniquity," "Purge himself from vessels to dishonor," "From these also turn away."

"I AM THINE, SAVE ME"—Ps. 119: 94

Notes from W. P. Douglas, Byfield Conference



YOU will notice that the words are not "I hope to be Thine," but "I am Thine." There is something very positive about this statement of three words. The meeting opened this afternoon with that very beautiful hymn, "My Redeemer, Oh how sweet to call thee mine." I don't know of anything to compare with the blessedness of being able to lay your head on your pillow at night, look up into the face of God, and say "I am Thine," while He, in turn, looks down upon us and says "And thou art Mine."

This happy relationship has existed between myself and God for over 50 years. On the 17th night of last month, in the year 1876, I could say "I am Thine" for the first time. Well do I remember that large New York meeting house, where a great number of people were clamoring for admission, while I stood on the outskirts of the crowd. Bye and bye the large doors of the building were opened and that great surging mass of humanity passed into the hall. I sat down in one of the seats and listened attentively. The preacher had selected for his text that night the first question that God ever asked of man. It was the question that God asked Adam when He came down to walk in the garden in the cool of the day: "Where art thou?" and God sent those three words like a barbed arrow straight to my soul. For five long weeks those arrows remained in my soul, but on the 17th of April I remember I rested my weary, sin-sick soul upon the finished work of God's Son and His precious blood, and I became His. That relationship has gone on for 52 years now—and it shall remain forever, saved by grace from the penalty of sin.

Dear friends, there is a daily salvation, and this is what I believe the writer refers to when he uses the words, "I am thine, save thou me." How many things those of us who are saved require to be saved from daily! So many of us are apt to lose our temper upon the slightest provocation, and then utter some word that breaks the happiness between our souls and God. All of us who are saved, realize this full well, and we all know the need of praying daily:

"Oh Lamb of God still keep me
Close to thy wounded side.
'Tis only there in safety
And peace I can abide.
What foes and snares surround me!
What lusts and fears within!
The grace that sought and found me
Alone can keep me clean."

What a debtor to grace this poor sinner is—not only for His grace in saving me from hell, but for saving me from bringing dishonor upon that beautiful, precious name by which I have been called. As I look back upon the past years, I think of some who have not only turned aside, but have also brought shame and dishonor upon that blessed name. My heart indeed returns thanks to God, not alone for His keeping power, but also for His saving grace.

Now look, if you will, for a moment or two to verse 125. "I am thy servant." This statement can be made by all who are saved in the meeting this afternoon. I believe it was of the church at Ephesus that the words were spoken "Ye serve the Lord Christ." Young believer, God has saved you for a purpose, and that purpose is to serve the Lord Christ; to represent Him the little while you are here. We think of Him who is now representing us at the right hand of God—that blessed One, who, ere He went back to the Father, prayed: "I pray for them . . . which thou hast given me, for they are mine." Could we but look beyond the heavens this afternoon we would see a real man, a man who bears the marks of Calvary, God's Christ. He's there at the right hand of the majesty on high, for you, and for me. His service for us has continued all down through the ages until now, and it will continue until that time when the promises of God concerning the church will be complete. Until the last member is added to His body, and the last stone placed upon the building. Then—as we sometimes sing:

"When thy blood bought church, Lord Jesus, is complete,
When each soul is safely landed at thy feet,
What a story, in the Glory, she'll repeat!"

Many years ago a man was elected to sit in the British House of Commons. On one occasion he was seeking to pass a bill through the House, and after making his plea for the passing of the bill, a gentleman on the opposite side of the House arose to oppose it. After criticizing the bill strongly, he began to criticize the gentleman who was endeavoring to have the bill passed. Scornfully pointing at the man he said, "Why, he had to blacken shoes for a living!" When the second speaker had taken his seat, the first speaker arose. "I plead guilty to the charge that has been made against me," he said. "It is quite true that I was born of poor parentage. It is also true that I had to blacken shoes for a living." But, turning

directly to the man who had so severely criticized him, he exclaimed "I defy my opponent to say that I didn't blacken those shoes well."

Dear believer, the service may have been menial, but he did it well. You who are younger—in a short time we older ones will be laid aside, so let me remind you once again that your time of service is very short.

