

# HELP *and* FOOD

FOR THE

## HOUSEHOLD *of* FAITH

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VOLUME XXXIX

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## A SALUTATION

IN writing to the saints and assemblies in various places, our beloved apostle to the Gentiles salutes them with "Grace and peace from God our Father and our Lord Jesus Christ." Think of it, dear fellow-believer, to be greeted with such words!—coming from the Father Himself who gave His only, His well-beloved Son for us, and from our precious Lord Jesus whose life was poured out to deliver our souls from such a death! And lest we should think it applied only to those early and oft suffering saints in those early days, our dear apostle says, "To them that are sanctified in Christ Jesus, called saints, *with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours*" (1 Cor. 1: 2). "To them that are *sanctified in Christ Jesus*," he says. What a holy elevation in which to view those feeble ones, once defiled, but which the Father has given to His Son—cleansed by His precious blood, and accepted before God in the value and the beauty of Christ upon them!

"Waiting for the coming of our Lord Jesus," again he says, "who shall confirm you unto the end [to present you] blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." Think of it, dear fellow-Christian, called unto *the fellowship* of our Lord Jesus Christ while waiting for Him to come and take us to Himself, according to His promise! May it ring in our minds, and dwell in our hearts through the year now opening before us.

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## NOTES ON PHILIPPIANS

(Continued from page 322, Dec. 1920)

### ***"Christ is all in Life or Death"***

(Chap. 1: 21-26)

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

"TO me to live is Christ" is Christian life and experience in its fulness. It has often been remarked, and is well worth remembering, that Christians have many experiences which are not properly Christian experience. The man described in the 7th of Romans is undergoing an experience which will be for his future blessing, but is not proper Christian experience, though it is clearly enough the experience of a Christian. Christ Himself, so dominating and controlling the believer, that his one object is to live to His glory, is what Paul has before him here. This should be the experience of Christians at all times. But, alas, how few of us enter into it in its entirety. It implies a surrendered will, and the body yielded to the Lord who has redeemed it, that it may be used only to His praise. This is life in its truest sense, and, probably, no one ever entered into it so fully as the apostle Paul.

We may, perhaps, better understand the experience "For me to live is Christ," if we consider for

a moment what life means to many an other. The Christless business man, whose one aim and object is to obtain wealth, might well say, "For me to live is money." The careless seeker after the world's pleasures, if he told the truth, would say, "For me to live is worldly pleasure." The voluptuous, given up to self-gratification, would say, "For me to live is self." The statesman, exulting in the plaudits of the people, and craving world-notoriety, might truthfully declare, "For me to live is fame and power." But Paul could say, and every Christian should be able to say, "For me to live is Christ."

And it is only such who can heartily add, "And to die is gain." Death is no enemy to the one to whom Christ is all. To *live* gives opportunity to manifest Christ down here; to *die* is to be with Christ, than which nothing could be more precious.

The apostle himself was in a dilemma as to which of these he would prefer, were the choice left to him. If permitted to continue in the body, he would have further opportunity of service for Him who had claimed him as His own and called him to this ministry. But, on the other hand, he longed "to depart and to be Christ, which is far better." His had been a life of toil and suffering for Christ's sake, such as only a Spirit-sustained man could have endured without fainting; and as he lay in the Roman prison, his heart longed for release—a release which would mean to be forever with Christ. Labor for Christ was sweet, but rest with Christ would be sweeter. Whitefield used to say, "I am often weary *in* the work, but never weary *of* it," and such was, doubtless, the attitude

of our apostle. He loved to serve, yet longed too for the hour of release, with no selfish motive in it, for his one object was Christ, whether in life or in death.

It is amazing how anyone, with words such as these before him, could question for a moment that the Word of God teaches the consciousness of the spirit after death. Paul had no thought that his spirit would be buried in the grave with his body, or that his soul would sleep until the resurrection day. Death to him would be a departure, a moving out of the travel-worn earthly tabernacle, and a going to be with Christ, until the first resurrection at the coming of the Lord.

As he weighs everything, the unselfishness of the man comes out strikingly. He sees the need of the Church of God. As it is now, so it was then. There were many evangelists, or gospelers, but few teachers and pastors who really carried the people of God upon their hearts; and he felt that to abide in the flesh was more needful for the flock than rest was for himself. So he says he has confidence that he should abide a little longer, and continue in this scene of labor for the furtherance and joy of faith of the people of God.

It is clear, I think, that he fully expected the Lord would permit him to revisit Philippi, that the rejoicings of the saints there might be more abundant in Christ Jesus on his behalf, through his coming to them again. They were his children in the faith: as a tender father he yearned over them, and longed to see them once more before closing his earthly ministry. We have no record in the Word of God as to whether this desire was fulfilled,

but there are early church traditions which indicate that it was. At any rate, we know he was released from his first imprisonment, and allowed to go about in freedom for several years before being again apprehended and martyred for the sake of Christ Jesus, his and our Lord. H. A. IRONSIDE.

*(To be continued.)*

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## "I Have Loved Thee with an Everlasting Love"

(Jer. 31: 3.)

**I** HAVE loved thee with eternal love," Jehovah said of old  
To that stiff-necked rebellious race, housed in the Jewish fold.  
While centuries moved He proved His grace—His rich unwavering  
love;  
He looked on them with pitying eye from His bright home above.

He saw them in dark Egypt's land beneath the tyrant's heel;  
He rescued them from brick-kiln toil, He broke their yoke of steel.  
He bore with all their wilful ways throughout their desert life;  
They grieved Him sorely on the way, with murmr'ings, sin, and  
strife.

He bore them as on eagles' wings; He nursed them as a child;  
He fed them on the mighty's meat through all the trackless wild.  
The angel of His presence went before them day and night;  
From the rock He made the waters flow to their heart's full delight.

With power unbounded brought He them—a power with love to  
save,—

To Canaan's fair and fruitful land beyond dark Jordan's wave.  
He prospered them with sun and rain; His smile was on their land;  
They were Jehovah's "vine," and "flock," protected by His hand.

He smote the nations round about, He blessed their homes with  
peace,  
Gave them full vats of oil and wine, and made their herds increase.  
Thus fostered by His ceaseless love, blessed by His lavish hand,  
He made their glory to abound, their mountain strong to stand.

But oh, alas! their evil hearts did not respond to grace,  
They chose to walk in Balaam's ways, Jehovah to disgrace.  
They turned from God, the living God, dumb idols to adore, [more.  
They plunged into most hateful sins, and grieved Him more and.

They passed their children through the fire that flamed at Moloch's  
Jehovah's glorious name with demon-worship they did join; [shrine;  
They trailed His glory in the dust, defamed His sacred name  
Among the nations round about; they gloried in their shame!

At length, when all His efforts failed their evils to correct,  
He sent them off among their foes in bondage to reflect.  
By Babylon's murmuring streams in bitter grief they wept, [kept.  
Because they spurned their covenant-God—had not His precepts

Well might their harps on willows hang—their silver cords un-  
strung— [sung,  
And groan and wails their lips employ—their songs were all un-  
For, turning from all righteousness to every sinful way, [stay.  
God could not link His name with them, nor be their strength and

And as the weary ages rolled their scattering but increased,  
In exile still, through lands afar, unblessed and unreleased.  
But God's eternal covenant stands—no power His oath can break,  
He holds them in His mighty hand—He'll them to Canaan take.

He'll work repentance in their souls; they'll mourn, each tribe  
apart; [stony heart.  
They'll look on Him whom they have pierced; He'll change their  
Reborn indeed by power divine, He shall to them impart  
New aspirations and desires—He'll give them a new heart.

Then in their blissful Canaan-home-land to their fathers given,  
How great will be their joy and praise when all their chains are  
riven! [be:

He'll own them then, and be their King—blest "Ammi" they shall  
Earth too shall rest under His sway—He'll reign o'er land and sea.

Throughout that blest and peaceful reign, they'll bask beneath His  
sway;

And when time's final year shall come, and earth shall pass away,  
He'll transport them by power divine in that new world to dwell,  
Where sin and death can never come to break the glorious spell.

And there while countless cycles sweep—bright world without an  
end—

To their great covenant-keeping God their worship shall ascend.  
Thus shall He show to all the worlds—to those below, above,  
What He to Israel said, "*I've loved thee with eternal love.*"

But thinkest thou, dear child of God, His love for thee is less—  
Thou who art linked with Christ above in spotless righteousness?  
Thou art one of His members dear—His body and His bone—  
Part of that loved and ransomed Church He purchased for His own;

Part of His fair and cherished Bride, destined with Him to shine  
In all the glory of heaven—no place so near as thine.

No angel in that flaming throng, no saint that lived of old,  
Could fill a place so near His heart—love's inner sanctum hold.

O child of Calv'ry's boundless grief, how shall we rightly praise  
The ONE who stooped in grace *so low*, to *such heights* us to raise!  
Soon with our glorious Bridegroom-King, 'mid scenes of His delight,  
With all His ransomed we shall dwell, and there shall be no night!

With such a prospect full in view, what should our present be?—  
The hope, the joy, a longing bride that waits the groom to see!  
Let all the dust of earth be brushed from buoyant pilgrim feet;  
With girded loins and bounding heart press on our Lord to meet.

## THE PURPOSE OF GOD

A Bible Reading on the 9th chapter of Romans  
at Oakland, Calif., Sept. 1920

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C. A.—What special reason is there for the strong statement that begins the chapter, "I say the truth in Christ, I lie not"—What special need is there for that?

C. C.—In a certain sense it is like an oath, is it not? It is a strong affirmation.

H. A. I.—I suppose that Jews reading this treatise on God's salvation, as set forth in the early part of the epistle, would be ready to charge Paul with favoring the Gentiles as against his own people, would they not?

C. C.—Yes, I think so; and so he gives the strongest assurance that he is speaking in Christ, testifying to the truth. If he was testifying to the truth of the new revelation, introducing Christianity into the world, it was a solemn thing for Israel, as they were rejecting it and persecuting him.

C. A.—We have heard it said that the conscience is not a trustworthy witness. Here the apostle says, "My conscience also bearing me witness." Is it mentioned because of its connection with the Holy Spirit—conscience so guided? Or why is the conscience brought in here, when we know it is not absolutely trustworthy?

C. C.—He would have us realize that his conscience was before God. He was not speaking flippantly, but soberly, as realizing the presence of God. He was speaking from conviction of the truth, not from sentimentality.



A. W. P.—Would it not help to compare Rom. 9: 1 with Eph. 4: 21? We have there, "As the truth is in *Jesus*," but in Romans 9: 1 we have, "I say the truth in *Christ*." Has not the Holy Spirit some definite purpose in varying these two terms, or titles? "The truth in Christ" (the Anointed) being more in reference to the Jewish people than the "truth in Jesus."

H. A. I.—"The truth in Jesus" was that which was manifest in the Man, Jesus, as He walked through these scenes. The truth was manifested in all of His ways. "Christ" means the anointed, and while He was that on earth, He has been given that place by God in resurrection. "God hath made that same Jesus, whom ye crucified, to be both Lord and Christ." And so Paul here speaks "the truth in Christ"—as in the presence of the resurrected One. As to verse 3 there is considerable diversity of judgment as to exactly what the apostle meant when he spoke of wishing himself accursed from Christ. As it depends largely on the original's meaning, we would like to have your judgment, that we might consider it.

C. C.—Well, I believe the clause, "I could wish myself accursed from Christ," to be a parenthesis; and I would read it, too, according to the Revised Version, "I was wishing myself accursed from Christ." It was in the past. So that the sentence would read: "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh." This entire paragraph shows that he fully understood them. He understood the mind and feeling of Israel, as himself at one time having had that mind. He was then with them in

their rejection of Christ. He *at that time* was wishing himself accursed from Christ.

H. A. I.—That is altogether a different thought to what I have had. I have thought of Paul here taking the same ground as Moses (that is, if possible to save Israel by blotting *him* out of God's book, he would be willing to be blotted out), and that here the apostle meant to say that his love of Israel was such that he would be willing to do this—willing thus to be destroyed, that they might be saved; not that he intended it fully, for he knew that they could not thus be saved, but that his love for them was so intense, that if he could save them by being accursed from Christ, he felt at times he would be willing to suffer this.

C. C.—That is what many think; but I merely give what is my judgment after considerable thought. I am well aware of eminent students of the Word looking at it differently, but by weighing it very carefully I have come to the judgment which I have expressed. As to the view you have mentioned, my difficulty is, I cannot conceive of a Spirit-filled man, even for a moment, wishing himself accursed from Christ.

H. A. I.—I suppose not; even to save others.

C. C.—It seems to me, then, that the apostle in this way shows that he understands the attitude and mind of Israel in their refusal and rejection of Christianity which was being established in the world.

E. A. B.—In Acts 22: 20, 21 it speaks of Paul being sent to the Gentiles. We can realize what a hard thing it must have been for the Jews to take in the thought that the Gentiles should be fellow-

heirs in God's mercy; and Paul realizing this, puts himself in that place, and undertakes to face things from their standpoint.

H. A. I.—We know the force of that to-day. It is one of the first principles in helping souls to put ourselves as far as possible in their position. If a Roman Catholic is saved, it has great force when he turns to another Roman Catholic and says, "I realize your feelings; I understand your prejudice; I felt the same once. Now the Lord has opened mine eyes, and I wish you to weigh what I put before you."

C. A.—You say then, Mr. C., that this is a parenthesis. What about the punctuation?

C. C.—Well, in the first place, there are no punctuation marks at all in the early manuscripts. They have all been put in by later editors, and it is a question of spiritual understanding as to what and where punctuation should be placed. It largely depends on the spiritual understanding of the translator.

E. A. B.—Some persons have said to me when I mentioned things like this, "Why do you change the Bible?" It is a question between the original and what we have in the translation, that we have to consider.

C. A.—I hope no one can say, "The brethren are changing the Bible."

H. A. I.—That question always arises with persons who are not familiar with translations and versions. They need to remember that the New Testament Scriptures were not written in English, but in Greek, and the Old Testament in Hebrew. We therefore should avail ourselves of all possible

help in the way of scholarly exposition, and various translations, to get as nearly as possible to the exact thought of the original.

E. A. B.—What about all this advantage that Israel had, from verse 4 on?—Israel, “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law. . . . and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed forever.”—What was their advantage over the Gentiles?

C. C.—Here Paul recognizes that the O. T. Scriptures belong to Israel. God had taken them up. They were His people; He had made promises to them—entered into covenant relationship with them; and the apostle is not ignoring all this.

H. A. I.—Naturally, the question in the Jew's mind was, “What are you going to do with all these things?” He recognizes it all belongs to Israel, but God has something different for the Gentiles.

A. W. P.—Is it not true that in vers. 4 and 5 we have the answer to the question asked in Rom. 3: 1, 2? First the question is answered very briefly. It seems to be a principle that a question raised is first answered briefly and later answered in detail. In Rom. 3 the question, “Do we then make void the law through faith” is later answered in detail. Again, in the 6th chapter the question is raised: “What shall we say then—shall we continue in sin?” Briefly it is answered—“God forbid;” later, it is answered in detail. In chap. 3 the question asked is answered briefly, but in vers. 4, 5 of Romans 9 it is answered in detail.

E. A. B.—Is not that a wonderful statement at

the end of verse 5: "Who is over all, God, blessed forever." It is Christ, is it not?

H. A. I.—I understand there should be a comma after God. It is a strong affirmation of the deity of the Lord Jesus Christ—whom the nation of Israel was rejecting. He is here proclaimed as God over all, blessed forever.

C. A.—There are seven things pertaining to Israel, and then Paul speaks of Christ as the 8th; would that suggest a *new* order of things—the *old* being in the seven spoken of? Whom is Paul addressing in this 9th chapter? Is he addressing Jews professedly saved by Christ, or are they unconverted Jews under the law?

C. C.—The apostle is primarily addressing saints at Rome, whether Jews or Gentiles—yet characteristically Gentile. Having developed the gospel in the previous section of the epistle, the apostle now goes on to explain to them, and for us all, the connection and relation between the ways of God in the previous dispensation, and His ways in the present one—that there is no inconsistency.

H. A. I.—In other words, you would say that the epistle to the Romans is the Holy Spirit's treatise through the apostle on the subject of salvation. He enabled the apostle point by point to meet every objection that might be raised—not as addressing either Jew or Gentile directly, but as presenting the whole theme. Every question that can be raised is answered by inspiration of the Spirit. So Romans is the profound unfoldings of the grace of God. It raises questions and answers them as people might ask them.

(Concluded in next number.)

## TRIALS OF FAITH IN EARLY MISSIONS IN CHINA

THAT first summer was intensely hot, and when the thermometer stood at  $103^{\circ}$  indoors it seemed time to seek relief. The children were all suffering, and Mrs. Taylor was so ill that it was with difficulty she could be got out of the city. A boat trip of six miles brought them to the hills, where amid the ruins of a once famous temple accommodation had been found. A couple of sheds, or long narrow buildings, were still habitable, in addition to the hall that held idols, and in the former—the priests being willing to turn an honest penny—the Hang-chow party established themselves. The hills were lovely, though the glory of azaleas, wistarias and other spring flowers had passed away. Pines, oaks, and elms afforded welcome shade, while mountain streams made music, and as far as eye could see there was one unbroken sweep of higher or lower ranges, canals, and rivers, with the Hang-chow Bay and the open sea beyond. It would have been a paradise as compared with the city, but for the illness of their eldest child, Gracie, and others of the party, and the sorrowful sights and sounds of idol worship close at hand.

As they left their boats the first day and were going up the steep stone path made for pilgrims, little Gracie noticed a man making an idol.

"Oh, papa," she said earnestly, "he doesn't know about Jesus, or he would never do it! Won't you tell him?"

Her hand clasped in his, Mr. Taylor did so, the

child following with eager interest. Farther on they came to a shady place and sat down to rest. Gracie's thoughts were still full of what had happened, and she seemed relieved when her father suggested that they should pray for the man they had been trying to help.

We sang a hymn, wrote Mr. Taylor, and then I said, Will you pray first? She did so, and never had I heard such a prayer. She had seen the man *making an idol*: her heart was full, and she was talking to God on his behalf. The dear child went on and on, pleading that God would have mercy upon the poor Chinese and would strengthen her father to preach to them. I never was so moved by any prayer. My heart was bowed before God.

And now, a week later, how dark the shadow that had fallen on that father's heart !

Beloved brother, he wrote to Mr. Berger in England, "I am trying to pen a few lines by the couch on which my darling little Gracie lies dying. Dear brother, our flesh and our heart fail, but God is the strength of our heart and our portion for ever. Knowing this land, its people and climate, I laid my wife and children, with myself, on the altar for this service ; and He whom with much weakness and failure, yet in simplicity and godly sincerity, we are and have been seeking to serve—not without some measure of success—He has not left us now.

"Who plucked this flower?" asked the gardener. "It was the Master," answered his fellow-workman. And the gardener held his peace.

It was not any questioning of the dealings of God with them or their precious child; but the loss was great, and overwhelming !

But the great waiting land of China, in all its need and darkness lay before them. At the bedside of their dying child in the dilapidated temple,

Duncan, the steadfast Scotchman, Mr. Taylor's chief companion in pioneering journeys, had been keeping watch. Difficulties had been more, and trials heavier, than had been anticipated, but even as Mr. and Mrs. Taylor gave back to the Lord the little one they so tenderly loved, they consecrated themselves afresh to the task of reaching inland China with the gospel.

Nanking was upon Duncan's heart—the famous city, twice capital of China, with its ancient wall twenty miles in circumference, and its large population still without any witness for Christ. He was not specially gifted or cultured, but he possessed grit and perseverance and a great love for souls. He had toiled at Chinese with the man at the wash-tub while waiting for a better teacher, sitting beside him for hours, repeating sentences as he said them, or verses that he read from the Gospels, and winning him to Christ at length by his very earnestness in seeking to make the Saviour known.\* It was something of a risk, no doubt, to let Duncan go forward in such an undertaking. But he could be spared; he was a man who, his resolution once formed, never wavered; and the burden of those souls was on his heart.

The early autumn, therefore, saw this solitary

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\* It is a great blessing when God gives one a hunger for souls, Mr. Taylor wrote many years later. A good many of our early workers had it. We get better people now in some ways, better educated and so on, but it is not often you find that real hunger for souls—people willing to live anywhere and endure anything if only souls may be saved. They were very often humble people. If they were to offer to our Mission now, they might not be accepted. But nothing can take its place, or make up for lack of it—it is so much more important than any ability.



pioneer on his way northward, a letter written the day before he reached his destination gives some impression of the spirit he brought to bear upon his task. He wrote,

On Sunday we had a great deal of rain, and I could not get into the city. I had a fine quiet day, did a good deal of reading, and had time for meditation on the Word and the matchless grace of the Lord Jesus. Oh, to be always in a humble, devout, and consecrated spirit, drawing richly from the fountain of infinite grace, being filled with the fulness of "Him that filleth all in all," continually realizing that Christ is made unto us "wisdom and righteousness and sanctification and redemption." . . . Nothing can ever substitute for the presence of Christ. I am sure a real Christian cannot but be miserable without it. Other helpers soon fail apart from Him, and comforts flee. All our springs are in Him. He must be all in all, the paramount object of our soul's affection, or we cannot be happy ourselves or make others happy around us. The ambitious man may take the honors of the world, so I may but have Christ. He shall be enough for my soul!

Needless to say, the young missionary received no welcome at Nanking. Up and down its long streets he and his Chinese helper searched in vain for any lodging that would take them in. Immediately on hearing of a foreigner's arrival, word had been sent from the Prefect to every hostelry that they were on no account to receive him, and as night fell the outlook was far from cheering. Apparently, however, the priest in charge of the Drum Tower had not been included among possible hosts, and when the weary strangers sought his aid he was not unwilling to render it. He had no proper room, he said, for visitors, but if they liked to sleep in the Drum Tower at night, and be out all day, so as not to frighten people who came

to worship, he would share with them his accommodation.

It was a miserable place. Very few Europeans would have thought it possible to live there at all. But "we gladly accepted," wrote Duncan, "and managed very nicely, though we have rather more rats than I like. At night they want to devour everything!"

Between the depredations of these marauders and the solemn sound of the drum, beaten at intervals, it was not possible to get much sleep, and at day-dawn they had to roll up their bedding and turn out on the streets of the city. The tall figure of the missionary soon became familiar in the tea-shops and frequented thoroughfares, and the neighborhood of the Drum Tower must have known him well before he succeeded in finding another residence. A carpenter at last had courage to receive him, dividing off a strip of his single upstairs' room for the use of the foreigner. On the other side of the matting lived the Chinese family, while below was the shop and kitchen, so that the new arrivals had every opportunity for picking up colloquial conversation. After a time Duncan persuaded his landlord to share with him the lower room as well. A slight partition was put up, giving the missionary a long but very narrow street chapel, the first ever opened in Nanking; and there he sat, like Judson in his *sayat*, receiving and conversing with all who would turn in.

"I am not able to talk much," he wrote, "but God helping me, I will say what I can, and T'ien-fuh (the Chinese evangelist) makes them understand. Oh, to make everything conduce to the

gathering in of precious souls and the glory of our Master ! ”

Thus was commenced permanent missionary work in the great city that is now one of the strongest centres of the Christian Church in China. Duncan may not have been able to do much; but he held the fort with quiet courage, and one soul was saved in that first street chapel.

After his arrival in Nanking Duncan found that a bank through which money could be remitted to him had failed. He set about seeking other agencies, but without success for a time. The situation did not disquiet him. He was sure that the Master who had sent him there, and was giving him acceptance with the people, would not fail in some way or other to provide. Still, his last piece of silver had to be changed; the strings of cash were disappearing; and the cook who was really anxious came and said:

“ What shall we do when the money is *all* gone? ”

“ Do? ” was Duncan's quiet reply; “ We will trust in the Lord and do good; so shall we dwell in the land, and verily we shall be fed ” (Ps. 37: 3).

To go back to Hang-chow himself would have been possible; but Duncan knew that if once he left the city it would be ten times more difficult to get in again. His hardly won position was too precious to be endangered. So he wrote that he would trust in God and hold on.

Matters were in this position when, to Mr. Taylor's relief, Rudland arrived unexpectedly, ready for any service. He was more than willing to carry supplies to Nanking, and set off at once by boat for the ten or twelve days' journey. Wind

and weather, and the temper of the boat people all seemed favorable, until he came to a place where the water was so low in the Canal that they could go no farther. Repairs too were needed. Meanwhile the Foreign Teacher must make up his mind to wait. But Rudland would not do this; though surprised at this hindrance, he was sure the Lord had some way of helping him on. He found that by abandoning the boat and striking off overland he could shorten the journey by four days. This meant sixty miles on foot, with only Chinese shoes, or on a springless wheelbarrow; but eagerly he pressed on.

And what of Duncan and his companions? The cook had saved five dollars from his wages, and when his master's supplies came to an end he revealed this little store and begged him to accept it.

"But you know I do not borrow," said Duncan.

"No, sir," urged the man, "it is a gift—a gift to the Lord."

Duncan then took it thankfully, and they were of one mind in making it go as far as possible. But five dollars, however economically used, will not last indefinitely, and the morning came when there was not enough to provide another meal. It was Saturday too; and the cook stopped his master, who was going out to preach as usual, with the question: "What shall we do *now*?" "Do?" was still the answer; "We will trust in the Lord and do good; so shall we dwell in the land, and verily we shall be fed."

Chu-meo watched his friend and teacher down the street with a sinking heart. "*Verily thou shalt be fed*," was a promise from God's Word, he knew,

and they were "doing good," but would it prove true, now they had nothing else to depend upon?

Twelve miles from the city, that very morning, Rudland, limping painfully along, fell in with a donkey-boy looking for a job. "Oh, yes, he had heard of the foreigner living in Nanking! For a few tens of cash he would take this friend to his door."

As the sun set that evening, returning from a long day's work, what was Duncan's surprise to see his faithful servant running with a joyous face to meet him. "It's all right, it's all right," he cried; "Mr. Rudland—the money—good supper!"

"Did I not tell you this morning," he replied, laying a kindly hand on his shoulder, "that it is *always* all right to trust in the living God?"

This experience and the tidings which Rudland carried back to Hang-chow were an encouragement both to the missionaries and native Christians. There too the Lord was working, and the sorrowful days of summer were giving place to the joy of harvest. Twice already baptisms had taken place at Hang-chow, and there was quite a group of believers. Of the October baptisms Mrs. Taylor wrote:

"When I went down to the afternoon service I saw such a sight as would have rejoiced the hearts of dear friends at home. Our courtyard in front of the house is a large one; it was filled with a quiet, attentive audience. One hundred and sixty persons were seated. Dear Lae-djün baptized three men and three women, and the service was held there as being more convenient than the chapel."

Such were the early days of what has developed in the large and fruitful "*China's Inland Mission.*"

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## Answers to Questions



**Ques. 1.**—Dear Editor: Please explain in *Help and Food* what is the righteousness spoken of in Gen. 15:6 and Rom. 4:3. I have read different ones on Romans, but none of them say *what* the righteousness was.

**Ans.**—Righteousness is a perfect state or condition approved by God's holiness. This state or condition is not found in any child of Adam, as Rom. 3:10 testifies. But God, in His wisdom and grace, provided a way by which man, though in himself a sinner, can be *reckoned* righteous before Him who is the "Holy, Holy, Holy!" This is the glory of the gospel: that God has provided a holy Substitute to remove our guilt by bearing it Himself, when upon the cross He was made sin for us, so that God "might be just, and the justifier of him which believeth in Jesus." *Believing God* was accounted to Abraham, credited to him, as righteousness which he had not in himself. Only the statement of it is made in Gen. 15:6. In Rom. 3:24-26 *the righteous ground* of it is set forth.

**Ques. 2.**—A question has been raised among us on which we are not agreed; it is as to our duty, both as individuals and as an assembly, to give to certain committees appointed for feeding the starving children in devastated portions of Europe. Can you point out scriptures relating to this?

**Ans.**—As to our individual responsibilities toward those in need, Gal. 6:10 says: "As we have therefore opportunity, let us do good unto *all*, especially unto them who are of the household of faith." 1 John 3:17 says: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Here, in John, a "brother" is especially in view, but the principle applies everywhere. See also Matt. 5:42; 2 Cor. 9:9; 1 Tim. 6:18, etc. There are different degrees of relationships, the nearest being with those born of God—the family of God, sanctified in Christ Jesus. But we are also related to all mankind by creation, as being the "off-spring" of God (Acts 17:29).

As to the assembly it is especially linked with Christ, *rejected* by the world. *Assemblies* therefore are seen in Scripture ministering to *Christ's servants* and *the saints*. See Phil. 4:10-19; 1 Cor. 16:1-4; 2 Cor. 9:12-14; Rom. 6:12; 1 Tim. 5:16.

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## Young Believers' Department

CALENDAR: Jan. 16th to Feb. 15th, 1921

### Daily Bible Reading

Jan. 16th, *Lev. 17*; Jan. 31st, *Num. 5*; Feb. 15th, *Num. 20*

Memory Work.....*Colossians 3: 5-25*

Good Reading, C. H. M.'s Notes on Deuter'my, pp. 208 to 322

Monthly Question:—What is the typical teaching of Lev. 23—the feasts of the Lord? Indicate this by use of scripture.

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### Remarks on our Daily Reading

The lesson of Lev. 17 indicates that God desires us to continually remember the meaning of death and the blood shed, both ever calling to mind the need of atonement and what it involved. Thus God would keep us mindful that we are bought with a price and are not our own (1 Cor. 6: 19, 20; 7: 23).

In chapters 18-22 we get precepts which first pertain to the people in general; then some which are specially applicable to the priesthood, all emphasizing the holiness which becomes those who are in relation with God and His dwelling-place, on the basis of atonement. Chapter 23 gives God's great feasts, or appointed times,—a chapter full of precious instruction which it would be well for you to follow up in detail, with the help that is given thereon in some of our good books.

But now notice the beautiful order of thought connecting these chapters. First, the great truth of atonement in much detail (chaps. 16, 17). Then the holy and righteous ways which become those for whom atonement avails (chaps. 18-22). Finally, the unfold-

ing of the great purposes of God, for such is the typical teaching of "the feasts." First, *atonement*, then *sanctification* according to God's will, then *revelation* of God's mind. Thus must we enter into our blessing.

The closing chapters of Leviticus, when considered in the light of the 23rd, give us an enlargement in certain details as to Israel's history and God's ways with her, typically presented in the incidents or instructions recorded.

The part of Numbers we have for this month we might epitomize thus:

1.—*Godly order* (chaps. 1, 2). The foundation of all progress, and of what follows.

2.—*Service* (chaps. 3, 4). Here we get the Levites in relation to God's house, and their service, all in connection with priesthood. For our Levitical service, that of bearing the precious things of Christ before the world, depends upon priestly activity; that is, our going in to God's presence, as those who are priests, before coming out before men as His servants.

3.—*Sanctification* (chap. 5). The place of God's dwelling must be kept clean.

4.—*Separation unto God* (chap. 6). The Nazarite type.

5.—*Giving unto God* (chaps. 7, 8). The princes, representing all the people, give to the Levitical service and the altar, and then the Levites are given to the priests as an offering unto Jehovah (Read Rom. 12).

6.—*Remembrance by the way* (chap. 9: 1-14). We too have our feast, which in measure the Passover typified. Let us not be careless as to observing it.

7.—*God with His people* (chaps. 9: 15-10: 10). He will guide, protect, and command.

In the remaining chapters (10-20) we have the people's history in which much sad failure is recorded, all



full of admonition for us. Let us, as we read, ponder the serious lessons of this history. Do not fail to look up the valuable helps God has given for the understanding of these scriptures, that we may grow in spiritual discernment and self-distrust.

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### *An Answer to Prayer*

You will remember that our last request for prayer (No. 7) was on behalf of a young sister, a nurse, who had broken down during her work. I am happy to tell you she has greatly improved, and God has given good cause for thankfulness on her account. Shortly before her illness she was led out into a clear testimony for the Lord. I was privileged to know of this from some of her letters written to her mother. I think a few extracts will both cheer and encourage others. Writing from the hospital in which she was serving during the influenza epidemic early last year, she wrote:

"Life is certainly *uncertain*, but I can say with a true heart that if death were to call me I'd go right to be with Jesus, and never be tempted any more in this wicked world. The temptations are so many and so great, and I'll admit I haven't enough courage to refuse things I am asked to do sometimes. May God help me, is all I ask. But, mother, you have no idea how hard it is to stand up for Jesus in an Institution. One has to stand so much ridicule, as no one has any use for a Christian. But I am persuaded that neither life nor death can separate me from the love of God. Soon that bright glorious day will come, and we shall reach our heavenly home to be forever with the Lord. I just love to get away from all the environments here, and get in my room alone. One gets so sick of all the worldly pleasures and amusements going on here. You would think doctors and nurses would have a more serious idea of life, seeing they are among the sick and dying every day, but instead they seem to become more hardened."

A little later writing from the isolation ward in which she was then stationed, she said :

"I've come to the conclusion that earth's pleasures are very, *very* shallow, and I have no desire to continue on with people of the world; there is no depth to them. I'm going to attend meetings as regularly as I possibly can, and read my Bible more. One thing, I'm not going to be ashamed of Christ who did so much for me. I'll make it my motto, 'For me to live is Christ.' I don't know a great deal about the Scriptures, but I know He is my Saviour."

Following this purpose of her heart, and proving the blessing of such a path, her testimony was,

"I am certainly happy; much more so since I am reading my Bible and daily text . . . I enjoy it. There is nothing so soothing to the tired body or mind like His precious Word. It is a light to our feet, and a lamp for our path . . . I read my Bible every day, and am happy in my soul."

A little while later the Lord allowed her to break down under the stress of her work, but out of this He is now recovering her to prove, we trust, still deeper joy in communion with her Lord and Saviour—living for Him. Surely, His hand was laid upon her only to deepen the gracious work already begun, that of weaning the heart from worldly things to find Himself the true treasure, chiefest among ten thousand, and the "altogether lovely."

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### Correspondence

In a letter just received disappointment is expressed because so little appears as direct contributions from young believers in this *their* department. The writer remarks, "Is it not as we *feel* we are *needed* that we respond best?" Yes, and I would like to have you *all* feel that you are needed, and then respond with your whole heart. "Needed," first and foremost, because

as believers we are members one of another, and we can best feel how much we are needed by learning from Scripture the truth of our relation to, and dependence upon, one another. Thus, if some are careless, cold, worldly, or indifferent, there must be loss for others — just as when any of our members are inactive or diseased the whole body is affected. The parts most closely connected with the unhealthy member feel its condition first; then, if the evil condition continues, the results are more widely felt.

All cannot be actual contributors, of course; nor could our little paper have room for all that might be sent; but we would gladly present what is most profitable in as condensed a form as possible. Brevity must be one of our rules.

Inquiries have been made as to the *kind* of contributions desired, but little response has developed so far. Suggestions that any of you may have to offer will be gladly received and given consideration with a view of being helpful to all. I'll offer one or two as a start.

1.—Send in Bible Queries, or difficulties. A brief answer will be made, and any helpful correspondence relative to them will be given under the initials of the contributor.

2.—Remarks, jottings, original or selected, bearing on scriptural subjects, or our calendar work, would stimulate our interest, and will be given a place.

3.—In view of more efficient co-operation, to give us a common working basis, we could adopt the following plan: (a) Let us select a certain chapter for intensive study each month. (b) Suggestions 1 and 2 above might be made to relate particularly to our chapter, but not exclusively. (c) The papers sent in would be arranged in the form of a dialogue on the

chapter, the work of each contributor being marked by his or her initials. The carrying out of this plan will depend entirely upon contributions from those who follow the work of the Young Believers' Department. We might begin (D.V.) in our March issue. The object in waiting is to hear from all who are interested: first, as to what they think of the general plan; secondly, as to any suggestions; thirdly, as to whether to study detached chapters or a book, and what book or chapter they would propose. Let us seek to make our contributions plain and pointed, with original or selected references—brevity being our watchword. Let us make these suggestions a matter of prayer to God for guidance and wisdom. I hope we may hear from many.

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### *The Question Box*

Q. 23.—*Is there any scripture to warrant the belief of some, that the spirits of departed relatives are ministering saints to protect relatives or friends on the earth during this dispensation?*

Ans. 1.—There are no such scriptures.

Ans. 2.—Heb. 1: 14 would indicate that angels are ministering spirits, not saints. Luke 16: 27-31 would suggest that such service is not permissible. Phil. 1: 23-25, that for service to those on earth it is necessary "to abide in the flesh."

Q. 24.—*Where does the soul with the spirit go after death?*

Ans. 1.—The soul and spirit leave the body and go to be with the Lord. 2 Cor. 5: 8; Acts 7: 59.

Will not some one send a more detailed answer to this question?

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## "A MORE EXCELLENT WAY"

(1 Cor. 12: 31.)

THE way of *love* is what the apostle calls "more excellent," and he goes on to show this goodly way in the 13th chapter of 1 Corinthians. Let it be remembered, just here, that it is *not* what makes one a Christian, as Prof. Drummond taught, and as many others do now. No, reader, but it is by *receiving Christ*, as John 1: 12 declares.

Our readers probably know that "charity" should be rendered "*love*" throughout the chapter, as "charity," which is now used to express kindly feelings toward others, or distribution of goods to the needy, does not convey the full meaning of "love."

Man's natural and inveterate desire is to self-exaltation, and carnal Christians seek after and boast in showy gifts as tongues, healing powers, oratorical ability to move audiences, etc. Even where these are real (not delusions, or pretended, as much that we now hear of is), the apostle puts them *last* in the scale of gifts. (See verse 28 of chap. 12.)

The Holy Spirit, therefore, through the apostle, reviews the gifts with which God may endow man, but which yet may, and often are, exercised apart from love.

The first two verses show that great gifts of knowledge, of tongues, and even of faith, may lack love in their exercise. In such case the user of the gift is but a heartless, clanging cymbal in God's sight. Then verse 3 shows that philanthropy, without love as its motive, profits the philanthropist nothing.

Now, in verses 4-7, the apostle breaks out in an ardent description of what love will *not* do, and what it *does* do:—It *suffers long*, in kindness; it is not *envious* of others; is not *boastful*; not swelled up with self-importance; is not of unbecoming ways; it stands not up stiffly for its "rights;" is not "touchy;" does not *suppose* evil in others; does not use the wrong-doings of others to exalt itself, but rejoices in the right. It does not *retaliate*, but hopes for the best. Oh, beautiful, precious, divine grace! It is the off-spring of God—for GOD IS LOVE; it will abide for ever, and expand in its own home above.

Lord, grant that this precious grace may *rule* in every heart of Thy beloved people!

Love is at home in *service*.

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## ROTHERHAM'S NEW TESTAMENT TRANSLATION—A WARNING

AS a new edition of the above-mentioned translation of the New Testament has recently appeared, reprinted by the Standard Publishing Company of Cincinnati, Ohio, I deem it my duty to warn God's children against it. Judging from his translation, I can readily believe what I have been told, that the translator, Joseph Bryant Rotherham, was an annihilationist. For example, he invariably renders the Greek word *aionios* "age-abiding," instead of "eternal" or "everlasting," as it is always translated by J. N. Darby, and F. W. Grant, the Authorized and Revised Versions, etc. In the Appendix, under the caption of *age-abiding*, Rotherham says:

"Upon the 'aionion correction' (Matt. 25:46) no arbitrary limit can be laid—unless indeed the essential nature of 'correction' implies it—*aionios* of itself utterly refuses to settle the dread question. If the equally 'aionion life' is to be endless, *that* is best made out from the mighty negatives of Scripture ('immortal,' 'incorruptible,' 'unfading;' 1 Cor. 15: 51-54; 1 Pet. 1: 4), and from the correlative promise, 'Because I live ye also shall live' (John 14: 19; Heb. 7: 16)."

This note of itself is sufficient to show, to the discerning, how he stands on this question of eternal punishment. The word *aionion*, used by our Lord, he says, "utterly refuses to settle the dread question." But why? Does he not know, as has been shown over and over again, that the very same word is used to describe the being of God, His Spirit, His power, His Kingship (Messiah), His dwelling place, etc. (See Rom. 16: 26; Heb. 9: 14; Rom. 1: 20; 1 Tim. 1: 17; Luke 16: 9; 2 Cor. 5: 1.) In a letter to G. V. Wigram, Mr. J. N. Darby characterizes Annihilationists and others thus: "If eternal does means what we all take it to mean, their system is a cruel and wicked deception of the enemy."

And why does the translator use the word "correction" instead of "punishment" in Matt. 25: 46, if he really believes in eternal punishment? In a recently published pamphlet, "The Ethics of Eternal Punishment," we read the following: "This punishment is not *remedial* in its design; it is not synonymous with that which is in its nature *corrective*. This, as has been said, looks man-ward; but the punishment of sin, on the other hand, is purely penal—it looks God-ward, and contains no remedial element."

Punishment has been defined as "executed penalty." Webster says: "Punishment is designed to uphold law by the infliction of penalty, while chastisement is intended by kind correction to prevent the repetition of faults, and to reclaim the offender." Another has said: "All chastisements are remedial inflictions; but punishment is judicial retribution. Prisons are intended to serve the double purpose of *punishing* the violator of the law, and *correction* in view of his reform. Hence they are sometimes called '*penitentiaries*.' But in the case of a man serving a life-sentence the imprisonment is not for the purpose of his correction at all, but as a punishment in vindication of the violated law." Rotherham knew well the meaning of English words; so it is easily understood why he gave the preference to "correction" instead of "punishment."

And to evade the force of the fact that the "life" is of equal duration with the "punishment," he says, "If the equally 'aionion life' is to be endless, that is best made out from the mighty negatives of Scripture." But can not the endless duration of the punishment be made out also from the "mighty negatives of Scripture"—if such were necessary? "Hath *never* forgiveness;" "they have *no rest day nor night*;" "he *cannot* enter into the kingdom of God;" "shall *not* see life," etc. So his "mighty negatives" serve but to refute his argument.

Another evidence of this translator's bias towards, if not full belief in, annihilation, is in his punctuation of Luke 23: 43, "Verily I say to thee to-day: With me shalt thou be in Paradise;" and only in a foot-note does he give an alterna-



tive reading: "or: This day with me shalt thou be," etc. Rotherham's punctuation is always given by Seventh-Day Adventists, and all who like them deny the immortality of the soul and eternal punishment.

Like all of his kind, Rotherham gives "who" for "God" in 1 Tim. 3: 16. This is a test text to indicate on which side of the line the translator's sympathies are as to the question of our Lord's eternal deity.

I would not have noted these not altogether "*sunken* rocks" in this translation if it were not for the fact that in one of our assemblies Rotherham's translation is constantly used in the meetings by a brother, to the almost total exclusion of the Authorized, who recommends it highly to others. And finding a new copy of this translation in a brother's house, I fear its circulation may increase among us, especially as it is now published in this country; I therefore sound this note of warning. Some may call it "knocking," but when danger is discerned, the watchman must sound the trumpet. We have not to please men, but God, and are set to watch for souls "as those that must give account."

C. KNAPP

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FAITH sets to its seal that God is true: it is the spiritual eye that, in the light of God, sees the truth and acts upon it.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."—Matt. 6 : 22, 23.

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## NOTES ON PHILIPPIANS

(Continued from page 5)

### *Unity in Gospel Testimony*

(chap. 1: 27-30.)

"Only let your conversation (or, behavior) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake: having the same conflict which ye saw in me, and now hear to be in me."

THE word "conversation," as generally used by our forefathers, was of far wider scope than as generally used by us to-day. It meant not only the talk of the lips, though it included that, but it took in the entire behavior. The apostle's exhortation is to the effect that the whole manner of life of the people of God should be in accordance with the gospel of Christ. No more important message was ever committed to man than the word of reconciliation, which God has graciously entrusted to His people in this present dispensation of His mercy to a lost world. That gospel tells of the divine means of deliverance from the guilt and power of sin. How incongruous, then, if the testimony of those who undertake to proclaim it with their mouths deny its power in their lives! A walk worthy of the gospel is a walk in the energy of the Holy Spirit; it is a life surrendered to Him, whose Lordship that gospel declares.

But it is not merely our *individual* responsibility

to walk worthy of the gospel that the apostle here presses. He has rather before him *assembly* responsibility. He desires to hear of the affairs of the Philippians, that, as an assembly, they stand fast in one spirit with one mind, co-operating vigorously for the faith of the gospel. Nothing so mars gospel testimony as contention and self-seeking among God's people. Where jealousies and envyings come in to hinder the fellowship of those who should be standing together heart to heart, and shoulder to shoulder, for the truth of God, the effect on the world outside is most lamentable. This is particularly so with the unsaved members of believers' families. Nothing is more harmful to them than to find out that their elders are not commending the message they profess to love, by unitedly standing together for the Word of God.