(Continued)

THE COMING OF THE LORD

By Wm. Pinches

Paper 3



HEN the third time the Lord says, "Surely I come quickly. You will notice there is a change in the third repetition. The first two read, "Behold I come quickly" and the last one, "Surely I come quickly." Pondering over that recently I wondered why the change from "behold" to "surely." What did it denote? What could it possibly speak to our hearts of? "Surely I come quickly" and as I thought over it it occurred to my mind that a two-fold condition of the saints is related to it. "Surely I come quickly." For instance, the people of God at times are discouraged by reason of the way. They become depressed, heavy laden, dispirited, an easy prey of the tempter, and the truth of the Lord's coming, which at one time was so real and so precious and so blessed to them, has lost its power. A discouraged spirit is withering to the soul, most damaging to one's testimony and is certainly a clog on all progress. The Lord meets that condition as if He would say, "Why have you begun to doubt my promise when I said if I go away I will come again and receive you unto Myself; why are you discouraged, why did you hang your head like a bulrush? Lift up your heads, for your redemption draweth nigh—surely I come quickly." It is a word to lift up the discouraged. But then again it is related to another condition of the church, a condition that is well nigh universal, a condition that is sapping the very life out of the people of God and well nigh destroying their testimony. It is the condition that you have in the case of the five wise virgins—"They all slumbered and slept," so the word could be regarded in the one instance as a rebuke. Unbelief is always at the bottom of a discouraged spirit. Then again you may regard it as a sharp message to a sleeping church. "Awake thou that sleepest and arise from the dead and Christ shall give thee light." "Surely I come quickly." You see at once in that word a reproof to the Christian who is no longer watching, a Christian who is wrapped in slumber, yes, the Christian who has his light under a bed—his light under a bushel. Eaten up with covetousness, a desire to get on in the world, swamped with

worldliness or overcome with self indulgence, and the Lord here reveals a little sharpness to us, "Surely, surely." Are you acting, dear child of God, as if the Lord did not mean just what He says? "I come quickly," and that any moment the shout may be heard, the voice of the archangel with the trump of God and the dead in Christ shall rise. Are we acting, are we behaving as if it was an event that would take place the next moment, yes, the next tick of the clock. "Surely I come quickly." Now this message was given by the Lord Jesus Christ Himself personally through the angel to the churches. "I, Jesus, have sent mine angel to testify of these things unto the churches, I am the root and offspring of David." In this we see the Lord Jesus in connection with His ancient people Israel. It is a pledge of the restoration of His people to the land of promise: "I am the root and offspring of David," that is a word in relation to Israel, and then He adds "I am the bright and morning star." That is the last unveiling that the Lord Jesus gives of himself to His people. What is the first? The first you have in the case of the conversion of Saul of Tarsus. Saul is smitten to the ground and he says "Who art Thou Lord?" and the answer comes "I am Jesus," and a risen Christ is revealed to his soul and that has been registered in the history of every one of us here this afternoon who are saved. We see the first revelation the Lord Jesus gives to him, He unfolds Himself in His grace and in all the sufficiency of His redemption work. "I am Jesus"—that is His unveiling to our souls and then the last unveiling is here in Revelation 22, "I am the bright and morning star." The spirit and the bride are listening to this announcement given by our Lord as the bright and morning star, and they say "Come," "And let him that heareth say come." Who is that? I have thought this, that just at that point you come to the end of the dispensation of grace. In the other expression, "The spirit and the bride say come," you have, shall I say, the beginning of the dispensation. What was the secret of the power and beauty and glory of the first church, what was the secret of it? Why they were living in the hope of the Lord's immediate return. It was a grand reality to them and so the church was in fullest fellowship with the Holy Spirit. "The spirit and the bride said come." But as we come down through the dispensation the response dies away and now it is a word for the individual "Let him that heareth say come." Do we identify ourselves, dear children of God, in that? "Let him that heareth say come," and so you have the individual at the end in the church of the Laodiceans "Behold I stand at the door and knock, if any man hear my voice," there is the hearing "Let him that heareth," it points to some of the church in Laodicea and Laodicea represents our condition today, but the Lord unveils Himself as the bright and morning star to the individual who

is true to Him in the midst of what is repulsive and repugnant to Him, for He says "I will spue thee out of my mouth," but He says "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him and he with me," and to that one the Lord says "I am the bright and morning star; let him that heareth say come." Even so, Amen, come Lord Jesus!

THE BATTLE. THE VINEYARD. THE HERD.

1 Cor. 9:7 brings it before us. A three-fold ministry. Paul was a good soldier, a good husbandman, and a good herdsman.

The Battle. Acts 18:1-17. Here we have Paul in the midst of the foe preaching the gospel. Here he wins souls for Christ. Others, too, had a share in it. Acts 18:5; 2 Cor. 1:19.