Is there not something here that deserves the careful consideration of many believers in the assemblies gathered to the name of the Lord Jesus Christ at the present time? Have we not allowed personalities, bickerings, and strife to greatly mar and hinder gospel testimony? On the other hand, it must be confessed that some, possessing evangelistic gift, have ignored, to a very marked degree, the importance of assembly fellowship in gospel testimony, launching forth often without the prayerful endorsement of older, godlier saints: they are afterwards surprised and grieved that they do not find heartier co-operation on the part of assemblies whose judgment they ignored to begin with. The evangelist is the Lord's servant, and, therefore, is not subject to human dictation, but, on the other hand, fellowship involves mutual re-

sponsibility, and evangelists need to remember that gift is not necessarily piety, nor does it always carry with it good judgment and sound wisdom. Therefore the importance of cultivating humility on the part of the servant, if he would have the hearty fellowship of assemblies in his work.

When there is this lowly, subject spirit manifested by the evangelist, and vigorous co-operation on the part of the assembly, God can be depended on to work in mighty power to the salvation of lost souls, and the blessing of His people; and this, to the enemy, is a condition he most dreads. Where an assembly is walking in love, and exercised about the Lord's things in this scene, they need not fear the attacks of evil powers, natural or supernatural from without. These unholy hosts read their own doom in the happy fellowship of the saints of God and see in it a proof of the truth of the Lord's words, "Upon this rock I will build my assembly and the gates of hell shall not prevail against it." The thought that many have in mind in reading this scripture seems to be that the assembly of God is as a city besieged and beleaguered by the enemies of the Lord, and carrying on a *defensive* warfare, though with the pledge of eventual victory. This, however, is far from fulfilling the picture presented by our Lord. An invading or besieging army does not carry the gates of its cities with it. It is hell, or hades, the realm of darkness, that is being besieged by the forces of light, who are carrying on, not a *defensive*, but an *offensive* warfare, and to them the promise is given that "the gates of hell shall not prevail." This is the "perdition" spoken of in verse 28.

Such fellowship as that which the apostle bring before us, cannot be fully entered into apart from suffering, but this is to be esteemed as a privilege by those who fight under the banner of the risen Lord. It is given to such, as it were a guerdon greatly to be desired, in behalf of Christ Himself not only to trust in Him as Saviour, but manfully to toil and suffer that His name may be glorified in the scene where He, Himself, was rejected and crucified, and over which He is soon coming to reign.

How blessedly and how fully had the apostle entered into this! With what joy did he endure and suffer that Christ might be glorified! Yea, at the very time of writing this letter he was the prisoner of the Lord in a Roman prison, while saints at Philippi, some of them at least, were living in comfort and slothfulness, and some even stooping to quarreling among themselves. The apostle's words in verse 30 would prove, surely, a home-thrust to such as these, stirring heart and conscience, as they contrasted their easy-going lives with the sufferings of Christ's dear servant, who was in prison because of his unselfish devotion to the Lord he loved. May we learn to walk in the same spirit and mind the same things!

H. A. IRONSIDE

*(To be continued.)*

## "PERILOUS TIMES"

WHILE our Lord's millennial advent  
Doth its portents cast afar,  
O'er a world distraught, deluded,  
Craving peace, yet racked with war,  
Are His own girded to greet Him  
As the Bright and Morning Star?

In perilous and solemn times  
Our ordered lines are cast,  
And the call to serve an absent Lord  
May soon be of the past,  
For the day of God's abounding grace  
Seems surely ebbing fast.

Foreshadowing the end of all,  
The Church's chequered way,  
The Spirit's prophecies of old  
With pen divine portray  
A Christendom corrupt and false—  
The "great house" of to-day.

Apostatizing discords drown  
The gospel's sweet refrain;  
The heavenly call to pilgrim path  
Evokes but cold disdain—  
More pleasing to the "itching ear"  
The foe's seductive strain.

From God revealed in love and grace  
Men turn yet more away;  
In carnal pride, at creature shrine,  
To "Progress" homage pay,  
And hail the "light," by Satan shed,  
As dawn of brighter day.

While thus the gathering shades of dark  
Apostate night we see,  
As those redeemed to walk in light,  
From darkness' power set free  
And left to witness here for Him,  
Oh, what ought we to be!

Twere well to heed our Lord's command  
 To "watch"—to judge our ways;  
 While we're waiting for His coming,  
 Are we living to His praise?  
 Would our eyes meet His with rapture  
 Or drop beneath His gaze?

As the more we grow in knowledge,  
 Does our growth in grace keep pace?  
 In the field and in the Body  
 Do we fill our given place?  
 Are we lagging, as we follow,  
 Or running in the race?

With *the flock* we still may follow,  
 Yet from *His side* may stray—  
 The calls of earth, the cares of life,  
 May lead the heart away;  
 Abiding in the Lord alone  
 Can keep from day to day.

The heart once lured from things above  
 And things of earth allowed,  
 Ah! soon will walk in worldly ways,  
 The path divine becloud,  
 And soon the cerements of earth  
 The heavenly robe enshroud.

With the path of faith environed  
 By many a lure and snare,  
 Of our own poor hearts distrustful,  
 Are we watching unto prayer?  
 Are the young, the faint, the feeble,  
 Receiving godly care?

Are we building hay and stubble,  
 Or precious stones and gold?  
 Do the things of time allure us,  
 Has our first love waxed cold?  
 Or is our Lord more precious far  
 Than all the world doth hold?

Is His Table, "in remembrance,"  
To us earth's dearest place?  
Do we steadfast come together  
In prayer to seek God's face?  
And meet around His Word to share  
The manna of His grace?

As we think of all the glory  
Awaiting all His own,  
Of the dead in myriads standing  
Before the great white throne,  
Are we prayerfully beseeching  
To make the Saviour known?

His searching of the reins and heart  
May we have grace to meet,  
With single and submissive mind,  
Before the piercéd feet,  
In the light both of a Saviour's cross  
And a Master's judgment-seat.

The while lukewarmness spreadeth fast  
And crossless creeds abound,  
And worldly smile and serpent wile  
The pilgrim path surround,  
May we the closer cleave to Christ,  
And serving Him be found.

For the smile of His approval  
May we count aught else but dross;  
While we joy in His salvation  
May we glory in His cross—  
To Him true separation,  
Content to suffer loss.

May His love, our hearts constraining,  
Inflame our zeal anew,  
And the Spirit e'en our weakness  
With power divine endue,  
To glorify, in faithless days,  
The Faithful and the True.



## THE PURPOSE OF GOD

A Bible Reading on the 9th chapter of Romans  
at Oakland, Calif., Sept. 1920

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*(Concluded from page 13.)*

QUESTION:—Is the work of God different in this dispensation from the former ones in saving men?

C. C.—This epistle shows that God, in saving men in Old Testament times, acted on the same basis that He does in saving us. See Rom. 3: 25.

REMARK:—The great thing in the present dispensation is that the Holy Spirit came down on the day of Pentecost, and since that day dwells in the believer; which He did not in the old dispensation.

C. C.—In Rom. 3: 24, 25 we have, "Christ set forth a propitiation through faith," which now explains the forbearance of God in Old Testament times, when as yet the work of redemption was not accomplished; but God's eyes were on that work, and it was the ground of His forbearance then. I might put it in this way: God forgave, *i. e.*, pretermitted their sins, on the ground of the redemption to be accomplished.

H. A. I.—This manifested His righteousness in passing over sins committed then, having the work of Christ in view. He had been saving them while that work was not yet accomplished; but when it was actually performed, it showed He was righteous in what He did.

C. C.—I might ask, "How can God consistently, in accordance with His nature, forgive me my sins?" It is answered by, "It is Christ who died, and was raised again." And how was God consis-

tent in His ways of mercy with man before the Cross? The answer is the same.

QUESTION:—Was not the Lamb slain before the foundation of the world?

H. A. I.—No. The Authorized Version speaks of “the Lamb slain from the foundation of the world,” but, evidently, that is not what the passage means. Though in the purpose of God the Lamb was *given* before the foundation of the world, He was not *slain* then. I think a more correct rendering of the passage in Rev. 13 is, “All that dwell on the earth shall worship him [the Beast]—all whose names are not written from the foundation of the world in the book of the Lamb slain.”\*

A. W. P.—The passage in Rom. 5 refers not to past sins of believing sinners, does it? but to past ages from Abel down. I think that needs to be made clear.

C. C.—Yes; it refers to past dispensations.

H. A. I.—In the next verse it speaks of dealing with man now (Rom. 3: 26).

E. A. B.—In that sense, God does not forgive sins in installments, but having forgiven the repentant sinner, he is adopted into God's family as a child. Failures then make him subject to the Father's discipline, but not casting out of His house.

W. J. H.—It now comes to light how God could and did forgive in the O. T. times.

C. C.—We get help if we remind ourselves that God was working out a certain problem in the past dispensation—a problem for man—a demonstration for man's benefit of what God knew. He was

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\* It is so rendered in J. N. D.'s and F. W. Grant's translations, and the Revised Version.—[Ed.]

demonstrating man's inability to deliver himself out of the pit into which he had fallen.

QUESTION:—Was it usual for Jews to know that that they were in favor with God—as we know it now, through faith in Christ? Upon what were they relying to give them confidence? I have no doubt God gave them something in which to rest.

C. C.—I judge that when a true believer came with his offering, he could see in that which he brought a picture of that which saves. Faith understood even then that the true offering was yet to be accomplished.

H. A. I.—So, in answer to our brother's question, there is no difference in the *salvation*, but different ways of *administering* it. A dispensation is a period in which God is ministering truth to man in a special way.

QUESTION:—Why is the thought of verse 6 (ch. 9) brought in now? It seems abrupt after vers. 4 and 5.

C. C.—Well, a Jew in unbelief listening to the apostle (the apostle admitting in verses 4 and 5 what he mentions as belonging to Israel) would say, "You make God to nullify His word." He might raise the objection that God is not carrying out His promises to Israel.

H. A. I.—When David says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," he shows he is looking beyond any ordinary sacrifice.

QUESTION:—Rom. 3: 24 would show, would it not, that in past dispensations *they* had to look forward; *we* look back. But there was no other way than by grace. They were not saved then by works of law any more than we are.

A. E. B.—It is the ground, and the justification of God's forgiveness. A poor family was obtaining help from the county, once; and a man, noticing they went to a small corner-store frequently, said to the grocer, "Be careful, for they don't pay well." He just answered, "I have an order from the county to meet their responsibilities." So Christ had undertaken to meet all the responsibilities of O. T. believers.

A. W. P.—What particular scriptures have we as to Israel's privileges mentioned in ch. 9: 4? Are they God's promises to Abraham, possibly?

C. C.—I think so. "The fathers," refers to those to whom the promises were given. God made promises to Abraham. He made covenants with the fathers, and with David. He gave the institution of circumcision. But in the New Testament we find that the children according to the flesh are not the children of Abraham; it is the children of promise who are his children.

H. A. I.—In other words, in all dispensations since Abraham a spiritual relationship to God was necessary to make people inheritors of the Abrahamic promises; and Israel, failing to see that, boasted, "We are the circumcised," at the very time they were really "uncircumcised in heart."

C. C.—A significant distinction is made in John 8: 37 and 39. The Lord speaking of their claim as Abraham's seed, says, "*If* ye were Abraham's children."

H. A. I.—It is the difference between the natural and the spiritual, is it not?

C. C.—Yes.

QUESTION:—Those are the children of God

through faith in Christ Jesus; but all are children of God by creation, are they not?

H. A. I.—Yes, in a certain sense; but we must be careful to guard it. "We are also His offspring," is said in Acts 17: 28; but we must be careful in these days when men make so much of what they call "the Fatherhood of God, and the brotherhood of man."

C. C.—In the 3rd chap. of Luke we have the expression, "Which was the son of Adam, which was the son of God." Adam indeed was son of God by creation. But man has lost that position through sin, through disobedience, through failure, and we find already in the Old Testament the race divided. When Enos was born, "men began to call upon the name of the Lord;" a class became distinguished from those who were represented by Cain; he represents man according to the flesh. Abel and Seth represent the man according to faith. Now man, as I have said, through sin has forfeited the place of son; it is the family of faith that are the sons of God.

H. A. I.—Were there not a difference, there would be no meaning to that expression in verse 4, "Who are Israelites, to whom pertaineth the adoption," etc. If all were looked at as sons of God since sin came in, why should God bring out a special people and give them the place of adoption?—though they did not rise to the truth of that. The fact that they were naturally of the seed of Adam could not give them adoption. God, in Hosea, calls them, "Lo-ammi" (not my people); by and by, after the present dispensation is past, He will take them up again, and call them "the

sons of the living God." The apostle shows in verses 7-13 that the promise does not run in the line of natural birth. Abraham had two sons, but Ishmael was set aside; while Isaac, the child according to promise, was the inheritor of the promise. This was election; and the Jews would find no fault, since they were of Isaac's line. But, again, Isaac was the father of two sons—Esau and Jacob; but Esau is set aside, and Jacob is the inheritor of the promise. God changed his natural name, Jacob, to Israel, and his descendants are an elect nation. With this the Jews were satisfied; but if God were to pass them by, and take up the Gentiles, it excited their wrath. Yet that is what God is doing, and He justifies it from Israel's own history.

C. C.—And so the apostle had already declared at the end of the 2nd chapter (Rom. 2: 28-29), "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, and not in the letter; whose praise is not of men, but of God." It is the spiritual relationship that avails in God's sight—not the natural.

E. A. B.—In John 8, mere natural claims are brushed aside. God can from the very stones raise up children to Abraham.

C. C.—We see from Gal. 3: 28, 29 that when God promised Abraham a seed, He had us Gentiles in mind, as well as those that sprang from Abraham by natural birth. It is not the natural man that is the seed of Abraham, but those that are of faith.

E. J. S.—It was not the natural man even in the old dispensation.

C. C.—No; it never was the natural man that God owned. This principle applies everywhere. In setting aside Esau and taking up Jacob, God was acting according to His purpose; not according to what Esau was in himself, nor according to what Jacob was in himself. God's purpose was expressed before they were born. It is very important to see that if God has a purpose, He will carry it out, and nothing can swerve Him from it.

H. A. I.—Do we ever read in Scripture of the purposes of God? Is it not always in the singular?

C. C.—I think it *is* always in the singular; yet when we look at things in detail, might we not use the plural?

H. A. I.—Well, I believe God has one purpose, with varied counsels. Before the universe came into being, God had one complete, perfect purpose in mind, and nothing will turn Him aside from that purpose. There are varied counsels with respect to earth and heaven. Before these two children were born, it was said, "The older shall serve the younger." God saw beforehand that the elder would serve the younger. But whether Esau sold his birthright or not, it was God's counsel to make Jacob the inheritor of the promise. It was not a question of eternal salvation, but as to natural blessings upon earth. It was part of a wonderful plan which sets aside the first man, and puts the second first.

QUESTION:—But the purpose of God is according to righteousness?

H. A. I.—Surely; God is absolutely righteous, and works all things according to the purpose of His will.

QUESTION:—Comparing the purpose mentioned in Rom. 8: 28 with the one in Rom. 9: 11, and the one in Eph. 1: 9-11, would they show any connection with the point you made?

H. A. I.—God has only one purpose, one plan, when the universe was brought into existence. Whenever you read of purpose it is that one great plan which, looking down through the ages, He is going to carry out.

C. C.—I think in order to have our feet on good, solid ground, we must say that God was acting sovereignly in selecting Jacob and in refusing Esau. What is the basis of this sovereignty? Well, the nature and character of God is the basis of it. We cannot think of God ever without a purpose, nor without resources in Himself for the accomplishment of it. Again; not only has He a purpose from everlasting, and resources in Himself to accomplish it, but in carrying it out He acts consistently with His nature and character. He does not violate His holiness or His righteousness. God's nature and character are the basis of everything He does.

REMARK:—It is spelled in four letters—LOVE.

C. C.—If God has a purpose, it must be a *holy* purpose. In a certain sense, we may say there are no limitations with God. His sovereignty is not a delegated sovereignty; it is intrinsically His. With men, in kings and rulers, it is a *delegated* sovereignty, with limitations. Not so with God, except by the exigencies of His own nature and character.

H. A. I.—And it is a great thing for the soul to have absolute confidence in God! Some people seem to shrink from the thought that God can do



absolutely as He will, lest He do something that is not for the good of man. We must have absolute confidence. God will always justify Himself.

A. W. P.—What we need is to believe what He says, instead of reasoning.

QUESTION:—Would you bring in the thought of foreknowledge?

C. C.—I would base His foreknowledge on His nature and character.

C. A.—Would you base His foreknowledge on His purpose?

C. C.—Yes. Being what He is, God could not be without a purpose, and His purpose determines what shall be.

QUESTION:—Can one sell his birthright now? Can a Christian fall away?

H. A. I.—How many Christians have sold many of their birthright privileges for messes of the world's pottage! But a Christian cannot sell his birthright title to glory.

E. A. B.—Since Christ has died, all have title to the work of the Cross. Esau bartered his birthright. Let none do like him.

H. A. I.—The 13th verse comes in now. It is quoted here by the apostle, not from Genesis but from Malachi, the last book in the Old Testament, after centuries had passed: "I have loved Jacob and hated Esau."

C. C.—And in saying "I have loved Jacob," God appeals to His ways with man all along down through the ages. He had not done for Esau what He had done for Jacob.

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## Answers to Questions



*References given need always to be read with the answers to questions.*

**Ques. 3.**—Please give us your thoughts on 2 Tim. 2: 21, “If a man therefore purge himself from these (vessels to dishonor), he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work.” Do those who purge themselves answer to Philadelphia? Is not preaching separation truth as binding on us as preaching the gospel?

**Ans.**—The apostle speaks here of what he calls “the house of God” in 1 Tim. 3: 16; but, as having degenerated, he now calls it “a great house,” in which clean and unclean vessels are found. It is Christianity, the Kingdom of Heaven in which Satan has sown his tares, of which this passage speaks. The unclean vessels may be divided into three classes: 1.—Such as walk in moral evil, 1 Cor. 5: 11. 2.—Such as teach, and those who receive, evil teachings, Phil. 3: 18, 19; Col. 2: 8; 1 John 2: 19, etc. 3.—Such as have fellowship with, or continue in the company of evil-workers, Rev. 2: 14, 15. As to all this 2 Cor. 6: 14—7: 1; 2 Tim. 2: 21, mark out the path for them that fear the Lord.

As to what Philadelphia represents (Rev. 3: 7), it should be evident from verse 8, “Thou hast *kept my word*, and not denied my Name,” that it speaks of a *spiritual condition* or state, rather than an external position, though the two, according to God’s mind, go together; but the last should always be the result of the first. A separation which is not the result of an obedient heart *separated to God*, is most dangerous. It develops into Pharisaism, as it did among the Jews, unless self-judgment comes in, through grace. On this account let souls be warned as to taking an external place to which the inward state does not correspond.

**Ques. 4.**—Editor *Help & Food* please explain Romans 11: 22; Hebrews 10: 26; 1 John 3: 15; 1 Pet. 4: 15.

**Ans.**—No doubt our correspondent’s difficulty lies in this, that these passages speak of *perdition*, or what may lead to it for those spoken of. It demands therefore serious consideration.

1. Note that this 11th chapter of Romans speaks of Israel *nation-*

*ally*, and of the Gentiles in the same way. Israel had been given a place of privilege and honor as God's people upon earth. Nationally they proved utterly unfaithful to this exalted privilege and corresponding responsibility; and when Christ, the promised deliverer, was sent to them, they hated and crucified Him. After His resurrection, when repentance and forgiveness were preached in His name, it was spurned by the leaders and the nation at large, and they persecuted those who turned to Christ, until God's wrath "came upon them to the uttermost" (1 Thess. 2: 15, 16). The Jewish nation then was cut off from its place of privilege as God's people upon earth, and this place was given to Gentile believers to whom God now turned in mercy (see Acts 28: 27, 28). The Church has been characteristically Gentile, Israel's unbelief being used as an occasion of mercy to the Gentiles (ver. 30). Sovereign grace from God may be, and still is, exercised toward individuals (ver. 5), but the *nation* has lost its place until it turns to the Lord in deepest repentance.

The apostle uses all this as a warning to the Gentile Church (the profession of Christianity at large); he warns it not to offend or despise the grace shown to it, lest it happen to the Gentile Church as it did to Israel—God cutting it off from the place of so great privilege and blessing. Verse 25 shows that this will actually take place, and Rev. 3: 16 confirms it. Does not the apostasy everywhere apparent in Christendom, and increasingly bold, show that the time is at hand?

2. The epistle "to the Hebrews" was primarily addressed to Christian Jews who were in special danger of turning back to Judaism, from which faith in Christ, real or merely professed, had separated them. To "sin wilfully" applies to this turning away from Christ by any who once confessed Him. Chap. 6: 4-6 speaks of the same thing. It applies equally now, of course, to any one who presumptuously should turn away from and deny Christ. Verse 28 shows it is not falling into some sin, for which atonement is made, that the apostle speaks, but of despising Christ, as those who despised the law given through Moses. See Num. 30: 31.

3. 1 John 3: 15 points out hatred as the root from which the awful fruit, murder, may develop. This evil root, and others, are in the natural man's heart—in us all, therefore—as our Lord testifies in Matt. 15: 19. But the children of God are taught, by the Spirit of God dwelling in them, to judge evil in its roots, that it may not bear those hideous fruits. It is of this that 1 Peter 4: 15

also speaks. See also Gal. 5 : 19-26. Let all these testimonies and warnings of God's Word lead every child of God to serious self-judgment and a true walk with God.

## Young Believers' Department

CALENDAR: Feb. 16th to Mar. 15th.

### Daily Bible Reading

Feb. 16th, *Num. 21*; Feb. 28th, *Num. 33*; Mar. 15th, *Deut. 12*  
**Memory Work.**.....*Colossians 4*

**Good Reading,** C. H. M.'s Notes on Deuter'y, pp. 323 to 436

**Monthly Question:**—What do we gather from a detailed study of Num. 4: 16? Note the person, his relation, his office, and what pertains to his service. Give what may be learned from each particular in the verse.

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There are specially important sections in the part of Numbers which we read this month. In chapter 21 we get some precious thoughts linked together. First, the truth of the Cross, as presented in the brazen serpent, meeting the confessed sin of the people. Then, the progress, marked by the upspringing well, typical of the Spirit's ministry, accompanied with the song of joy, and followed by victory over the enemy.

Balaam's four oracles form a portion well worth careful study. In them we get the people viewed according to the vision of God. We see them as *separated* to Him; *justified* by Him; in *order* and *beauty* according to His thought; and finally *glorified*, in connection with Christ's coming. In chapters 26, 27 the people are numbered and ordered as *heirs*, while in the next two chapters we have them as *worshipers*—and, as such, the sacrifices they present.

The ordinance of the cities of refuge is another sub-

ject of deep interest. Give it prayerful consideration, and use the helps God has given for the understanding of these typical teachings in these O. T. histories.

Deuteronomy is somewhat different from the previous books—unlike them in not being taken up with typical forms, which present God's great thoughts in the previous books, but, after recounting the people's history for a moral purpose, insists on obedience to God's commands, on which ground alone the land could be possessed and enjoyed; it also gives faithful warning as to the consequences of failure. At the end we get plain intimations of how grace comes in to accomplish God's purpose, the realization of which is shown to be impossible under the legal covenant.

We have gone over the first portion of this book in our "Good Reading" course, so I must refer you to that for more detailed thoughts upon the chapters we are to read this month.

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### *Our Memory Work*

Referring to our past study of Ephesians, one writes,

"I tried to coax some of the others to try this time, but it seems hard to them, though some learned the verses regularly—really spending more time and having more difficulty than the successful ones. It certainly is time well spent, and every time we say them, I believe we love them more. It is not *always* comfort, of course; God's word, like Himself, is faithful and often rebukes. It is really of little use to say them if it does not lead us to pray for wisdom to carry them out in our lives. Then it will be to His honor and praise . . . I feel ashamed too—not about going to "movies" or the theatre, or so much as to where I go, but rather as to where I *don't* go. We miss so many things, privileges and opportunities which we would be quick to grasp if our hearts were full and free from ourselves. We forget that if we *sow* sparingly, we will *reap* sparingly. We

have such good seed entrusted to us, and as we give out we get a blessing ourselves."

Well, this month's study brings us to the end of Colossians. Some have told me that they found the memorizing of this Epistle more difficult than Ephesians, but still I hope the list of those who will be able to repeat it will be much longer than the last. We will be governed by the same requirements as previously,—the Epistle to be repeated before two persons with not more than two slight errors in each chapter, and the names of those who are successful to be sent in not later than March 31, 1921. Mr. Ridout's book, "Lectures on the Book of Judges," will be sent to those who comply with the conditions.

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### *Good Works*

There are a number of exhortations to us as Christians in reference to our works. We rightly emphasize that works have no part in salvation. Only Christ and His work avail for that; but let us not forget that as those who believe in Him we are responsible to manifest "good works." Three times the apostle speaks of them in the Epistle to Titus. First, as a result of the grace of God to us who have become His children (2: 11-15). Secondly, we are to be ready to every good work, in obedience to every ordinance of God (3: 1-7). Thirdly, we are called upon to maintain good works that God may be honored by us before the world. Good works proceed from faith in God and the knowledge of His grace and love. Further, they are a means of glorifying God, and they are to be displayed in our "conversation," our manner of life (1 Pet. 2: 12). 2 Tim. 3: 16, 17 gives us the way in which we are "thoroughly furnished unto all good works." It is by

the Word of God and its instruction. Do we read it with prayerful intent to be so furnished? Are the purposes of our heart formed by it? Do we permit it to *search* us, to *purify* us, to *guide* us, that we may be *doers* of that which is good and acceptable in God's sight? All our responsibilities and relationships in life give opportunity for good works, for the exhibition in words and acts of what becomes the gospel of Christ; it is imitating God in righteousness, love, kindness, mercy. We, as children of such a Father, are to show forth His character before men. Do we?—only as we enjoy the secret of His presence through the Word of God and prayer.

But let us test ourselves a little further. To what do we devote our *spare* moments? In this we usually find the straws which show which way the wind blows. Are they spent in idle conversation, in some profitless occupation, in foolish thinking, in vain pleasures, in perusing light or evil literature? Or are they turned to spiritual account by occupation with the riches of Christ, the glories of the Word in which He is found? "Let the word of Christ dwell in you richly" (Col. 3). Consider, in that chapter, what we are to "put off" and "put on;" *what* is to "rule" and in what to "dwell." So shall "we walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col. 1: 10). "Let us consider one another to provoke unto love and to good works" (Heb. 10: 24). We may avoid much that is reprehensible for a Christian, and yet be seriously lacking in positive well-doing. The former may be avoided simply because of what others would say or think, instead of it being because our souls are controlled by the Word, but it is only as so controlled that we can be steadfast in avoiding evil. Positive doing of

good according to God's will can only be realized when thoughts and actions are regulated by the Word. "Sanctify them through thy truth: thy word is truth" (John 17: 17).

"I beseech you therefore, brethren, by the mercies of God, that ye present *your bodies a living sacrifice*, holy, acceptable unto God, which is our reasonable service. And be not conformed to this world, but be ye *transformed* by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12: 1, 2).

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love;  
Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my lips, and let them be  
Fill'd with messages from Thee;  
Take my intellect, and use  
Ev'ry power as Thou shalt choose;  
Take my will and make it Thine,  
It shall be no longer mine;  
Take my heart, it is Thine own,  
It shall be Thy royal throne."

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"Blessed is every one that feareth the Lord; that walketh in His ways." Let us not only hear but *do*, not only fear but walk, and we shall enjoy His blessing, dispensing it also to others.

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Correspondence for the Y. B. Dept., please address to Mr. John Bloore, care of Loizeaux Brothers.



## A WEIGHTY WORD IN FAVOR OF THE AUTHORIZED VERSION

THERE is a noticeable tendency with some among us (chiefly those who minister) to speak slightly of the common version of the Bible, as if it were unreliable, or greatly in error in many places. One is almost startled at times to hear some one on the platform, or in a Bible reading, say as to some text quoted or read, "That is incorrect;" or, "It ought not to be there;" or, worse still, "It is a mistake," with scarcely a word of explanation. What is the effect of this but to unsettle minds, and make souls distrust the Authorized Version?—the only one the great majority of our hearers possess. In this connection, and for the correction of this regrettable practice, I quote here the salutary words of that eminent scholar and Bible translator, the late J. N. Darby. He says:

"I beg my reader who may not know Greek not to suppose that I have any thought of unsettling his mind as to the plain English words in Scripture. My object is just the contrary. In the English Bible there are no doubt defects, as in every human work. I have found passages which I think might be more exactly translated, and have taken the pains to translate for myself the whole of the New Testament . . . But I am sure of this, that the more intimately a person is acquainted with the idiom of the language—the more he is familiar with what the learned call the *usus loquendi* (that is, the customary forms of speech) the more he will see how thoroughly well acquainted the translators were with the language they were dealing with. I can confidently affirm this to be the case in the New Testament; and, as far as I can pretend to judge of the Old, I can bear

the same testimony: so that, on the whole, while admitting some human defects, the reader who knows neither Hebrew nor Greek may be assured he has the sense of the original. Taken as a whole, it is the most perfect translation of any book I have ever read . . . I cannot compare them (other translations), but of those which I can, the English Bible is by far the best. Forty-six or forty-eight of the most learned and capable men were long engaged in it—divided into classes of six, who did the part they were most competent for; and then it was passed to the others, and revised by all, and compared with translations in other languages. My object then is, not to lead you away from your English Bible, but back to it with confidence . . . my object is that the humble English reader may be assured he has God's mind in what he reads."

These are good words, sound and seasonable, and it is to be hoped that all who read them may lay them to heart, the humble and unlearned, as also those who possess that "dangerous thing,"—"a little learning." It is amazing, at times, if not amusing, to hear a brother from the platform tell his hearers what the Greek says, when it is evident that he knows only imperfectly the proper use of his own mother tongue.

And this disparagement of the Common Version tends to make the ordinary hearer more or less indifferent to the study or reading of his Bible, whereas, the great majority of Christians are already sufficiently negligent in their reading of the Word.

Let the diligent student by all means obtain and make use of all the versions and translations at his command, for a comparison, in the privacy of his home; but in the public and before the generality

of hearers, let us stand by, and quote, and inculcate respect for, and confidence in the time-honored Authorized Version.

P. S.—Since writing the above a copy of the first volume of "*The Bible Treasury*," (1856) has come into my hands, where, under "The Septuagint Version of the Old Testament," page 112, the author says, "There can be little doubt that our Lord and His apostles referred to this version when they quoted the ancient Scriptures." And though this version of the Old Testament was far from being perfect, we never once read of them speaking disparagingly of it, or letting fall the slightest hint of its being faulty, though Christ Himself must surely have known perfectly its defects. No, they would say no word in public that would in the slightest shake confidence in its being God's word, or that would in any way lessen men's respect for it. May we, then, learn from their example, and in a day when everything scriptural is being questioned, be careful that nothing we say in public shall be used by the enemy to destroy confidence in souls that we possess in our common English Bibles a real and trustworthy copy of "God's Word written."

The same author, above quoted, states that in Stephen's address, in the seventh chapter of Acts, he quotes wholly from the LXX (Septuagint) even where it very markedly differs from the more exact Hebrew original, yet not once does he stop to refer to any other, or more accurate, translation of God's Word. There are times when the Spirit of God in the New Testament does depart from the commonly known Septuagint, and either quotes from

the Hebrew, or quotes literally from neither, and gives us the rendering as He would have us read it; yet even this is done without comment; few scholars, therefore, have even noted the alteration.

The writer of the Epistle of the Hebrews constantly quotes from the LXX "even where this differs decidedly from the Hebrew." "In both these documents (Stephen's address and the Epistle to the Hebrews) we are certain that we are reading the words of men who had the Septuagint translation, and not the Hebrew original, in their hands." And inasmuch as this LXX translation stood with the generality of the people about as our Authorized Version does with us to-day, let us not consider ourselves wiser than they, but imitate their wise example and be satisfied, so far as our public ministrations go, with the good old, well-tried, forceful, majestic Authorized Version "appointed to be read in churches." The home, or study, is another thing.

C. KNAPP

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WHEN a man turns to God, what do we find? He has to be brought down from his pride, down into the dust; down to learn not only that he is a sinner, but that he is an *impotent* sinner too, and without strength. How do men find that out?

*Constantly by struggling to deny it, constantly by fighting with it, as hard as ever they can; fighting until they have to surrender.* How does God help us to this end? By allowing sin in man, just when he wants to be very righteous and very good; just when he wants to come to God and say, "God, I thank Thee I am not as other men," God has to humble him and smite him into the dust . . . God is using sin against sin to defeat itself . . . He lets the man sin; and when he finds at last that he is without strength, then he finds, blessed be God, that "*when we were yet without strength, in due time Christ died for the ungodly.*"

F. W. G.

## THE PURPOSE OF GOD

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Second Bible Reading at Oakland, Calif., Sept. 1920

(Rom. 9; 14-33.)

C. C.—I think we should refresh our minds as to the verses which immediately precede where our brother began to read, so I will direct attention again to the 11th verse: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth." As we were saying yesterday, God had a purpose from everlasting, and His election is in view of that purpose. He is absolutely sovereign; it is His prerogative therefore to have a purpose and to carry it out. The matter of election is just simply God making choice in view of His purpose; and, as the apostle states it here, God's purpose stands. Now this purpose of God was formed before ever we existed; He had, therefore, in view those who were to be the objects of His blessing. *That* is what some might call in question as being unrighteous. For instance, in the cases specified here, before Jacob and Esau were born, and before they had done either good or evil, it is manifest that God had His eye on Jacob *for a certain blessing*. His choice of Jacob did not depend on what Jacob would be. He did not choose Esau—He chose Jacob. Was God righteous in that? That is a question often raised. Is there unrighteousness with God? The apostle resents the thought. It is really an impudent question, which we have no right to raise. We have no right to question God's sovereignty.

It is His right to have a purpose and to carry it out.

H. A. I.—And could you not say that, so far as Israel is concerned, it surely was not for *them* to object to this?—for, had it not been for God's purpose, they would have been blotted out when they made and worshiped the calf in the wilderness. Is not that involved in the 15th verse.

C. C.—Yes. Think of that! God had entered into covenant relationship with them, with certain terms attached to it. The condition under which the children of Israel were to be His people was obedience; and there was no provision for mercy in that covenant. Therefore it was God's right to blot out the nation when they broke that covenant. And if God was to spare the people, or part of the people, He must retreat into His sovereignty to do it. If He shows mercy to them, or to any part of them, the only ground upon which He can do that is His sovereignty—to exercise His sovereign right to show mercy.

E. A. B.—If that is for good, in man's favor, surely man should not criticize God for it.

C. C.—Surely not; and that is what God's purpose is—for blessing, for mercy. It is not God's *purpose* to damn certain individuals. It is His purpose to *bless*.

QUESTION:—Does it not say in 1 Tim. 2: 4, "Who will have all men to be saved, and to come unto the knowledge of the truth"—come to repentance?

C. C.—Yes; but how can God consistently save anybody? The answer is, Through grace. He has a righteous way to do this. Some things God cannot do—it is impossible for Him to lie; it is impos-

sible for Him to violate His holiness; He cannot infringe on His righteousness. In everything that He does His own character and nature must be maintained.

QUESTION:—Then, if God says He would have all men to be saved, and it is His goodness that leads to repentance, if He comes in and hardens, may we not conclude that the time for repentance is past?

C. C.—God acts according to His sovereignty. Take Esau as an example: Esau did not value his birthright. Well then, says God, you shall *not* have it.

QUESTION:—Does not the life of Esau, as recorded, justify the sovereignty of God?—that is, there was no repentance in Esau.

C. C.—It is said of him that, while he sought blessing, he did not repent.

REMARK:—So then, God's sovereignty in choosing Jacob is demonstrated by Esau's life; that is, God was just in choosing Jacob.

C. C.—I don't think that is the point.

H. A. I.—Might not Esau have looked at Jacob and said, "How could God choose such a rascal as my brother?—for it was only at the end of Jacob's life that he becomes a true pilgrim and occupies the place of a worshiper.

C. C.—If Jacob was chosen of God, it was not on the basis of what he was or would be in himself.

A. W. P.—Do you mean, Mr. Crain, that the ground of God's choice is nothing in the creature, either actual or foreseen, but it is solely in His own sovereign will?

C. C.—Yes; certainly.

QUESTION:—Still the creature reaches the state which God in sovereign grace chose for him?

C. C.—But it is God in His sovereign grace carrying out His purpose and bringing him there.

REMARK:—I do not in any way wish to call in question the sovereignty of God, but merely call attention to the fact that the one God chooses reaches ultimately that which is according to the mind of God.

C. C.—I think it is well to see that, for our souls to be settled and at rest. If I inquire why all this favor is bestowed upon me for a certain destiny, I have but one answer, He has *chosen* to do it.

H. A. I.—You have that in the 16th verse.

N. T.—That is the reason I arrive there, because God has chosen to put me there; otherwise I would not have arrived. Esau did not arrive. God, in His sovereignty, left him.

C. A.—Is the one who “wills” (ver. 16) Isaac? and the one who “runs” Esau?

H. A. I.—You mean that Isaac *willed* to give it to Esau, and that Esau “*ran*,” or wished, to get the blessing, but God had chosen Jacob. When it comes to hardening, that is on the part of man’s attitude toward God, is it not?—as in Pharaoh’s case.

C. C.—Yes; Pharaoh resisted God, and in resisting he hardened himself. That is one side. On the other hand, knowing him perfectly—his disposition, his character, his will, and all that—mercy was shown even to him. But the effect of showing him mercy, was to bring out antagonism, resistance, and in that way God hardened his heart. When Pharaoh saw God’s hand was removed, His mercy was only an occasion for further hardening.



C. A.—The words, “For this purpose have I raised thee up,” do not mean to bring into the world, but to exalt Pharaoh to the throne of Egypt, do they not?

C. C.—Yes; God raised him up to a place of power.

N. T.—God raised him up that he might show His power in him as it was shown at the end of his life, wasn't it?

C. C.—Well, the point is that it was God's will to show His power; and there was a man on the throne of Egypt in whom He did show His power. If Pharaoh said, “Who is Jehovah that I should let this people go?” God's reply is, “You will find out who He is.” Think of it—a man challenging God! God takes up the challenge, though still giving opportunity for repentance, showing mercy again and again to lead to it.

H. A. I.—Even the heathen had an expression, “Whom the gods will destroy they first make mad.” We may change this to, “Whom God will destroy He first makes mad.” God let Pharaoh go on in open opposition to Himself before He destroyed him. It was simply madness on Pharaoh's part.

A BROTHER:—And God did this that His name might be known in the nations around. As in Rahab's case it was said, “Did not we hear what God did for you? and our heart melted within us.”

C. C.—Let us remind ourselves again of the nature and character of God—that is, His eternal unchangeableness. He is the same from everlasting to everlasting. Everlastingly, therefore, sin is repulsive to Him; and God is willing to manifest how repulsive it is to Him.

A BROTHER:—The attributes of God are never added to, nor taken from. He is eternally the same—no increase or decrease; no change, but complete, and eternally the same, is He not?

C. C.—Certainly. In connection with this I will make a statement for myself. I believe that in eternity God determined that man should manifest himself; and man did so in delivering the Son of Man to the death of the cross.

A. W. P.—How far would you carry this—God allowing man to manifest himself?—in the details of man's history, as well as his history as a whole?

C. C.—I believe so.

QUESTION:—Would you make the same statement with regard to Satan and his angels?—that God intended evil should come out through Satan, that He might deal with evil; that this was in God's counsels?

C. C.—Yes; evil had its origin in Satan. The way I would put it is this: God determined that the question of the creature's ability to *stand* or be *unable* to stand by himself should be demonstrated; and He gave angels, as well as Adam, the opportunity to show whether they could stand on the ground of their responsibility.

N. T.—That is a marvelous thought. It shows how much we are indebted to God. We have nothing but what we have received, and are entirely kept by God.

C. C.—The angels who have not fallen are absolutely indebted to God for their preservation.

QUESTION:—Is that why they are called "the elect angels?"

C. C.—Yes.

H. A. I.—If a creature is brought into existence, and has a will, his will is sure to work in opposition to God, unless He restrains it.

QUESTION:—What, then, is the responsibility of man to God?

C. C.—Man's responsibility is to abide in the estate in which God set him. Of course, now that men are fallen, other responsibilities come in; but speaking of the creature *as created*, the responsibility of the creature was to abide in the estate in which God had placed him. That is true of the angels, as well as of man.

QUESTION:—Have you any thought as to why iniquity was conceived in Satan, when he was created a perfect being?

C. C.—Yes. I believe that, in some way, God made it known among the angels that He would associate one from among His creatures with Himself on the throne; and Satan, as the most exalted of all angelic intelligences, took the thought to himself, with the conclusion, "I am the one for that place," and so aspired to the throne of God.

QUESTION:—Would you connect the lie, spoken of in John 8: 44, with this thought then—Satan contesting this place?

C. C.—Yes.

W. T. B.—Is that why Satan's coverings are so much like the coverings of the high priest in Ezekiel—showing many of the qualities found in Christ?

C. C.—I think so. He was the most beautiful of all the angelic beings. You have that in Ezekiel 28: 11-17.

W. T. B.—I have often marveled over the close resemblance of the coverings of Satan to the breast-

plate of the high priest, and the foundations of the New Jerusalem.

H. A. I.—In that chapter in Ezekiel the Spirit of God is addressing a man, the prince of Tyre. Beginning with verse 12, He is addressing one who cannot be a mere man, because he had walked in Eden, the garden of God. He calls him a “king,” and he controlled the *prince* of Tyre. I believe it carries us farther back as to Satan than any other scripture—not the first information as to Satan that we have in the Word of God, but it carries us farthest back. What Dr. Barry refers to, is in verses 12 and 13: “Son of man, take up a lamentation upon the *king* of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering—the sardius, topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.” Also, in verse 15, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” And “Thy heart was lifted up because of thy beauty” (ver. 17).

C. C.—That shows what an exalted creature he was—a *creature* remember. He is not omniscient; he is not omnipresent; he is a *creature*, and originally was the most exalted creature. I believe he was the archangel. Another has been promoted to his place after his fall, but he was then the chief angel.

H. A. I.—Men speak sometimes of archangels.

But "archangel" means supreme angel; there is only one archangel at one time.

W. T. B.—Satan is able to transform himself into an angel of light, so, sometimes, it is difficult to know whether it is Satan or whether it is Christ.

C. C.—He does this to deceive. The test is the Word of God.

W. T. B.—Having these coverings he is able to do it. He has not been stripped of them, has he?

C. C.—He continues to be a creature, and what God made him, in that respect.

W. T. B.—I mean that he has not been stripped of his coverings, his greatness, any more than man has been stripped of his endowments.

C. C.—He has lost his place.

W. T. B.—But he still has the coverings? It is awfully solemn to realize that Satan is able to assume the form of an angel of light.

C. C.—He had wisdom before his fall. He has wisdom still.

W. T. B.—Does God allow the devil to use his power over the saints?

C. C.—I would say that God has so furnished us that we need not be deceived by him.

N. T.—"We are not ignorant of his devices."

A BROTHER:—Satan "transforms himself into an angel of light." He does things which to the mind of men look beautiful, agreeable, and right. He transforms himself into an angel of light, as we read in Scripture.

W. T. B.—He is covered with beautiful things—sapphire, sardius, topaz, etc.—and calling attention to those things he gets people away from Christ.

C. C.—I think it would simplify matters if we

think of these stones as symbolizing creature perfections.

C. A.—Let us keep to the 9th of Romans, brethren !

A. W. P.—What do you think “thus” (the last word of verse 20) looks back to ?

C. C.—Well, take Pharaoh for instance. If God hardened his heart, imagine Pharaoh saying, “Why have you done it ?”

A. W. P.—The apostle then answers this impertinent question of the creature, does he not ?

C. C.—The question is an insult to God. Man resisting God becomes hardened; his conscience becomes seared; then he insults God by saying, “Why did you do it ?”

H. A. I.—It was Adam’s sin in the beginning, saying to God, “The woman Thou gavest me.” In other words it laid the blame upon God. That is what man is doing to-day.

QUESTION:—How would you meet the objection here inferred, that God is the originator of evil ? How would you answer it ?

C. C.—There is a certain sense in which that is true. Understand me: I do not mean that God is the *author* of evil, but that He could have prevented it.

H. A. I.—By making men without wills—that would be the only way, would it not ?

C. C.—Now ask this question: Was it wisdom on God’s part to allow the question of good and evil to be raised ?

H. A. I.—We need to see that it was in view of the eternal purpose. A question has been raised on earth, in time, that will be settled for all the

ages to come. That question will never have to be raised again. It is raised and settled here on earth.