This was pioneer work, and not amongst the best of people, as we learn their character from 1 Cor. 5:9-11. If he had failed as a soldier his life would have been crippled. Some are afraid to go forth fearing they will die or that expenses will be too great. Paul says: Who goeth a warfare at his own charges? No one. The word soldier means "paid one," and the Lord who had chosen him took care of him and saw that no trial was too great for him to bear.

He stayed at his post, although once at least he shows signs of fear, but the Lord encouraged him to stay 18 months more. Some leave too soon the work the Lord has begun, maybe at the first uproar of the devil, then one or two who were saved fall prey to Satan's wiles. Paul fought the true fight, cost what it may, time, talent, money (to get this he worked in Corinth) or even life itself. Souls were there and for such Christ had died. Oh, for more soldiers like Paul and David who can "stand in the evil day." Warfare demands faith and courage. Those who enter the realms of "dead Christendom," "Paganism" in their varied proportions will have to count on a fight, and sometimes a fierce one. Elijah gave his dividing cloak to Elisha, and Paul seems to have left his glittering sword to Timothy (preach the word). When Elisha used the cloak left to him he exclaimed: Where is the God of Elijah? and we may well express the same as we wield the Sword of the Spirit which is the Word of God, and this is the word which by the gospel is preached unto you (1 Pet. 1:25).

The Vineyard. The care of the vineyard is given to an husbandman. This is a different service. The planting of an assembly generally follows the preaching of the gospel. It is God's order. How good to see sinners newly saved, baptized and gathered unto Him who bought them with precious blood at Calvary. Gathered unto His peerless name. Such a gath-

ered company is like a vineyard well marked out and each tree in its place to grow and bring forth fruit. The tree in order to grow and bear fruit must **abide** where God has put it. Some go into an assembly and soon come out, but without fruit. John 15:1-11 might indicate the Lord Jesus and His own in public testimony, and in the same manner the assembly composed of redeemed souls is expected to abide and bring forth fruit. The work of an husbandman is a delicate one. The pruning knife seems to be always in his hand. The vine would feign grow big and shady, but fruit and shade go not together, hence the knife. Things so dear to us (and persons too) have to be cut off in order that fruit may abound. Those whom the Lord raises up to minister the word are used to cut away the things that would hinder our spiritual growth. That ambition for riches, that unsaved companion, those vain pleasures, etc., along with sectarian ways that would hinder the testimony. This is hard on the flesh and carnal-minded Christians who desire "smooth words" and preaching that will not bring persecution. Gal. 6:12.

Paul's ministry in his first Epistle to the Corinthians bears the character of an husbandman. How he cuts away the fleshly growths. It had become a shady vine indeed. Room for evil teachers and evil ways, beginning with "disorder in judgment" and ending in "disorder in the meetings." Even the sisters wanted to speak. Where disorder prevails the latter soon manifests itself. Corinth was the only church to which the correction of women speaking was given. This in itself should cheer our hearts as doubtless the others had no need of such an exhortation. There is a craze today for women preachers, but not for women's work or ministry as laid down in the word. Truly the husbandman needs to have godly care as Paul, for although he made them sorry, it was godly sorrow that leadeth unto repentance. May we in all things be submissive to the work of the **Husbandman** over the husbandmen who seek to labour as them who shall give an account in that day.

The Flock or Herd. Here we have another view of an assembly bringing before us its labour and responsibility. An herd. God expects us to be as a fine herd of cattle, as from the herd we get the "oxen," strong to labour, and milk to sustain the herdsman. There is a danger of becoming lean as Pharaoh's cattle. The lean ate the fat ones, but got no fatter.

A good herdsman not only wishes to see the herd increase, but wishes some sturdy "oxen" strong to labour. The life of the ox is a queer one, goaded here and goaded there from day to day, no liberty to roam on the hills, no will of his own but yoked up to some implement. Paul is often looked at as a good ox, verily so, but he was also a good herdsman. He could teach or train others by example and word. Three things an

ox needs: feeding, yoking, goading. Paul certainly does this in his second Epistle to the Corinthians. We find abundance of food in the first five chapters. Notice three portions:

Ch. 1: 2—Grace be to you and peace from **God our Father**, etc. The grace of God had made Paul (a bitter Jew) and them (darkened Gentiles) His children through faith in Christ Jesus. United to God.