E. A. B.—When we isolate a certain circumstance in our lives, we might say: “What good is there in this?” Yet it all works together for good (Rom. 8:28).

A BROTHER:—If man had not known sin, how could he appreciate the great things that God has done in grace?

H. A. I.—I think what we need is to get this thought, that God is infinitely wise, and everything He does is for His glory (*i. e.*, revealing Himself to His creatures), and we need not be afraid of this for it is the manifestation of His love and perfections. “God is light” and “God is love.”

C. C.—God has the sovereign right to manifest Himself. How could He manifest His absolute sovereignty over evil unless He allowed evil to come?

A BROTHER:—Would it not have been easier, if man never had sinned?

C. C.—He would never have known the glory of Christ and redemption.

A BROTHER:—We could not have known Him as Saviour if sin had not been allowed to come in.

N. T.—Which would you rather be: Saved for ever through the precious blood of Jesus Christ, and accepted in Him, or be with Adam in the garden of Eden?

A BROTHER:—Is not that justifying sin?

C. C.—After all, there is the *existence* of sin, and we must justify God in permitting sin to come in.

W. T. B.—That is different from justifying sin.

I think it would be more correct to say that it would have been better if Adam had never sinned; or that Satan had stood the test, and remained an obedient creature under God.

N. T.—The 18th verse: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth"—does not that press the point of His sovereign right to do that?

A. W. P.—Can this purpose of God, spoken of, embrace the eternal destiny of every creature?

C. C.—I think so. God's act in choosing the objects of His mercy necessarily leaves the rest to the doom they have responsibly incurred. God did not decree that men should *be* sinners, but reprobated sinners to death, and the judgment after death; it is a righteous reprobation from which His elect are saved. But it is a righteous salvation.

H. A. I.—While the examples given in Rom. 9 have to do with election as to things on earth, yet the purpose has to do with eternity. In verses 22 and 23 it speaks of "vessels of mercy afore prepared." There would not have been any vessels of mercy had it not been for God's purpose; while men become vessels of wrath by fitting themselves for destruction.

N. T.—I don't see the force of the passage if men fit themselves for destruction.

H. A. I.—Was not Pharaoh a vessel of wrath fitted for destruction? The mercy of God shown him only served to harden him the more. He was manifestly a vessel of wrath fitted for destruction by his own behavior. The purpose of God has to do with mercy.

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## MR. MOODY and the FREE-THINKERS

ONE of the most remarkable scenes I have ever witnessed was one in East London during the visit of Messrs. Moody and Sankey, in 1883-84. The hall was pitched in the centre of that quarter where men by the hundred thousand work and live in workshops and factories. One Monday evening had been reserved for an address to Atheists, Skeptics, and Free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of Atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions and occupied every seat. The platform was occupied by the clergy and workers.

After the preliminary singing, Mr. Moody asked the men to choose their favorite hymns, which raised many a laugh, for atheists have no song or hymn. Then Mr. Moody spoke from, "Their rock is not as our rock, our enemies themselves being the judges." He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation on which to rest faith and hope. Reluctant tears were wrung from many an eye, yet the great mass of them, with dark, determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes. But when the sermon was ended one felt inclined to

think nothing had been accomplished—it had not appealed to their intellects, had convinced them of nothing.

At the close, Mr. Moody said, "We will rise and sing 'Only Trust Him,' and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour."

I thought, All will stampede, and we shall only have an empty hall. But instead, the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

"I Can't!" "I Won't!"

Then Mr. Moody said, "I will explain four words—*receive, believe, trust, take HIM.*" A broad grin pervaded that sea of faces. After a few words upon "Receive," he made the appeal, "*Who will receive Him?* Just say, 'I will.'"

From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't," to which Mr. Moody replied, "You have spoken the truth, my man; glad you spoke. Listen, and you will be able to say 'I can' before we are through."

Then he explained the word "Believe," and made his second appeal, "Who will say, 'I will believe Him?'" Again some responded from the fringe of the crowd, till one big fellow, a leading club-man shouted, "I won't."

Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half

sobs, "It is 'I will or 'I won't' for every man in this hall to-night."

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, "*The battle is on the will, and only there.* When the young man said 'I will arise,' the battle was won, for he had yielded his will; and on that point all hangs to-night. Men, you have your champion there in the middle of the hall, the man who said, 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say, 'I won't.'"

There was perfect silence and stillness; all held their breath, till, as no man rose, Moody burst out, "Thank God, no man says, 'I won't.'"

"Now, who'll say, 'I will'?"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and *five hundred men sprang to their feet*, their faces running down with tears, shouting, "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord by the surrender of their will—they heard His voice and they followed Him.

The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the gospel.

—Geo. Soltan, in "The Evangelical Christian."

## NOTES ON PHILIPPIANS

(Continued from page 87)

### *Christ the Believer's Example*

#### "OTHERS"

(chap. 2: 1-4.)

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

THE last word of this section is the keynote—"others." This was the overpowering, dominating note in the life of our Lord on earth, and because of this He died. "He came not to be ministered unto, but to minister, and to give his life a ransom for"—*others!* He lived for *others*; He died for *others*. Selfishness He knew not. Unselfish devotion for the good of *others* summed up His whole life, and all in subjection to the Father's will. For God, the Father Himself, lives, reverently be it said, for *others*. He finds His delight, His joy, in lavishing blessing on *others*. He pours His rain, and sends His sunshine upon the just and the unjust alike. He gave His Son for *others*; and having not withheld His own Son, but delivered Him up for us all, how will He not with Him also freely give us all things?—we, who are included in the *others* for whom the Lord Jesus Christ endured so much. What wonder then that, if we would follow His steps, we find ourselves called

upon to live for *others*, and even to lay down our lives for the brethren!

In the first verse, the "if" does not imply that there might not be consolation in Christ, comfort of love, and fellowship of the Spirit, coupled with tender mercies toward all for whom Christ died; it rather has the force of *since*—it is an intensive form of saying, Since you know there are consolations and comforts in Christ. If these things are blessed realities, how incongruous for a believer to act as though they were non-existent! Drinking in the Spirit of Christ, we exemplify the mind of Christ. And so the apostle exhorts the saints to fulfil his cup of joy by their likemindedness, having the same love, being of one accord, of one mind.

It is very evident that Christians will never see eye to eye on all points. We are so largely influenced by habits, by environment, by education, by the measure of intellectual and spiritual apprehension to which we have attained, that it is an impossibility to find any number of people who look at everything from the same standpoint. How then can such be of one mind? The apostle himself explains it elsewhere when he says, "I think also that we have the mind of Christ." The "mind of Christ" is the lowly mind. And, if we are all of *this* mind, we shall walk together in love, considering one another, and seeking rather to be helpers of one another's faith, than challenging each other's convictions.

This is emphasized in the third verse, "Let nothing be done through strife or vainglory." It is possible, as chapter one, verses 15 and 16, have already shown us, to be controlled by this spirit of strife

and vainglory, even in connection with the holy things of the Lord; but Paul himself has furnished us a beautiful example of that lowliness of mind of which he speaks, when he could rejoice even though Christ were preached in contention.

Nothing is less suited to a follower of the meek and lowly Son of Man than a contentious spirit, and vainglorious bearing. Boasting and bitter words ill become one who has taken the place of death with Christ. If, in lowliness of mind each esteems others better than himself, how impossible for strife and contention to come in. Alas, that it is so much easier to speak or write of these things than to practically demonstrate them!

It is not in the natural man to live out what is here inculcated. The man after the flesh "looks out for number one," as he puts it, and is fond of reminding himself, and his fellows, that "charity begins at home." But the Christian is exhorted to look, not on his own things, but on the things of *others*. A heavenly principle this, surely, and only to be attained by a heavenly man, one who walks in fellowship with Him who came from heaven to manifest His love for *others*. It is characteristic of man's deceitful natural heart to suppose that his greatest pleasure can be found in ministering to his own desires. But the truest happiness is the result of unselfish devotion to the things of *others*. Were this ever kept in mind, what unhappy experiences would many of God's dear children be spared, and how glad and joyous would fellowship in Christ become.

H. A. IRONSIDE.

(To be continued.)

## Answers to Questions

**Ques. 5.**—Rev. 7: 4 says the sealed ones were “*of all tribes*” of Israel ; but Dan and Ephraim are omitted in vers. 5–8. Why is this?

**Ans.**—The omission of the tribe of Dan is difficult to explain, unless (as it has been suggested, justly so, it seems) the Anti-christ, the second Beast of Rev. 13, arises out of Dan, who shall pervert Israel from their allegiance to the God of their fathers, and fiercely persecute those who refuse to worship the image he sets up in the temple. Jacob’s prophecy as to what shall befall his sons “in the last days” seems to point to this. See Gen. 49: 1, 17, 18. The Jewish rabbis taught that Jacob’s words point to a false Messiah.

As to Ephraim he is represented by “Joseph,” being given the place of first-born by Jacob who adopted the two sons of Joseph as his own (Gen. 48: 5, 14). The Numerical Bible on Revelation takes up this subject more at length.

**Ques. 6.**—Heb. 11: 27 states that Moses forsook Egypt, “*not fearing the wrath of the King;*” while in Exod. 2: 14, 15 it is said, “Moses feared, and said, Surely this thing is known;” and, “Moses fled from the face of Pharaoh.” These passages *seem* to be contradictory. Have you any explanation?

**Ans.**—Heb. 11: 27 refers not to Moses’ premature effort to deliver Israel, but to forty years later when, sent of God, he boldly led Israel out of Egypt which Pharaoh had so stubbornly refused. Think of what it was to go out of Egypt with two or three million people without defense or provision, counting on God’s word alone!

### Young Believers’ Department

CALENDAR: March 16th to April 15th.

Daily Bible Reading, Mar. 16th, *Deut. 13*; Mar. 31st, *Deut.*

Memory Work, *Philippians 1: 1–17* [28; April 15th, *Jos. 9*

Good Reading, C. H. M.’s Notes on Deuter’y, Vol. 2, pp. 1 to 121

Monthly Question:—What typical teaching do we gather from the crossing of the Red Sea and the crossing of Jordan?

In our memory work we start on a new epistle—a very blessed one. It gives us as the normal Christian life, devotedness to the gospel; following Christ's mind and example; making Him the supreme object of our hearts—the One in whom we may ever rejoice, and whose sustaining power and grace are proved along the road. Such are some of the thoughts suggested in this precious letter of the apostle to his beloved Philip-pians. May we benefit much from our study of it, and not only store our *minds* with it, but have our *hearts* filled with the spirit of a devoted, earnest, self-sacrificing life, formed and developed by intimate acquaintance with the Lord Himself.

I hope many names will be sent in for the successful memorizing of our last epistle—Colossians.

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There are many interesting things to note in our daily Bible reading, throughout Deuteronomy. The ways and means are given there by which the people are to be maintained in their relation and responsibility to God, and so for the enjoyment of their portion in the land in which they were about to enter. In Exodus, God's way of redemption is prominent. In Leviticus, it is the way of approach to God. In Numbers, we see God's order for the wilderness march, and the experiences by the way. In Deuteronomy, the possession and enjoyment of the land is in view; therefore instructions and directions are given, obedience to which would ensure their abiding in the good land, with abundant blessing.

The section of the book in which we begin our reading this month, really commences with chapter 12 and extends to chapter 16:17. Here we find duties enjoined with special relation to God—His people's centre



—judgment for false worship—personal disfigurement prohibited—pure food prescribed—all life's interests put into relation with the sanctuary; then the great feasts to be enjoyed with God as their centre.

The next part of the book, ending with chapter 25, gives duties toward man. First, the mode of government by which such duties are regulated, including in an anticipative way the establishment of a king. Then, duties toward those who are the ministers of the Lord—priest, Levite, and prophet. This is followed by responsibilities as to life and conduct in many varied connections.

In chapter 26 we get the worship of God's people in possession of the land, confessing it as all God's gift.

Chapters 27–30 give the curse and the blessing connected with the covenant. The closing portion (chaps. 31–34) is largely prophetic, and also gives an introduction to the new leader of the people—Joshua. In the book which bears his name we read this month the familiar account of the crossing of Jordan, the fall of Jericho, Achan's sin, the defeat at Ai, and the final overcoming of that city; all this history is very full of important spiritual instruction, easily obtained (if only we will use the valuable helps God has given) in many of our books.

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*The pressure of daily demands, and our time.*

I often hear it said that our young people are greatly pressed in the matter of *time* by reason of the many present day demands, especially in the school or business world, in either of which they must spend the greatest part of each day. Some have spoken to me about the difficulty they find in keeping up with our calendar work.

Now, while we must admit the great pressure of

these days, let us not make it an excuse for being spiritually lazy. Let us see what our day's work would be in connection with our calendar. First, it is a chapter a day. Well, read half in the morning, and half at night. That means, usually, about five minutes on both occasions. This month we have seventeen verses to memorize, about two for every three days, or say one for each of the two days, and the third day for review of the two verses; and so until we have finished our memory portion. If we spent a few minutes on our memory verse in the morning, then looked it up again during our lunch hour (I presume we all carry a pocket Bible with us); then again in the evening, spending about five minutes at it daily.

Then our Good Reading. We have 121 pages this month, about four pages a day, which would occupy about ten minutes. For those who travel in cars to their work it can be done while traveling. This makes a total of thirty-five minutes a day, divided into three or four parts. To this we must add, as most important, the time for prayer morning and evening; for without it these brief moments of reading and study will not yield their profit. Now, are we so "rushed" that we could not follow such a programme? If we review our days as they pass, must we not own that very, very often we actually waste more time than would be required to carry out such a plan of systematic, daily work? Let us not forget we must give account to God for all our precious hours. Let us be watchful against idle talks, idle thoughts, or other profitless occupation as, reading newspaper stories, "short story" magazines, etc., and so redeem precious time from vain occupations—time to account for eternity: building "gold, silver, and precious stones"

which will stand the test in the day of the Lord, instead of accumulating "wood, hay and stubble" to be burned up. Then will our testimony be brighter, our life sweeter, our joy increased, and, best of all, others get blessing through us. May the Lord exercise and help us in all these matters.

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*A Suggestion to some of our High School  
Young Believers*

"A number of youths of —— would rather study the Bible and religious history than play hockey or go into sports; at least they give up Tuesday and Thursday afternoons to this study under one of their fellow-students, a 17-year-old junior in the High School. Through his earnestness and initiative more than one hundred boys and girls have been enrolled in these afternoon classes."

High School life to-day is so full of what is contrary to any such thing that it is refreshing to clip such a notice from one of the leading daily papers of a great city.

Does not this suggest an opportunity for service to the Lord which might be a means of great blessing to some of your companions?

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*Remarks as to Reading of the Word*

*(Notes of Young Believers' Meeting at Detroit.)*

"As food is necessary to the natural body, so is the Word of God, the bread from heaven, to our souls. There is nothing that helps us so much as being "rooted and grounded," established in divine principles. You don't expect to be successful in business unless the foundation is well laid; so we give lots of time and thought to business interests. But here is something more vital than business calling or vocation. Christians should be in the world as shining lights. One can be religious, go to meetings, etc., and yet not be near to the Lord. If we have not personal

communion with the Lord we cannot expect to be of service to Him.

"There is much hindrance if self-judgment is lacking. We become defiled by the indulgence of our nature. We must learn to deal with it by confession of failure to the Lord, and to others if affected by it; we should refuse it, not permit it to act when it seeks to assert itself. 'If any man will come after Me, let him deny himself,' said our Lord. How can we learn His thoughts unless we read His Word? Even if we must give up something in business or other affairs, let us make the Word *first*. "Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you.' The Lord said to Martha, 'One thing needful.' Get the habit of reading the Word morning by morning, and let the mind dwell upon it during the day.

"Then let us have mutual interest in one another's progress, remembering there is no standing still. We cannot say we are not our brother's keeper. Our responsibility is to see that each one is getting help and growing. Let us ask one another what we are getting from the Word, from time to time. In our Leviticus reading we noted that it was those creatures which chewed the cud (chewing fine what they had gathered) and had the cloven hoof (a spreading, steady foot) which were considered 'clean.' Those with only one of these characteristics were unclean. In this there is a very good lesson for our practical walk. We cannot help one another if we don't get together, and see what we get from the Word. The assembly needs every one, and we need the help of all. Only through reading and prayerful consideration of God's Word, as dependent upon the Holy Spirit's guidance, can we rightly learn our place and know how to conduct ourselves."

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## NOTES

IN connection with the new Government which it has pleased God to establish over us in the United States, Christians should be deeply thankful that the Chief Magistrate not only acknowledges faith in the Bible as God's word, but openly expressed his desire to be guided by the words of Micah 6: 8, on which he placed his finger in taking the oath of office on the day of his inauguration: "*He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to walk humbly with thy God?*"

It is our privilege, surely, as well as the duty of the people of God, earnestly to pray that wisdom and strength may be given the President and his associates in the government of this great nation whom they are to guide, and for whom they are to act in very difficult times and circumstances. In the discharge of the many and heavy responsibilities that devolve upon them, we all have an interest, as the following scripture points out: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving thanks be made for all men; for kings, and all that are in authority, *that we may lead a quiet and peaceable life in all godliness and honesty*" (1 Tim. 2: 1, 2). How much depends on good and wise government for the people to lead a peaceable life in security and comfort. What an opposite to this has been experienced in poor, miserable, blood-drenched Russia!

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**Government appointed of God** IN the days before the flood, God had appointed no government. Man, having listened to the enemy and rebelled

against God, was driven out of the Garden and left to himself, as it were, to experience the results of sin, with no law or punishment for transgression—even the murderer was left unpunished (Gen. 4: 14, 15). Did man return to God from whom all blessings flow? Alas, instead of this we read that “every imagination of the thoughts of his heart was *only evil continually* ;” and “the earth also was *corrupt* before God, and the earth was filled with *violence*” (Gen. 6: 5, 11, 12). What a comment upon the delusion of some moderns prating of “man’s natural goodness,” and that if left to himself, instead of being punished, man would be good !

But “God who knoweth the hearts of all men,” in bringing Noah and his family on the new or purged earth, says, in connection with Noah’s sacrifice of sweet savor, “I will not again curse the ground any more for man’s sake, for (although) the imagination of man’s heart is evil from his youth” (Gen. 8: 21). So, in view of the re-peopling of the earth on which Noah’s family was to multiply, and of man’s unchanged nature, God establishes government with power of discipline even unto death (Gen. 9: 5, 6). The abolishment of capital punishment, therefore, is but a disregard of what God established for the good of man in his unregenerated condition. It is weakening orderly government; it is the prelude of the terrible conditions that may soon obtain upon the earth, when sun and moon (supreme and delegated governments) and the stars (prominent ones in power) shall be cast down in a terrible overthrow (Rev. 6 : 12, 13).

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## NOTES ON PHILIPPIANS

(Continued from page 78)

### *"The Kenosis"*

(CHAP. 2: 5-8.)

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

WE now come to consider one of the most sublime and wonderful mysteries in all Scripture: what has been called by theologians, "The Doctrine of the Kenosis." The title comes from the Greek expression, rendered in our Authorized Version, "made Himself of no reputation"—an expression which really means "emptied Himself," or "divested himself." Its full force will come before us as we proceed with our study.

It is a noticeable thing that doctrines are never presented in Scripture merely as dogmas to be accepted by the faithful, on pain of expulsion from the Christian company. The most important doctrines are brought in by the Holy Spirit in what we might call an exceedingly natural way. I do not use the word "natural" here in contrast to "spiritual," but rather in the sense simply of sequence to the subject, introduced without special emphasis. In this particular instance before us, the doctrine of our Lord's self-emptying comes in simply as the supreme illustration of that lowliness of mind which should characterize all who profess to be followers of the Saviour. It follows naturally

upon the exhortation of the fourth verse, which we have already considered.

"Let this mind be in you, which was also in Christ Jesus" is the way the subject is introduced. This mind is the lowly mind, as it is written, "Even Christ pleased not Himself." And the exemplification of this is at once abruptly introduced. He existed from all eternity in the form of God. It is a declaration of His true deity. No *creature* could exist in the form of God. Lucifer aspired to this, and for his impiety was hurled down from the archangel's throne. Our Lord Jesus Christ was in the full enjoyment of this by right, because He was the eternal Son. He thought equality with God not a thing to be grasped or held on to. Equal with God He was, but He chose to take the place of subjection and lowliness. He chose to step down from that sublime height which belonged to Him, even "the glory which He had with the Father before the world was."

The first man aspired to be as God, and fell. The second man, the Lord from heaven, came, as we sometimes sing,

"From Godhead's fullest glory,  
Down to Calvary's depth of woe."

He would not retain the outward semblance of Deity. He relinquished His rightful position to become the Saviour of sinners. In order to do this He emptied Himself, or divested Himself, of His divine prerogatives.

Let there be no mistake as to this. While we reverently put off our shoes from our feet, and draw near to behold this great sight, let us not fear to accept the declaration of Holy Scripture in



all its fulness. He divested Himself of something—but of what? Not of His deity, for that could not be. He was ever the Son of the Father, and, as such, a divine person. He could take manhood into union with Deity, but He could not cease to be Divine. Of what, then, did He divest Himself? Surely of His rights as God the Son. He chose to come to earth to take a place of subjection. He took upon Him the form of a servant, and was made in the likeness of men.

Observe the distinction brought out in these two verses. He existed from all eternity in the form of God. He came here to take the form of a servant. Angels are servants, but “He took not hold of angels,” we are told in the epistle to the Hebrews (chap. 2: 16, *N. Trans.*). He became in the likeness of men. It was all voluntary on His part. And, as a man on earth, He chose to be guided by the Holy Spirit. He daily received from the Father, through the Word of God, the instruction which it became Him, as a Man, to receive. His mighty works of power were not wrought by His own divine omnipotence. He chose that they should be wrought in the power of the Holy Spirit. This is the precious and important doctrine of the Kenosis as revealed in Scripture.

Men have added to this what Scripture does *not* say. They have declared that, when He came to earth, He ceased to be God; that He became but an ignorant Judean peasant. Hence His knowledge of divine mysteries was no greater than what might have been expected of any other good man of His day and generation. Therefore His testimony as to the inspiration of Scripture has no real weight.

He did not know more than others of His day knew. He was not competent to speak as to the authors of the Old Testament books. He thought Daniel wrote the book that bears his name, and that Moses penned the Pentateuch. But the wiseacres of to-day do not hesitate to declare that He was wrong, and they base their declaration on the position above taken. He emptied Himself of His divine knowledge they say, therefore He could not speak with authority.

But observe how differently Scripture treats this serious theme. He chose to be a learner, but He *learned from the Father*. Luke tells us, "Jesus increased in wisdom and stature." And this indeed is a sublime mystery. We may well ask in wonder and amazement, "How could the Eternal Wisdom increase in wisdom?" and it is just this mystery that the seventh verse explains. He did not choose to use His omniscience. He chose to learn from the Word of God, and thus be the instructed One of the Father. Did this then imply incomplete knowledge on His part? Not at all; for He was the recipient of unerring instruction, as morning by morning His ear was opened to receive as a learner. The grand fact is this: He was the only man who ever walked this earth whose judgment on all things was absolutely infallible; whose knowledge of everything was absolutely inerrant; the only man that earth has ever known who was in everything subject to and instructed by the Father.

Having been found in fashion as a man, had He been a self-seeker, in any sense, He might have trodden the highest paths of glory, but, on the contrary, He humbled Himself, taking the very lowest

place in the world He Himself had made, and was ever obedient, even unto death, and such a death—that of the cross ! It was the death of a malefactor, meted out to Him by those He came to save. He laid down His life in obedience to the Father's will, even as He had lived in obedience to that will.

Every other servant of God failed in something, but He was the *perfect* servant—in *everything* that He did, it was all and only the Father's will. His death was as absolutely an act of obedience as any event in His life. It was not the death merely of a martyr for righteousness' sake, though it was that too, but it was an *atoning* death. He was made sin because it pleased Jehovah to bruise Him, to make His soul an offering for sin. All this is involved in "the death of the cross."

H. A. IRONSIDE.

(To be continued.)

## A MOMENT IN THE MORNING

**A** MOMENT in the morning, ere the cares of day begin,  
Ere the heart's door is open for the world to enter in;  
Ah, then alone with Jesus, in the silence of the morn,  
In heav'nly, sweet communion, let your duty-day be born.  
In quietude that blesses, with a prelude of repose,  
Let your soul be soothed and freshen'd as the dew revives  
the rose.

A moment in the morning, take your Bible in your hand,  
Catch a glimpse of the glory from the peaceful promised land;  
'Twill linger still within you when you seek the busy mart,  
And, like flowers of hope, 'twill blossom into beauty in your  
heart ;

The precious words, like jewels, will glisten through the day  
With rare, effulgent glory that will brighten all the way.

So, in the blush of morning take the proffered hand of love,  
To lead in heaven's pathway and the peacefulness thereof.

## EVOLUTION DISPROVED BY FACT

SOME years ago, at Zephyrhills, Florida, a few of us volunteered to quarry rock to be used in the foundation of a Gospel Hall. This rock is popularly known as "coral limestone;" and though this place is near the geographic centre of the State, the formation and fossils appeared to the writer's eye to be of exactly the same nature as that long formed and still forming about Key West, some two hundred miles to the south. In this judgment he was confirmed by what he read later from the pen of the distinguished Agassiz. This great naturalist emphatically rejected the evolutionary theory of Darwin.

In Agassiz's "Method of Study in Natural History" (pp. 189, 190), referring to his observations on the coral reefs of Florida, he says: "When we remember that this (the outer reef) is but a small portion of the peninsula, and that, though we have no very accurate information as to the nature of its interior, yet the facts already ascertained in the northern extremity justify the inference that the whole peninsula is formed of successive concentric reefs, we must believe that hundreds of thousands of years have elapsed since its formation began. Leaving aside, however, all that part of its history which is not susceptible of *positive* demonstration, in the present state of our knowledge, I will limit my results to the evidence of *facts* already within our possession; and these give us, as the lowest possible estimate, a period of *seventy thousand years* for the formation of that part of the peninsula which

extends south of Lake Okechobee\* to the present outer reef. So much for the duration of the reefs themselves.

“What, now, do they tell us of the *permanence of the species* by which they were formed? In these seventy thousand years, has there been any change in the corals living in the Gulf of Mexico? I answer most emphatically, *No!* Astræans, Porites, Mæandrinæ, and Madreporæ were represented by exactly the same species seventy thousand years ago as they are now. Were we to classify the Florida corals from the reefs of the interior” (which, remember, the distinguished scientist believed were formed some hundreds of thousands years ago), “the result would correspond *exactly* to a classification founded upon the living corals of the outer reef to-day.” And to this he adds: “*We have no evidence of any change in species*, but, on the contrary, the strongest proof of *the absolute permanence* of those species whose past history we have been able to trace.”

To this we add the testimony of Dr. Hill, who, in the time of the great Agassiz, was president of Harvard. In his “Geometry and Faith” (p. 70), he says, “The permanence of the species for so many years, demonstrates the accuracy with which its fecundity is proportioned to the slimness of its chance in the falsely called struggle for life.”

Where, in view of facts like these, is the fine-spun theory of Evolution, with its accompanying horrible doctrine of “the survival of the fittest?” For a *theory* it is, and nothing more—and this in-

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\* Lake Okechobee is in the southern part of Florida, bordering on the Everglades.

deed is all that Darwin or any of his followers ever dared to claim for it. *Proofs* they have none.

Evolution has been defined as "The whole modern theory of the universe . . . which begins with the eternity of matter, proceeds with spontaneous development, and comes at last, without divine interference, to the state and condition of things now beheld by us." This makes of the material universe a kind of "perpetual motion" machine, merely—and what is commonly thought of men afflicted with the perpetual motion "bug" need not here be stated.

That there is any real proof for the doctrine of evolution none of its earliest and ablest champions ever had the hardihood to assert. Huxley says, "Of the causes which led to the origination of matter, it may be said that *we know absolutely nothing*." And if they know "absolutely nothing" of the origin of *matter*, how can they possibly know anything of *life*? It used to be a saying of Kant, "Give me matter, and I will explain the formation of the world; but give me matter *only*, and I cannot explain the formation of a caterpillar." Huxley is compelled to confess that, "The *chasm* between the not-living and the living, *the present state of knowledge cannot bridge*" (Art. on Biol. in Encyc. Brit., p. 1). And his companion-in-arms against the Bible doctrine of creation, Herbert Spencer, is forced to the same admission: "The proximate chemical principles, or chemical units," he says in his *Biology*, Vol. 1, p. 182,—"*Albumen, fibrine, gelatine or the hypothetical protein substance—cannot possess the property of forming the endlessly varied structures of animal forms.*"

And this, my reader, is what the evolutionist would give us in exchange for our certain, wholly rational, and surpassingly beautiful account of creation in the book of Genesis of our Bible, "God's word written."

How does the rash *guess-work* of the exponents of evolution compare with the certain knowledge and sober statement of *facts* of the Christian Agassiz, as expressed in the italicised portions of the excerpt given above from his report on the age of the Floridian corals? And what does the great American naturalist's report prove? Just this—and that is the whole point of the present paper—that all this talk to-day about the development of species—from professors' chairs, the teacher's desk, school text-books and magazine articles, the "science" page of the Sunday newspapers, and, alas, often the pulpits—is but crass speculation, and worse: for the age of corals of the reefs of Florida, both as fossil and living, prove beyond any doubt that the species have continued unchanged for the space of seventy thousand years, and probably hundreds of thousands more. And if these creatures of the sea, these tiny builders of islands, peninsulas, and perhaps of whole continents, have shown absolutely no change or development during such vast ages of time, what, we ask these confident "instructors of the foolish," these "teachers of babes," these would-be correctors of the Bible, becomes of their theory of development, their fanciful and fantastic speculations concerning a mechanical, godless evolution of man from a mass of primeval slime, a bit of protoplasm, protōozon developing itself into a cell, and this in the course of

ages evolving itself into a monkey, and that monkey eventually becoming a man?!

It is an idle fancy, which not only remains unproven, but proved absolutely *false* by indisputable evidence. For if hundreds of thousands of years in the chain of life produce no change whatever in an insect or a worm, there would certainly be no change produced if they or any other species continued to exist and reproduce themselves in all the uncountable ages demanded by the disciples of the now discredited Darwin.

"IN THE BEGINNING GOD CREATED!" This we believe and here we stand. Just how far back in time this "beginning" would take us we are not concerned to know. The inspired expression leaves ample room for as many millions of years as the geologist, the astronomer, or the biologist may require—they may have as many as they will. That the earth was given its present form somewhere about six thousand years ago, according to scripture, we also believe. The intelligent Christian has read most, or all, of what creation-denying evolutionists have had to say, and he is not in the least moved thereby. He has read the other side, too, Dawson, Agassiz, Herschell, Humboldt, Cuvier, Buffon, Linnaeus, to say nothing of older ones, as Newton, Locke, Boyle and Bacon. They hold their own, and more, and with the same weapon, against such names as Darwin, Spencer, Huxley, Tyndal, Haeckel and Helmholtz. But our faith does not stand in the wisdom of men. We believe GOD, the Almighty Creator of heaven and earth, the originator and upholder of the universe. We accept without question what He Himself has caused to be written,



in that book we call the Bible, concerning the beginning of all things that exist, visible and invisible, organic and inorganic, known, unknown or yet to become known.

And when our children return from school with their books on zoology and innocently rehearse to us what their instructors have taught them in the classroom of the "origin of species," illustrated cleverly by photographs, say of the horse, in the various stages of his so-called development, we think of the apostle's words in 2 Cor. 11: 29, "Who is offended (stumbled), and I burn not?" or the dread warning of Him who is greater than apostle or scientist—aye! greater than *all*, "Whoso shall offend (stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18: 6, 7).

But while our souls burn with indignation at such effrontery on the part of these teachers of youth, we can calmly and confidently refer our stumbled little ones to the Scripture of Truth, and correct the error sought to be instilled in their plastic minds by the enemy of mankind—and of Christ.

For this, after all, is what Satan has been aiming at in all this evolutionist propaganda. It is a covert, subtle stab at the Christ of the Bible. For if the doctrine of evolution be true, and man has come by descent from a primeval cell, the Man Christ Jesus, the God-man of the gospel, is but a myth, we have no divine Saviour, "our faith is vain

and we are yet in our sins." And this is why the Christian must regard the teachers of evolution—whether Darwinian, or more modified ones, makes no difference in result—as enemies of the faith and the would-be robbers of all our heart holds dear, yea, that which is more precious to us than life itself, even the Christ "made of a woman," that "Holy Thing" that should be born of the virgin, and "called the Son of God"—who was here on earth "God manifest in the flesh," who was crucified under Pontius Pilate, and who, on the cross, gave His life "that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

Reader, you cannot be an Evolutionist and a Christian at the same time. I solemnly tell you this—as one who must give account to God for every idle word his lips may speak or pen write; and as an "ambassador for Christ" I urge that you make choice here and now whether of the twain you shall accept—creation and Christ, or evolution with its denial of Him. Oh, choose Christ and with Him life—eternal life; eschew death eternal—living death! For, remember, it is written: "He that believeth not shall be condemned." Who said that? Look and see (Mark 16: 16).

C. KNAPP.

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## THE PURPOSE OF GOD

Third Bible Reading at Oakland, Calif., Sept. 1920

(The 10th chapter of Romans was read.)

C. C.—If God has a purpose, as we have seen, He is carrying it out in spite of everything antagonistic to it; but He does so consistently with His own nature and character—not arbitrarily, as we say. He acts *sovereignly*, but not capriciously. In this chapter we have God's way of carrying out His purpose towards us, and how He brings us into it. It is on the principle of faith.

A BROTHER:—That principle was determined by God in His eternal purpose, was it not?

C. C.—Israel was ignorant of *God's* righteousness, that is, ignorant of how righteous He is, and they went about to establish *their own* righteousness.

H. A. I.—This question of righteousness is what the apostle had in view in the closing verses of the 9th chapter (30-32). It links up with what you were saying.

C. C.—Seeking a righteousness by works of law, they were not subject to the righteousness of, or from, God.

A BROTHER:—What is the righteousness of God?

C. C.—Well, we must first insist that God is absolutely consistent with Himself in everything that He does; yet through the Cross, this attribute of His character is on our side though we have no righteousness of our own; "all our righteousness" being, as the prophet says, as "filthy rags" in God's sight. But He provides a righteousness *for* us. To this way of righteousness the Jews did not submit themselves. They sought a righteousness by

works according to the law. They misinterpreted God's purpose in giving the law, which was to convict man of his *sinfulness*—for “by the law is the knowledge of sin;” but Israel used the law as a means of working out a righteousness of their own.

The sacrificial system illustrates this way of approach to God. Bringing sacrifices was confessing that they were sinners, with nothing in themselves for which God could accept them. Their sacrifice, like Abel's, pointed to the provision which God would make for them. Where there was genuine faith, in bringing their sacrifice they did not claim any merit in themselves, but rather confessed, “We have no righteousness of our own; our resource is in what God has indicated by putting these sacrifices in our hands.” The mass may have satisfied themselves with a duty performed, but those taught of God apprehended, in a greater or less degree, the real purpose of the law, and of the sacrificial system connected with it.

Men to-day are still seeking acceptance with God on the ground of their own merit, not on the principle of faith. They are not submitting to the righteousness which, in pure grace, God Himself has provided. In the end of the 4th verse the apostle says: “Christ is the *end* of the law *for righteousness* to every one that believeth.” Faith is the principle on which God makes us partakers in it.

QUESTION:—But has not the believer an intrinsic righteousness of his own through Christ?

C. C.—No. It is not intrinsically his own. It is his by grace.

QUESTION:—Is there not an individual righteousness which we get by Christ?

C. C.—I do not quite like the expression. The point is this—Christ is given to us *for* righteousness. That is not *my* righteousness, except in the sense that I have it as a gift.

REMARK:—That is what I mean—it is a gift to each individual that believes.

QUESTION:—The question arises, whether that individual gift can be developed by any faculty of our own, with the assistance of the Almighty.

C. C.—By no means.

QUESTION:—In that sense it becomes more our individual righteousness by the power of God; does it not?

C. C.—You have not a bit more righteousness than I have. I may have a great deal more *unrighteousness* than you have, but you have no more righteousness than I have. It is *Christ*, God's gift to faith.

QUESTION:—Are we not to develop along that line?

C. C.—Can Christ develop? Some years ago, in preaching to a company, I was quoting the passage in Colossians, "Made meet to be partakers of the inheritance of the saints in light." I felt that the truth I was seeking to emphasize was not being taken in, and said, "Assuming that you are believers, you are as fit for heaven *now* as you will be after you have been there millions of years—because *Christ* is our fitness."

A. P.—Would you please, for us who are younger, enlarge on that a little—the extent to which Christ is our fitness before God? In what sense is Christ our fitness for heaven?—is it Christ alone, or with the development of anything in us?

C. C.—It is Christ alone; Christ *only*. It is a fitness to which we cannot *add* anything. We cannot make Christ any more fit than He is, or less than He is. Of course, Christ should become increasingly precious to us; but the point is this: God has accepted Christ, the Man Christ. I think that is important also to consider: He has accepted the *Man* Christ. The risen Christ is a new Head; the Head of a new humanity, the Head of a new race. God has accepted man in Christ, and His purpose is to conform this race of which the risen Christ is the Head. Already we are *in* Him, connected with Him, and as such we have, not *in* us, not in ourselves, but *upon* us, all the value of Christ with God, and the infinite value of His precious sacrifice. God has appropriated *Him* to us.

H. A. I.—This links with the word in 1 John—"As *He is* so are we in this world."

C. C.—Yes.

H. A. I.—What a monstrous thing that would be if a man were to say, "I claim by faith that I am all that Christ was experimentally." It is our perfect standing—"the best robe" of Luke 15.

C. C.—By righteousness I understand the entire absence of defect, in perfect accord with the throne of God. This we have in Christ, not in ourselves.

A BROTHER:—But then, in addition to that, is there not something of a progressive nature of righteousness, which leads to fruition or increase in the hereafter—something that demands co-operation by the power of God?

C. C.—I would say there is growth in the *knowledge* of it, in the *enjoyment* of it. We grow in Him who is unchangeably the same.

H. A. I.—We are not speaking now of the believer's walk, but of what a believer is *made* before God *in* Christ. The question of righteousness has to do with the throne of God, the demands of His throne.

C. C.—We are in Christ *now*, and for ever in Christ; and He is "the same, yesterday, to-day, and forever."

A. W. P.—In the sense of what we are, would you say that at the close of his ministry for Christ, Paul had no more title, or fitness for heaven, than the thief when he believed?

C. C.—No more title than he had the moment he believed. No work of ours as saints—no matter how devoted we may be, or what fruits we may bear, or what work may be wrought in us by the power of the Holy Spirit—can add anything to what Christ is.

V. S.—What is the significance of Paul's statement to Timothy, at the closing of his life when he says, "Henceforth there is laid up for me a crown of righteousness?" What was the crown of righteousness which God would give him in that day?

C. C.—Righteousness gives a crown. But that is not the righteousness in which we stand before God.

V. S.—If it is true that Paul, with his devotedness, had no better place in God's presence than the dying thief, then where does the reward come in? I understand certain rewards are to be meted out for faithfulness—now where does that come in?

C. C.—Many years ago, in England, as Mr. Darby was failing and his decease was expected, I heard a sister make this remark, "He will be so near to Christ that I never expect to see him." That was a total mistake. One will be as near to Christ as another.

(Concluded in next number.)

## CORRESPONDENCE

*To the Editor of Help & Food :*

In speaking of 1 Tim. 3; 16 (*H. & F.* p. 33) Mr. Knapp could not have had in mind that the Numerical Bible puts "who" instead of "God." In the notes on that text, Mr. Grant gives the only real argument I have ever seen for the change; one could hardly say, "God justified in the Spirit." J. N. D. says in his note, "It very likely should be read, 'He who has,' etc." Mr. Grant's notes are very full and cover the matter. Yet Burgon made out the strongest kind of a case for "God," instead of "who." One has to be careful as to one's statements. I made many that were too strong, and have learned to be very careful. What condemned Rotherham in mine eyes was that he follows Westcott and Hort, and their text is probably the poorest ever put out in modern times. The last issue of the *Bibliotheca Sacra* has a very full paper, showing the reasons for rejecting this text.

As to the Greek text back of the Auth. Ver., J. N. D. does not speak very highly of it in the preface to his New Translation. It seems that he fell into the then popular way of condemning it out and out. A few passages indeed cannot honestly be used as they are put in the A. V. as, "Sin is the transgression of the law," which contradicts Rom. 5: 13. It is not a question of the Greek but of the English word used. Several such slips in the Auth. Ver. might be mentioned, but they are generally known.

J. W. NEWTON.

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*Elizabeth, N. J. March 21st*

... Our aged brother and sister, Mr. and Mrs. Knapp, who have been so many years gathered with us to the Lord, have *both* passed away. Mr. Knapp was taken with the "grippe" and high fever, and it soon became evident that it was his last illness. As the doctor said he could not recover, his wife was much troubled, and said, "Oh, I thought I should go before him." On Saturday she brightened up and was quite reconciled to the will of God. On Lord's Day she had a chill, then fever set in. On Thursday she ceased to recognize anyone, and on Saturday fell asleep in



Jesus. Her husband lingered till this morning, when he also was released. Now both are "at home with Christ"—happy place!

Mr. Knapp was 85, his wife 83. They lived together 60 years. The double funeral will be Tuesday eve'g at the house of their daughter with whom they lived. One by one we are passing off this scene. What a joy it will be when we all shall hear that quickening shout, and then be "Forever with the Lord." Amen!

J. C. M.

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*Written on the Death of Mrs. J. T. Mawson, of London*

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I was at the interment of dear Mrs. Mawson, wife of our brother, J. F. Mawson, who died after a few days' illness. She was greatly beloved, and deservedly so.

Death makes sad havoc here below. How cheering it is to look forward to the day that is coming in which there shall be no more death, neither sorrow, crying, nor pain—when tears shall be wiped from off all faces, and we shall be with Him who made that day possible. At what great cost He did it! The work has been accomplished, and the bringing of that day is but a matter of detail. Then there shall be no more sea—nothing to separate us one from another. When here I want to be with you all in America. and when in America I want to be with all here, and the impossibility of this makes the heart sad. But the future is bright with hope, and what a contrast we shall find heaven to be to earth, and sight to faith. May the Lord hasten that glorious day. It strengthened the hearts of the saints in all past dispensations. They saw that day afar off, and it had a powerful effect upon their lives. The things of that day they saw afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. But now for us the day has drawn nigh. We do not see the things "afar off," but near at hand. Well, God knows. But we are a feeble failing people, and worthless to all except Christ, and He has counted us "the excellent of the earth," and for us has shed His blood. We are precious in His sight. We are the fruit of the travail

of His soul, and that day shall manifest it to His eternal praise and to the satisfaction of His heart—blessed be His holy name.

Shall we meet on earth again? The answer is with God. We are sure to meet in heaven. But if He will, and I am kept here, I do not despair of making another journey across the deep. We have now many ties in America.

JAMES BOYD TO J. F. P.

## Answers to Questions

**Ques. 7.**—Kindly explain in *Help & Food* verses 6 and 7 of Ps. 84. What is that “valley of Baca?”

**Ans.**—*Israel* is primarily in view in Ps. 84, when through much affliction they shall turn back to the Lord. Persecuted and much tried, they long for Jehovah's house, to worship Him there in peace. *Baca* means “tears,” or “weeping.” It is through the valley of tears they are led by the Spirit who gives them abundant consolation as they return to “Jehovah of Hosts . . . the God of Jacob” (ver. 8). Rain and pools of water in those hot, dry countries, are of greatest blessing to make the land fruitful as well as refresh the people—a beautiful type of the Holy Spirit's refreshing work in the hearts of God's people. So, while the psalm primarily applies to *Israel* in their coming afflictions and return to the Lord their God, its lessons and encouragements are for us Christians, as well as for them.

**Ques. 8.**—Please explain Matt. 26 : 29: “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.”

**Ans.**—The Lord was going to the cross and the grave to lay the eternal foundation of the New Covenant, of grace and remission of sins, for all His own ; and in His Father's kingdom above, He will gather them and rejoice over and with them as the fruit of the travail of His soul. *That* will be His new joy, of which wine is the type. The Greek word *kainon* used here, indicates, not drink *anew*, but in a *new way*.

## Young Believers' Department

CALENDAR: April 16th to May 15th.

**Daily Bible Reading**, Apr. 16th, *Josh. 10*; Apr. 30th, *Josh. 24*;  
**Memory Work**, *Philippians 2*.....[May 15th, *Judges 15*  
**Good Reading**, C.H.M.'s Notes on Deuter'y, Vol. 2, pp. 121 to 253  
**Monthly Question**:—In considering the moral and spiritual lessons of Joshua and Judges, in what epistles of Paul may we find teaching and circumstances of a parallel order?