Ch. 2: 10—I **forgive also**, etc. Weighty words. Words seldom heard these days regarding discipline. Brotherly love indeed. Unity in reception.

Ch. 4: 5—**Ourselves your servants** for Jesus sake. He unfolds to them the ministry of reconciliation and the recompense for suffering as workers together in that coming day. Unity in service.

Ch. 6, Paul yokes them. We ridicule those who put the cart before the horse, but what about those who put the yoke on the wrong way? Or at the wrong time? Matt. 11: 29 gives the manner "Take my yoke" voluntarily. 2 Cor. 6: 2 gives us the time, "Now is the accepted time" for service. If we are first yoked with the Lord Jesus it will not be so hard to labour with them who walk with Him.

Towards the end of ch. 6 he goads them. In other words, he says: walk straight, separated from unbelievers and their unrighteousness and darkness, from Belial and his infidelity, even though this may all be covered over by a glitter of religion. He closes this letter with a three-fold benediction, hard to be broken, a tie that binds us all. The Grace of the Lord Jesus (unalterable), the Love of God (unfathomable), The Communion of the Holy Spirit (unbreakable), i. e., in the sense of Eph. 1: 13 and 4: 30. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd. Ecc. 12: 11. W. H. W.

AGREED FIRST—THEN WALK

"Can two walk together except they be agreed?" This is just another way of saying, "they cannot." They must be agreed first; then they walk together. This holds good of any two; and it is primarily true of God and the saint. So long as there is **anything standing** between God and me, it is simply impossible to walk with Him. God Himself asks the question, How can it be done? Let this be a settled matter; and it will save a deal of darkness and failure. Am I content to take God's thoughts about Christ?—about His word—about corrupt self—about the world—about my place in it, or rather outside of it, in Christ the risen, though the rejected One? If so, we walk together, for we are agreed. If not, how can we walk together?

Always take the low place; and you will never have far to come down. God-given honour is always preceded by humility.

QUESTION CORNER

(1) Is it wrong for a Christian to drink wine at a gathering of friends: is it not apt to lead to foolish talk?

Ans.—Drunkenness is a sin for which a man must be excluded from an Assembly, 1 Cor. 5: 11. Foolish talking is classed among things which are to be avoided. It is not necessarily sin to drink a little wine, 1 Tim. 5: 23; John 2: 1-11. Grape juice is wine, and perfectly harmless so far as the body is concerned, and does not injure a Christian's testimony. To drink intoxicating wine so as to get tipsy would be a disgrace to any professing faith in Christ. Read Rom. 14. This is safe advice to follow.

(2) Is there a second work of Grace spoken of in the Bible, and what is it?

Ans.—This is taken from the marginal reading of 2 Cor. 1: 15, and makes no reference to what some call "a second work of grace," or the "second blessing." The moment one is saved he is blessed with all spiritual blessings in heavenly places in Christ, Eph. 1: 3. A second visit from the apostle would be the second benefit. Every saved person is sealed by the Holy Spirit, Eph. 1: 13-14 (revised version). "Now if any man have not the Spirit of Christ he is none of His," Rom. 8: 9. Read the whole chapter.

(3) Is it true, "once saved always saved?" Are they saved who live in the same way that they lived before they professed?

Ans.—A man may profess to be saved and be two-fold more the child of the Devil than he was before. Such professors are "dogs and not sheep," and the expression "once saved always saved" applies to sheep only. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, John 10: 27-29.

"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit," Matt. 7: 16-17. This is one of God's simple and safe rules. If a tree is bringing forth bad fruit call it a bad tree. So whether it is an empty professor of the baser sort hankering after a bottle of whisky, or a false prophet pretending to have received "The second blessing" if his life is not godly put him down as an evil tree. No true child of God will boast to you that he has lived for months without sin. "The foundation of God standeth sure having this seal, The Lord knoweth them that are His; and let every one that nameth the Name of Christ depart from iniquity," 2 Tim. 2: 19. We may make mistakes and be deceived at times, and think that some are Christians who are not, but God is never deceived, He knows from the beginning just who are His sheep and none shall pluck these out of His hand.

The abundance of their joy and their deep poverty abounded unto the riches of their liberality.—2 Cor. 8: 2.

Give, though thy gifts be small still be a giver;
Out of the little founts proceed the river;
Out of the river's gifts gulfs soon will be
Pouring their waters out, making a sea.
Out of the sea again Heaven draws its showers,
And to the fount imparts all its new powers.
Thus in the circle born gifts roll around,
And in the blessings given, blessing is found.

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