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### *Our Memory Work*

Thus far I have received only one name for memorizing Colossians—a young sister, who has also succeeded with Galatians and Ephesians. Now I hope many names will come in so that it may be evident that we are not losing interest. Let those who have *endeavored* to memorize the entire epistle, also send in their names. We would appreciate knowing how many are following up this work.

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### *Our Daily Reading*

This month we read through the book of conquest in which we have the record of the land's division by Joshua, and get well into the record of the people's failure, and their various captivities as a discipline from God for their unfaithfulness and evil ways, as given us in Judges. There are many salutary lessons in this latter book, and I earnestly urge you to get Mr. Ridout's "Lectures on the Book of Judges." By the way, it is this which is being given for our memory work in Colossians.

For Joshua, you cannot get a better book than the Num. Bible, Vol. 2; and in that you will also get an ex-

cellent commentary on Judges. And why not *invest* in these good books? Isn't there some things you could do without, or deny yourself of, to buy one or both of these excellent works? Last month I asked you to "take stock" of your time, its arrangement, and especially those "spare moments" that so often go to waste; and now I am going to ask you to "take stock" of those "spare pennies," and ask yourselves how many are going to waste, not going into heaven's bank account. Remember, we are stewards who must give account of the way we use our *time*, our *money*, and our *members* (our bodies), for all will be reviewed at the judgment-seat of Christ. Let me give you some scriptures about each.

*Time*: Col. 4: 5; Rom. 13: 11-14; 1 Pet. 1: 17.

*Money*: 2 Cor. 9: 6-12; 1 Cor. 10: 31.

*Members*: Rom. 6: 13 (read the whole chapter); Rom. 12: 1, 2; 1 Cor. 6: 20.

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### Correspondence

In reference to our suggestions in the January issue the following have been received, and I hope more will respond.

L. H. "In regard to intensive study here is one suggestion. We have been long occupied in the Old Testament in daily reading and C. H. M.'s Notes, and with the Epistles (wonderful, past description they are) in memory work, that I confess to a hunger for *one of the Gospels*, and the life and walk of our Lord Jesus Himself while He was here."

It is well to learn the truth as it is in Jesus (Eph. 4: 20, 21), so let us hear as to which Gospel.

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J. D. "I have followed up the lessons, and find much help. I think that, as young Christians, it would be very pro-

fitable to take up the first epistle to the Corinthians. It seems to give needed truth for these last days when there is much worldliness and ignorance in regard to Church-truth, discipline in the house of God, that we are a holy temple, and are not our own but the Lord's. This is my thought; it is good for us to know our position as in Ephesians, and Christ in us as in Colossians, but we need as young Christians to walk as those *separated to the Lord*. I would urge every young believer to follow up this line of study."

These are thoughts well worth our consideration.

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Here is a letter from an old servant of Christ, still going strong, to us younger ones. He gives news to cheer, and words to warn.

*My dear young friends:*

*Bahamas, W. I.*

I have a desire to tell you about some things here. Some give joy, and others sorrow. In these islands the people are poor, many cannot read; but, thank God, they can *hear*, and He says, "Hear, and your soul shall live." We have lately seen this to be true. At a conference here lasting nine days some thirty-five confessed that they were lost sinners, and trusted the Lord Jesus as their dear Saviour. Now they are rejoicing in Him as they go about. This has made us glad — God having made His Word take root in their hearts. Now we are looking for the "good works" which will prove that there is real faith in their souls; for if good works do not follow, then we have sadly to own that they were *not* saved, because all true believers bear some fruit: "Faith if it have not works is dead, being alone," and our Saviour said, "By their fruits ye shall know them."

Well, at this gathering, at the island called *Abaco*, some came from the United States and Canada, some from Nassau, the capital of the Bahamas, and some from Eleuthera, an island about 100 miles south of here. We came in five sailing vessels, and the "Evangel"—the motor boat that is used to carry the gospel to these islands. With it, when we

were here two years ago, we visited twelve or more places, and hope to visit more this time. We are now waiting for gasoline, which costs fifty-seven cents a gallon, and can only be obtained at Nassau, 120 miles away. As soon as it comes, and the "Evangel" is painted, off we expect to go, for our Capt. Stratton wastes no time, and "Chris," a young man who loves the Lord, is going as engineer. Bro. C. Cross and myself will help as much as we can—mostly on land, for we are not sailors.

We hope to tell the gospel to all we meet every day, preaching on the street, in hamlets, in halls, when we find them, and by the way, warning people that the Lord Jesus is *coming*, that soon the door of mercy will be shut, and to those who have not received Him He will have to say, "Depart," instead of, "Come." Many are being awakened to "flee from the wrath to come," taking refuge in Jesus before the great storm of judgment falls, at His second coming—which may be very soon.

The glad part of our letter is that many are being saved, and coming out for the Lord. Last night it was a joy to see their bright faces listening to us as we told them of the true God who *calls* us by His gospel, *blesses* us by His grace, and *trains* us by His Spirit and dealings with us. We tell them that God saves us through faith, which, receiving Jesus, makes us His children, and sanctifies us day by day to live for Him. In the next two nights we hope to tell them about the Saviour whom God sent *before* Israel, and then sent *to* them in Egypt. Who were these two saviours whom they at first refused?

Now comes the sad part of our letter. Some do *not* receive our dear Saviour. Not only do they refuse Him, but persecute those who seek to follow Him. Last week a young girl who has trusted the Lord for two years, and wishes to follow Him, was struck down by her cruel step-mother. As she was much hurt, and in much suffering, she has been removed to a brother's house. We pray that God may use this incident to awaken sleeping souls, to trust in God's dear Son, and to turn others from their evil ways before the door of mercy is closed.

Would any of you who love the Saviour like to write these young "Bahamians," or send them a book or a Bible? If so, we will send you some names.

Ever affectionately, your friend,

B. C. Greenman.

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A letter from Norfolk, Va., will be of interest, and may help some who have similar difficulties.

"You will recall the suggestion made in the Y. B. D. that we unite in prayer for those brethren who were backward about taking part in the meetings. This prayer is being answered here, and I know you all will be glad to hear about it.

At Thanksgiving time two of these backward brethren were discussing this matter, and it seemed that with each of them the trouble was largely self-consciousness, or nervousness, also more or less occupation with what others might think or say—in other words, the fear of man.

It was decided to arrange a special meeting weekly for those of us so troubled. The thought being that in a meeting of just ourselves there would perhaps be more liberty to speak out and offer praise and prayer than would be the case if the active brethren were present; their absence also causing us to feel more responsibility, as we would not be able to depend upon them. We felt that should we in this way get started, and get accustomed to hearing our own voices in public, and wear off the timidity, then we would feel more freedom in the assembly meetings.

The suggestion was well received, and the meetings started. We hold them at 7 P. M. every Tuesday, just an hour before the regular Bible Reading. We took up the study of Exodus, using C. H. M.'s Notes in connection, but the meeting is largely for prayer.

The Lord has blessed us much, and led us out in freedom. Every brother who has come has been helped; all these have taken part, whose voices were rarely, if ever, heard before, and results are apparent in the Lord's Day morning meeting. Though it is understood to be especially for the

inactive brethren, we do not exclude any. The sisters are invited too, and at times one or more of the elder brethren come in, affording welcome help.

I write this, first to show how God has answered prayer (to Him be the praise), and, secondly, in hope that it may be a help and encouragement to others. It is not that we may be able to offer what sounds fine to human ears, but that we may be more free to take part, and not grieve or quench the Holy Spirit. It is hoped, too, that our little meetings may so develop and strengthen us spiritually that we may be bolder to speak a word for Christ to the unsaved.

Thomas Holland, Jr."

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### *The Question Box*

"In answering question 24 (Jan. H. & F.), I would suggest the following:—Death is Satan's work, the separation of body, soul and spirit (1 Thess. 5: 23). The body goes to the grave, the soul to hades, the spirit to paradise (Acts 2: 27; 7: 59; Luke 23: 43). In resurrection the three are again united, and Satan no longer triumphs."

J. S. P., Jr., Milford, Del.

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Let us have a little correspondence on the thoughts suggested by this answer.

Q. 25. — *What is the meaning of Col. 1: 15, "The Firstborn of every creature?"*

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Correspondence for the Y. B. Dept., please address to  
Mr. John Bloore, care of Loizeaux Brothers.



## STRANGE DOCTRINE CONCERNING THE DEAD

A RECENTLY published book entitled, "Can the Dead Communicate with the Living?" contains, along with much that is good, some very grave errors. The subject treated is one of great interest in the public mind just now, so the book is likely to be widely read. The author, Dr. I. M. Haldeman, is widely and favorably known as an able writer on evangelistic and prophetic subjects; it was therefore a painful surprise to find in the book most glaring errors as to the condition of the dead, both of the righteous and of the wicked. This calls for exposure, that saints may be warned, and thus put on their guard.

The book contains many minor errors and unscriptural statements leading up to the principal one at the last, the final condition of the wicked dead after the resurrection.

Among these lesser errors are the following:

(1) "Abyss in the New Testament signifies hades," p. 13. That the terms are *not* synonymous, a careful consideration of the passages (found with a Greek concordance) will show.\* The soul of Christ was in hades (Acts 2 : 27), but in *the abyss*, where Satan is to be cast, never! (Rev. 20 : 3).

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\* The Greek word *ἀβυσσος* (Abyss, the pit) is used in the following passages : Luke 8 : 31; Rom. 10 : 7; Rev. 9 : 1, 2, 11; 11 : 7; 17 : 8; 20 : 1, 3.

*ᾠδης* (hades) in the following : Matt. 11 : 23; 16 : 18; Luke 10 : 15; 16 : 23; Acts 2 : 27, 31; 1 Cor. 15 : 55; Rev. 1 : 18; 6 : 8; 20 : 13, 14.

(2) Again, "Demons are the souls of persons who once lived on this earth," p. 12. "As the spirits who infested the man of Gadara plead that they might not be sent into the deep; as the deep is hades; and as only the souls who once lived on earth and died could go there, then these demons were the disembodied souls of human beings; and as they were disembodied spirits, then they had already been in hades, and were pleading with the Lord that he would not send them back," pp. 15, 16. These statements, dogmatically uttered, are so manifestly contrary to sound judgment, based on Scripture, that no comment is required to show their untrustworthy character.

(3) "The unclean spirit," going out of a man, in Matt. 12, he makes to be the soul of a sinner leaving his body at death! And he takes the passage as proof that the wicked dead can, and sometimes do, return to earth. Here are his words: "Yet He (Christ) is giving the description of an actual fact, and corroborates the statement that the wicked dead can come out of hades, enter in and dwell in the bodies of men as their houses," p. 18. But the unclean spirit says, "I will return into my house from whence I came out." If this is the soul of a man who has died in his sins, how is it possible that he could, after leaving his body, reenter it with seven other spirits more wicked than himself, "and dwell there?" Was his corpse the "house" to which he returns? Would Dr. Haldeman tell us?

(4) "They break out of hades as prisoners break out of jail. They are jail-breakers," p. 18. Amazing statement! If the wicked dead may escape from hades, how does he explain the words of

Abraham to the rich man in hades, in Luke 16: "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The "great gulf" was "fixed." There was no chance to break jail *there*—the abode of souls of the wicked dead. And Mr. Haldeman himself says of Lazarus, "He cannot leave his place of rest," p. 33. How then, any more, can the spirits of the wicked leave *their* place of confinement? By what means did they break jail? Was God, like Baal, "sleeping?" Even Satan, at the end of the thousand years, does not "break jail," or escape; he "shall be loosed out of his prison," it distinctly says (Rev. 20 : 7). The power that imprisoned him deliberately and designedly sets him free. Such imaginings savor more of the movies than the sober statements of the Word of God.

(5) Mr. Haldeman says of Satan, "The Lord God appointed him to be prince of this earth when it was first created," p. 36. Possibly; but it is an entirely gratuitous assertion, without one word of Scripture to back it up. It is at best, conjecture, yet he makes the statement as confidently as one would say, "In the beginning God created the heavens and the earth."

(6) He says further of Satan: "In justification of himself he accused the Lord, as afterward he accused Him before man. In becoming the accuser of God he became—the Devil; for 'devil' signifies 'accuser,'" p. 37. Where did he learn this—that Satan, before he accused Him before man, was the accuser of God? This is another wild conjecture, which borders on the profane, or "old wives' fables."

(7) Speaking of what happened to the earth when Satan and his angels sinned (he is certain that it occurred here on earth), Dr. H. says, "Jarred from its original orbit about the sun, it floated into space a black, drowned, sunless, silent thing, like a funeral convoy," p. 38. This is very poetic, but is it the truth? Whence obtained he this "inside" information? Has he become wiser than Scripture—or the astronomers?

(8) Satan is also represented as suggesting to Adam, by way of temptation, that, "He could create a race in his own image, and fill the world," p. 39. But was not the man expressly *commanded by God* to, "Be fruitful, and multiply, and replenish the earth?" (Gen. 1: 28). This is not only rash, but baldly unscriptural.

(9) "The 'outer darkness' of Scripture," he says, "is the zone outside the earth's atmosphere, between it and the atmospheric enclosures of the other planets in the starry universe," pp. 38, 39. Again we ask, astonished, "Whence hath he this knowledge?" Not from Scripture, certainly, for the Book of God knows nothing of such disclosures.

(10) Of Adam, he says, "He was not created to be an animal working with tools, but as the enthronement of God he should have spoken and it would have been done; he should have commanded, and it would have stood fast," p. 40. But do we not read in Scripture, "And the Lord God took the man, and put him into the garden of Eden *to dress it and keep it*?" (Gen. 2: 15). Was he to cultivate it without the use of tools? Are these the statements of a sober mind—a mind subject to Scripture? And when he attributes to Adam unfallen

the creatorial prerogative of God, he comes perilously near the verge of blaspheming. Was not the very temptation set before him by Satan, "Ye shall be as gods?" If he had already possessed such creatorial powers, as ascribed to him by Mr. Haldeman, where would be the force of the devil's temptation?

(11) The "bottomless pit" (the *abyss*), into which Satan is to be confined for a thousand years, he takes to be *hades*, without a hint of its being this in all the Word of God (p. 42). Milton we can understand in this, as a poet, untaught in Scripture; but coming, as it does, from Dr. Haldeman, we know not what to think.

(12) Imagining the "angels" of 1 Cor. 11: 10 to be wicked spirits, Mr. H. says, "For this cause (on account of her constitutional relationship to man) ought the woman to have a vail on her head because of the angels," p. 43. The parenthesis is his own explanation of "for this cause;" then he concludes with these puerile words as to those spirits, "They are full of impish curiosity. They listen . . . they can hear the secrets of a family," etc., p. 43. All this savors of a highly imaginative and unbridled mind, which might be borne with, or gently censured; but now, when he comes to speak of the condition of the wicked dead, and express his conception of eternal punishment, it becomes a matter of gravest concern, and the teaching to be rebuked as of man's mind, unsubject to God's Word.

Eternal punishment is no more to him than *disembodiment*; the wicked are to be raised, judged, and cast into the lake of fire, where their bodies

will be consumed, leaving them in a discarnate condition—naked spirits. This will be their “torment” for ever. “He must suffer,” he says, “his abnormal condition of disembodiment,” p. 92. And to explain why the Christian dead do not suffer because of their present disembodied state, he says, “When the Christian dies, he finds his articulation with the body of Christ realized; as out of that body he has received his spiritual life and nourishment while on earth, so the moment of disembodiment he finds the body of his Lord a resource in sustaining his new condition,” p. 92. Highly fantastic this, to say the least. We might almost imagine we were reading something from “Science and Health.” But see p. 92.

The demoniac’s “legion” he makes to be discarnate human spirits. Commenting on their words, “Art Thou come to torment us before the time?” he says, “As torment to them meant disembodiment, and they had previously been disembodied by death; as this embodiment in living, other persons was temporary, it could refer only to another period of disembodiment, and therefore to a period of embodiment of their own before that,” p. 94.

Describing in his inimitably graphic way the last resurrection and great white throne judgment, he says, “The sentence which previously condemned them to disembodiment will be confirmed,” p. 95. Again, “Their bodies will be consumed;” and yet again, “As the body will be destroyed, and the soul will never cease to exist; as after the death of the body [in the lake of fire?] there will be no resurrection, then the soul will remain in a state of

disembodiment forever. The soul will be an eternal ghost." And finally (though there is much more of the same kind), "This is the eternal and unquenchable fire against which the Son of God so intensely warns," p. 98.

Painful reading all this is to one abiding by God's Word. It is another way than those of Mrs. Eddy, Mrs. Ellen G. White and "Pastor" Russell, to explain away the real eternal punishment of the Bible, "the lake of fire . . . where the beast and the false prophet are cast, and shall be tormented day and night for ever and ever" (Rev. 20 : 10), and which the finally impenitent share with Satan. If this punishment is merely to be discarnate, how will it operate on Satan, who is a spirit?

And if the fire is intended merely to destroy the resurrected body, why raise the wicked at all? Why not just continue to confine them in their *present* disembodied condition in hades, and see that no more of them "break jail?" And why speak of fire in hades now, if "the eternal fire" is just to consume the resurrection body?

A final question: Matt. 25 : 41 says if the wicked are to suffer the same punishment as "the devil and his angels," how can this punishment be a mere discarnation, when such a mode of punishment could not possibly be applied to Satan and the wicked spirits?

No, the doctrine of Mr. Haldeman's book need but be stated to be refused by every one who would be guided by the Word of God. It is a painful task to expose such pernicious teachings, coming as they do from a "brother beloved," one whose writings in the past have been helpful to

many, but who now appears to allow his lively imagination, alas! to carry him off his feet. But God's Word "casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ" (2 Cor. 10: 5). Let us keep to the safe statements of Scripture, and not seek to "be wise above that which is written." Let us turn away from novel or startling conjectures concerning things spiritual, but "hold fast the form of sound words."

C. KNAPP.

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## THE BIBLE

WE bless God for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

It is the golden casket  
Where gems of truth are stored,  
It gives the heaven-drawn picture  
Of Christ, the living Word.

It is the chart and compass  
That o'er life's surging sea,  
'Midst mists, and rocks, and quicksands,  
Still guides, O Christ, to Thee.

BP. W. W. HOW.



## NOTES ON PHILIPPIANS

(Continued from page 91)

### *The Exaltation of the Man Christ Jesus*

(CHAP. 2: 9-11)

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (or, of heavenly, earthly, and infernal beings), and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

THIS is the glorious fulfilment of the prophecy of the 110th psalm—a prophecy used by our Lord to confound the cavillers of His day, who professed to be waiting for the promised Messiah, but rejected His deity. "Jehovah said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool." He is David's Son—the Branch of David, yet David calls Him Lord, because He is likewise the Root of David. He descended from Jesse's son, yet the son of Jesse came into being through Him. His exaltation as man to the throne of God is not only Jehovah's attestation of perfect satisfaction in His work, but also the recognition of His equality with Himself. This Man, who had so humbled Himself as to go even to the death of the cross, is Jehovah's Fellow, as Zechariah 13: 7 declares. Of none but a Divine person could such language be rightly used.

It is interesting to notice that God never permitted one indignity to be put upon the body of His Son after His work was finished, as the Roman soldier, having pierced His side, released the atoning blood. No enemies' hands thenceforth touched

it. Loving disciples tenderly took it down from the cross, and reverently laid it away in Joseph's new tomb, after wrapping it in the linen clothes.

Then, upon the expiration of the time appointed, He who had died came forth in resurrection-life, and God the Father received Him up into glory. He has highly exalted Him, and given Him a name which is above every Name. He is the pre-eminent one in every sphere. How suited it is that His glory should thus answer to His shame. "As many were astonished at Him . . . so shall He astonish many nations" (Isa. 52 : 14, 15, *literal rendering*). God has ordained it, and so it must be. At the name of Jesus—His personal name, which means Jehovah-the-Saviour—the name borne upon the title placed above His head as He hung upon the cross—every knee shall bow : heavenly, earthly, and infernal beings—all must own Him Lord of all.

Observe that here, where it is a question of the recognition of His authority, three spheres are brought in, comprising all created intelligent beings—in heaven, earth and hell. There will be no exceptions. All must confess His Lordship to the glory of God the Father. All must bow in lowly submissiveness at the mention of the name of the Crucified.

Does this then imply universal salvation, even the final restoration of Satan and his hosts, as some have taught? Surely not. *Subjugation* is one thing; *reconciliation* is another. When the latter is in question, we have but two spheres mentioned, as in Col. 1 : 20: "Having made peace by the blood of his cross, by Him to reconcile all things unto

Himself; by Him, I say, whether they be things in earth or things in heaven." There is here no mention of the underworld. The lost will never be reconciled. Heaven and earth will eventually be filled with happy beings who have been redeemed to God by the precious blood of Christ. Then reconciliation will be complete.

But "under the earth" will be those who "have their part" in the outer darkness, the lake of fire. They flaunted Christ's authority on earth. They will have to own it in hell! They refused to heed the call of grace and be reconciled to God in the day when they might have been saved. In the pit of woe no gospel message will ever be proclaimed, but the authority of the Lord Jesus Christ will be supremely enforced there too. There will be no disorder in hell; no further rebellion will be permitted. All must bow at the name of Jesus, and every tongue confess Him Lord. Scripture depicts no wild pandemonium when describing the abode of the lost.

How blessed to own His Lordship now, according as it is written, "That if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). How fitting it is that such, and such alone, should be eternally saved as a result of the work of the Cross.

H. A. IRONSIDE.

*(To be continued.)*

## THE PURPOSE OF GOD

Third Bible Reading at Oakland, Calif., Sept. 1920

(The 10th chapter of Romans was read.)

(Concluded from page 103.)

H. A. I.—Is it not correct to say that all rewards have to do with *the kingdom*? It is in the coming kingdom that differences will be manifested. Some are given authority over five cities, some over ten; but no difference in the Father's house. All have the same title to the Father's house, and one is as near the Father as another.

C. C.—Yes, all are in the same favor.

H. A. I.—For the sake of young believers I would give an illustration from the Old Testament; "Thou shalt not wear a garment of divers sorts, as of woolen and linen together" (Deut. 22: 11). Why? In Lev. 7: 8, we read, "The priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered." I link this with Isa. 53: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." And what did the priest get? The skin of the burnt-offering—which represents what Christ is to me—my covering. "He hath made us accepted in the Beloved." I am not to mix one thread of my own righteousness in that. The woolen garment must be unmixed. Now read (Rev. 19: 8), "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints"—the righteousnesses, as the correct translation is; "for the fine linen is the righteous acts of the saints." It is

a robe of fine *linen*—a holy life, for which we are responsible. Don't get fine linen threads mixed with woolen. We are talking of *woolen* garments this morning—let us keep to that.

A BROTHER:—Would you not say that we should be conformed to the righteousness of God practically—that it must be manifested in our lives?

C. C.—We have no part in the righteousness which is of God, except as receiving it through faith.

H. A. I.—We are not speaking of a believer's development, but what God has done for the believer who is "in Christ."

A. W. P.—How does 2 Cor. 5: 21 link with the subject we are discussing?

C. C.—The question might be asked: On what basis can God consistently make us an expression of His righteousness? What I mean is this: If one asks for a manifestation or example of God's righteousness. He may point to the saints who are "in Christ," and say, "*These* are a display of my righteousness," that is, it is on a righteous basis that God has received us, for "He hath made Him (Christ) to be sin for us," that it might be made manifest how righteous God is in receiving us. If, in thought, we carry ourselves into the future, in eternity, we can see how we shall be not only clothed with "the best robe (in Christ before God)" but shall be an expression of the righteousness of God in bringing us there.

H. A. I.—The whole redeemed company will be the manifestation of what righteousness has wrought. Everyone seated in heaven around the Lord Jesus Christ will be there *righteously*, and

God shall be glorified in it all. None shall be able to say, "You are not there righteously;" is that your thought?

C. C.—Yes.

H. A. I.—I was thinking this links with John 16, where we read, "When the Comforter is come He will reprove the world of sin, and of righteousness, and of judgment." The Holy Spirit is witnessing *here* that men lack righteousness and are going to the judgment. The Holy Spirit brings this truth home, and that He who is now seated upon the throne is there because righteousness demanded that He be put there; and He is the One whom God now presents to men as Saviour.

C. C.—The very presence of the Holy Spirit here on earth, sent by the ascended Christ, is a demonstration of where righteousness is. It is not with man—not with the world. The Spirit's presence here is proof that the world is in sin, and righteousness is with God.

H. A. I.—That is, sin thrust Christ out of this world. Why? Because man refused Him.

A BROTHER:—Was it not a proof of His own righteousness?—that when man condemned Him God judged Him righteous?

H. A. I.—In verse 4 of our chapter we read, "Christ is the end of the law for righteousness to every one that believeth." How is that?

C. C.—Christ is the best robe. God has given Christ to be accepted by faith as our righteousness; thus Christ is the end of the law for righteousness to every one that believeth—a righteousness which the law demanded, but could not get, we now have in receiving Christ.

QUES.—Is Christ working out our righteousness?

H. A. I.—It was all accomplished by Him, for us.

C. C.—It is important to emphasize the fact that the righteousness that is imputed to us is Christ Himself. God has put Christ upon us, so that He sees us *in Him*. Let this Bible represent Christ, and this little hymn-book represent myself (putting the hymn-book in the Bible); you cannot see me, can you? Nothing but Christ. So are we in Christ, the accepted Man. Let us emphasize also that *faith* is the principle on which God brings us *there*. Now, this way of salvation was determined upon in God's eternal purpose. He did not purpose to bring men before Him accepted on the ground of anything in themselves, or anything they could do, but to bring them before Him in Christ, and He had His way of accomplishing that. The question now is, Will man submit to God's way?

QUESTION:—1 Cor. 1:30 says that Christ is made unto us four things; in submitting to that, is that what you mean?

H. A. I.—Christ being made unto us wisdom, includes righteousness, sanctification, and redemption. God has brought us to the end of human wisdom and brought us to Christ—He is the answer to every need of the soul.

A. W. P.—Is that parallel with Eph. 3:10; "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God?" "The manifold wisdom of God"—has that the same meaning?

H. A. I.—I believe so. And that wisdom is expressive of the divine purpose manifested in Christ and the Church.

C. C.—Now read verse six. We are considering what righteousness, on the principle of faith, is. “But the righteousness which is of faith speaketh on this wise. Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead).” *That* is not the language of faith—where is righteousness to be obtained? Where is it to be found? Where provided? Faith says, “The word is nigh thee, even in thy mouth, and in thy heart”—*i. e.*, the word of the gospel preached, which faith receives.

C. A.—Before Christ came these questions were natural, were they not?—“Who shall bring Christ down from above—who shall bring Him up?” But now that He has come down and died and risen we need no longer ask such questions.

H. A. I.—In quoting from Deut. 30: 14, the apostle leaves off the words, “That thou mayest do it.”

C. A.—Is it not a demonstration of our utter helplessness to do anything of ourselves?

C. C.—We have here what gives us confidence to proclaim the gospel. The apostle here assures us that if one confesses with his mouth the Lord Jesus, and believes in his heart that God hath raised Him from the dead, he is saved. The gospel presents Christ as God’s righteousness for men. Now whoever submits to this, acknowledges Christ as his righteousness.

C. A.—Some, I notice, change the position of the comma in verse 8: “That is the word of faith which we preach.” Is there any warrant for that?

C. C.—I don’t think so. The apostle is explaining



*what* is nigh thee—even in thy heart and in thy mouth—the gospel preached for faith to receive.

H. A. I.—I never observed that; but if the comma is put there, it simply shows that the word preached is that of faith in Christ. It would not, however, be particularly contrary to what has been set forth. Another translation puts it—"This is the word from faith which we preach."

A. P.—What do you understand by the words, "From the heart man believeth?" What is the simple force of it?

C. C.—I take the heart as representing the inner man. Believing with the heart is not believing on what might be called logical evidence. "Many believed on Him when they saw the miracles which He did;" that is, they believed on Him with the mind in contrast with the heart.

H. A. I.—And it stopped there with no lasting result.

C. C.—Yes.

H. A. I.—Thomas had evidence, but it did not stop there. The Lord said to him, "Because thou hast seen, thou hast *believed*," etc.

C. C.—If we realize that these things of which we are speaking are things beyond the human mind, then they are not truly received by the mind merely. The mere human mind is not capable of taking them in. We take them in through the heart. The heart is laid hold of by the report. If God's way of bringing us into blessing is on the principle of faith, plainly He must engage the heart. How does He do that? He engages our hearts by presenting Christ to us. He is set forth before us in the Gospels in His personal perfections. They

are a record of His life—supernatural life, with an effect upon man's heart. We go to the cross, and there we see the sinless One made sin. Was *that* His due? He was sinless. If He was sinless, it was not His due, but He endured what is due to others—what is due to me. That is God's way of reaching my heart; and it results in my freely, willingly, submitting to Christ, prostrating myself at His feet.

H. A. I.—All this is just to carry out the wonderful purpose of God: "The preparations of the heart in man, and the answer of the tongue, is from the Lord" (Prov. 16: 1). The whole thing is from Him. He prepares the heart; He convicts of sin; He leads to faith in Christ, and then He gives the answer of the tongue. All else is from God. If He did not prepare our hearts we would not have believed, not have come to Christ.

C. C.—He who confesses Christ in this way, is saved. He has received the salvation of his soul. Of course we have to keep in mind that our redemption is not complete. Our salvation has not been brought to maturity, but if we have received the salvation of our souls, the rest is guaranteed.

QUESTION:—I wish to ask: Does not the Word distinctly teach that our salvation is not complete until we make the confession?

C. C.—How can we separate them? We are not saved in any sense until we submit to Christ.

H. A. I.—Perhaps the difficulty of some is in thinking that the confession here is the same as in the Gospel: "Whosoever shall confess Me before men." Whereas real confession here is the voice lifted up to *God*, is it not? A man might be saved

in his bedroom, and cannot confess Christ before men there. He may do this later.

C. C.—We are “born of water and of the Spirit.” The Word of God is applied by the Spirit of God; it convicts us, convinces us of our need, and brings us in submission to Christ. The water and the Spirit are different, but go together. Believing and confessing go together.

REMARK:—The Ethiopian eunuch believed, and he confessed; that makes it simple for me.

H. A. I.—Would it not be better to say that the moment a person trusts in Christ, he is saved? There may not be a very clear knowledge of that great truth—the work of Christ, which will come later.

C. C.—The moment a man believes the gospel, in God's sight he is saved. He may not yet know it. The Word of God will assure him of that. The apostle does not hesitate to say of believers, “Ye are complete in Christ.” We have everything in Christ, yet need to have them ministered to us all through our life here.

A BROTHER:—I would like to ask as to the 18th verse: Does it not answer the teaching of the day, that all men must hear the gospel before Christ's coming?

C. C.—All men have a testimony from God. They may not have heard the gospel preached, but they are not without a testimony from God. In the darkness of heathenism, a man who bows to that testimony he has, will not God hear that man?

W. J. H.—He says so: “Look unto Me and be ye saved, . . . for I am God and there is none else.”

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## CORRESPONDENCE

*Dear brother Mr. L.*

Thank you for your encouragement and the parcels of tracts received which I am giving out in my journeys among the assemblies. I am just back again for a few days' rest after my journeyings among approximately fifty assemblies in the valley of the Rhône, from Béziers to Lyons, with shorter side-trips here and there.

Well, it was an encouraging journey, and according to the desire of many, I hope ere long to return to those places and others, including Ganges, where you once lived. While visiting the assemblies I desire also to "do the work of an evangelist," as the apostle exhorts his son in the faith (2 Tim. 4: 5), and in view of this have taken out permits, which are somewhat difficult to procure, as Socialists use even Gospels and N. Testaments to distribute their diabolical literature! Spiritism, too, is spreading, so that the Roman Catholic clergy itself is aroused to combat it. It was my happy privilege to deliver a Protestant lady who had fallen into it; having proved to her from the Old Testament its diabolical origin, its practices and their condemnation, and from the N. Testament how they burned these books when they received the gospel. She promised to do the same.

Please, dear brother, present our love in Christ to our brethren around you, and accept the same for yourself.

Ulysse Duez,  
17, rue d'Aubuisson, Toulouse, France.

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*My dear Brother:*

I am happy to write of much encouragement which Lord is giving me in the opening of many hearts to receive the tidings of His grace. On the very first day of my present journey, while giving out tracts and some Gospels, I had very encouraging conversations with different classes of persons.

Coming down from the tram, a young man of good family came to me for tracts. As I gave them to him I said, "And here is one more precious than all"—handing him a Testament. He examined it and said, "I am a Catholic"—which

meant, not a skeptic. "And are you assured of salvation?" "No, sir; but if we die in *a state of grace* then we may have good hope of heaven." I had a long conversation with him, showing and explaining from the Scriptures how, through the sacrifice of Christ, we may *now* have assurance of acceptance with God. For a few moments he remained thoughtful, then said, "Indeed, sir, thinking of myself before God I confess I am a sinner."

As a little child, this interesting young man acknowledged himself a sinner in need of salvation, and received it with joy in greatest simplicity. Surely God put this dear soul in my way at the very start of this journey, for my encouragement and joy in the way.

In another place, I was presenting the salvation of God to a few people in the house, when suddenly one boastfully said, "I am going to heaven." "Tell us on what ground you base your expectation," I asked. "Oh, I love to do good, and I have the gift-miracles," he said. I saw at once that Satan sought to turn the people away from the truth. I faced him with, "Sir, never can you see God by such means," and I pressed upon him his sinful, lost condition. The people listened with great earnestness, and I was enabled to set before them the way of truth, of life, and of peace with God.

At Aveline (where in a former journey I had encouraging conversations in public), as I was speaking, some one said, "Mons. the Mayor has come." I saluted him, saying, "Mr. Mayor, permit me to present you with this precious little gift (reaching out the Gospel of St. John) which if your townsmen would obey, your task would be made an easy and pleasant one," and I spoke of the love of God for us sinners, and His salvation, repeating aloud John 3: 16.

"Sir," he then said, "I am an upright man; I render freely all the services in my power to my townsmen, and I give alms besides. I think therefore that God will receive me."

"Glad I am," said I, "that the Mayor has such lovable qualities; yet God in His word tells us that our good qualities and best acts are but as soiled rags in His sight. With sincere respect for the chief magistrate of this town, I must tell you all that by our good works alone, no one shall en-

ter heaven ;" and I went on to explain God's way of peace and of salvation. We were surrounded with a number of intent listeners, who wondered at my speaking so boldly with the Mayor ; but it was God who strengthened me.

Before parting the Mayor said, "I thank you, sir, for coming to my town and for your teaching, and I believe we shall find ourselves together with God."

How thankful I am, dear brother, to have such messages of salvation from the Lord to declare before all people. Since the beginning of February I have labored in Warcher, Letilleul, Marais, Fleurus, and thirteen other towns. Thank you also for the many parcels of gospel tracts received, and so useful in our work. Remember me in prayer, and give my love in Christ to the dear brethren.

Cordially yours in our Lord,

Octave Dandoy,

189 rue Royale, Dampremy, Belgium.

## ANSWERS TO QUESTIONS

**Ques. 9.**—Dear Editor : Matt. 12 : 40 is not infrequently used of the Adversary to cause doubt to arise in the minds of young believers as to the absolute correctness of Scripture. Can you in "Help & Food" explain how the Lord was "three days and three nights in the heart of the earth" with the fact that He rose on the *third* day?

**Ans.**—The Jewish reckoning makes it simple. The day was reckoned from *evening* to evening ; and a *part* of the day is reckoned as a whole. The Lord died and was buried on the 6th day (our Friday), and was in the grave, therefore, the 6th, 7th, and 8th day, or first day of the week.

This reckoning from evening to evening was in accord with Scripture. Each "day" of creation *begins* with an evening (Gen. 1: 5, 8, etc.), and *ends* with an evening, as Exod. 12: 6 and Lev. 23: 32 point out—the paschal lamb being slain "between the two evenings" (margin).

In this shortening of time in the grave to its least possible limit (only a *part* of the 6th and of the 8th days), may we not see the Father's love *hastening* to raise and glorify His beloved One, whose obedience had brought Him to this depth of humiliation?

## Young Believers' Department

CALENDAR: May 16th to June 15th.

**Daily Bible Reading**, May 16th, *Judges 16*; May 31st, *1 Sam.*  
**Memory Work**, *Philippians 3*. [6; June 15th, *1 Sam. 21*  
**Good Reading**, C. H. M.'s Notes on Deuter'y, Vol. 2, pp. 254-339  
**Monthly Question**:—Who are the seven great enemies of Israel mentioned in Judges, and what spiritual meaning may be attached to them?

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In our Bible reading for this month we are introduced to a number of prominent characters, both men and women, from whose histories many valuable lessons may be learnt. Several women are given a prominent place in this part of Scripture: Deborah, then Naomi, especially Ruth, and Hannah. Among men, Samson, Boaz, Samuel, Saul, Jonathan and David should claim our earnest attention. Let me suggest to you a few helpful pamphlets and books which treat of these persons and their history.

Gleanings from the book of Ruth, by S. R. ....	Paper, 15 cts.
Samuel the Prophet, by C. K. ....	Cloth, \$1.     40 "
King Saul, the man after the flesh, by S. R.     "	\$1.     50 "
Jonathan, by C. S. ....	"     4 "
Life and Times of David, C. H. M. ....	"     35 "
Staff and Sceptre, addresses on the principal scenes in David's life, by C. K. ....	Cloth, 50 cts.;     25 cts.

Then the Notes in the "Numerical Bible" and the "Synopsis" are invaluable.

In giving us the histories of these men, God has not hidden the blemishes, so that their failures as well as their faith and devotedness may be for instruction and correction to us, and thus save us from many a fall in life. Let us give diligent heed to the Word of God, for every part of it is profitable, and has been written

for our admonition, that we may be fully furnished unto all good works.

### *The Successful Ones*

We give below the encouraging list of those who have successfully memorized the epistle to the Colossians.

One of them writes :

"I have enjoyed so much memorizing Colossians. It is a blessed privilege to have God's Word stored in our hearts and minds. With the Lord's help I have repeated the epistle with only one error, that of putting in the word 'and' at the beginning of chapter 3."

*Ruth Hawn.....	Avonmore, Ont, Canada.
†Mrs. W. T. Helmer.....	Cumberland, " "
†J. Douglas Ferguson.....	" " "
†Isabelle Somerville.....	Brantford, " "
*Annie I. Gow.....	Fulton, Delaware
†John A. Algreen.....	The Current, Eleuthera, Bahamas
†Agnes Algreen.....	" " "
†Malvena Elden.....	" " "
Gertrude Hall.....	" " "
†Mabel Weech.....	" " "
Ada Waine.....	Ottawa, Ont., Canada
Dr. G. A. Keith,.....	" " "
Kathleen A. Holmes.....	Boyertown, Pa.
†Ralph A. West.....	Brooklyn, N. Y.
*Alma C. Grant.....	Guelph, Ont., Canada
*Edna Tinley.....	Baltimore, Md.
*Dorothy Howard.....	" "
*Mildred Howard.....	" "
†Mrs. G. L. Severy.....	Detroit, Mich.
*Mrs. D. Fraser.....	" "
*Carrie Schwartzel.....	" "
*Mabel Stockford.....	" "
†Earl Holmes.....	" "

\* Successful also with Galatians and Ephesians,

† Successful with two Epistles.



May it be true of all engaged in this work that the Word of Christ will dwell in them, richly furnishing daily guidance and comfort, leading into the good works according to the will of God for us individually.

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### *Correspondence*

"I have been considering what was said under 'Correspondence' in the Jan. No. I always eagerly open **HELP AND FOOD** as soon as it arrives, and turn to **Y. B. D.** I look especially for words of encouragement, and for contributions from young believers . . . I wonder how many are keeping up the prayers which were requested. I confess I have not. Let us *all* take up this service afresh . . . Your suggestions in Jan. No. are good. I would be specially interested in studying John's Gospel."

This makes the second request for a study in the Gospels, and one for 1 Corinthians; but I would like to hear from others also.

Another writes,

"**HELP AND FOOD** has just arrived, and I am pleased to read it again, especially the **Y. B. D.** I enjoy keeping in touch with the young people among us."

In a letter just received the writer speaks of parents who sometimes encourage their children to go to places or into things as to which the conscience of Christian children is in doubt; yet they go, and at last come to think there is no harm. Parents encourage them in such things because they think it will afford some advantage to their children, either socially, educationally, or in professional and business ways. But if there is a question as to what is right, it is better surely to refrain and wait rather than follow doubtful advice, even if given by those dearest to us. Our life

must be with individual conscience exercised before God, under the control of His word.

A contribution from a young Christian on this very subject is just at hand, and I pass it on.

"May I say a word to my fellow young believers who are urged at times to do things about which they have a conscience. I think of those especially in High School who must often have worldly companions, or none. It is not long since I found myself in just these circumstances. I was urged to attend class parties and picnics, because I 'needed the association of young people,' and there was 'no real harm in it.' With troubled heart, I wondered—Am I too particular about where I go? To be welcome I must enjoy what they do. I had no courage to speak for my Lord in such company, and if I did enjoy the company and what they did, I lost taste for God's Word. It makes provision for the flesh (Rom. 13: 14). Companionship with the unsaved or worldly believers is sure to check our spiritual growth, and spoil our testimony.

"There are other things, not solely for amusement, as to which one may have question—as community club meetings, ball-games, debating contests, etc.—one may be uncertain as to such things. But we belong to Christ, have the Holy Spirit, and the Word to guide. If these things consume the few hours we have for the study of God's precious Word, or our relish for it is lessened thereby, we may be sure God would not lead us there. We will never regret giving them up, even if relatives or friends think there is no harm in it. Many of us can say, 'I have not been particular enough, instead of too particular.'

"We may find it needful to get along without, or fewer, young companions, but 'Those who walk with Him from day to day can never find a solitary way.' It is a comfort to realize that God our Father knows what is best for us, and we can ask Him to provide the Christian companionship we may desire. Then there are opportunities for correspondence with Christians we may meet at different times and places."

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*Remarks on Num. 4: 16*

A request has been received for an answer to our Feb. monthly question relating to this passage; so I will endeavor to give, briefly, its typical teaching.

Eleazar had the oversight of *all* the tabernacle—holy and most holy places. We may consider him as a type of Christ who is called the “minister of the holy places and of the true tabernacle” (Heb. 8: 2, *N. Trans.*). Thus Eleazar’s service furnishes us with intimations of what engages our Lord in His heavenly priesthood.

First, we have the oil for the light. The *oil* is typical of the Spirit; the *light* of His testimony by means of the *lamp* which the child of God is. It is borne up by the lampstand, figurative of Christ Himself, in whom we are established, and in consequence anointed and sealed (2 Cor. 1: 21, 22). As the lamps were arranged so as to illumine and show forth the beauty of the lampstand, so with us, as vessels for the Spirit’s testimony, we are to show forth the beauty and glory of Christ, whom the Spirit is here to glorify through His people. This is sustained by Christ in His priestly service and intercession on high.

Secondly, the *sweet incense*, typical of the varied perfections of Christ, as the subject of our worship.

Thirdly, the continual meat, or *meal offering* (Exod. 29: 38-41)—flour mingled with oil, on which the wine was poured, as representing the perfect humanity of our Lord, permeated with the Holy Spirit, accompanied with the joy and praise suggested by the wine.

All is under the hand of our Great Priest, of whom Eleazar is a type. He cares for all these precious and holy things connected with His people and their priestly exercise before God.

Finally, the *anointing oil* with which all in the taber-

nacle was anointed (Exod. 30 : 20-33), represents to us the Spirit Himself connected with the graces and perfections of Christ, setting apart to God all in His habitation. "Scripture links together our place and conduct. It tells us we are 'seated in heavenly places in Christ;' and it tells us 'not to steal.' It may seem like a terrible drop to tell a heavenly people not to steal; yet it is so put in Scripture, and that is enough for us. The Spirit of God knew that it was not sufficient to tell us that we are seated *in heaven*; He must also tell us how to conduct ourselves *on earth*; and our experience of the former will be evidenced by our exhibition of the latter. The walk *here* proves how much, or how little, I enter into my place *there*.

"Wherefore, to all who are prone to indulge in habits of light and trifling conversation or reading, I would affectionately, but solemnly say, Look well to the general state of your spiritual health. Bad symptoms showing themselves indicate disease working within, which may affect the very springs of life. Beware how you allow this disease to make progress. Betake yourself at once to the Physician, and seek His help to full recovery. Your whole spiritual constitution may be deranged, and nothing can restore its tone save the healing virtues of what He has to give you.

"A fresh view of the excellency, preciousness, and beauty of Christ is the only thing to lift the soul up out of a low condition."

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Correspondence for the Y. B. Dept., please address to  
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## PILGRIMAGE AND HOME

O HEIR of glory, child of light,  
How glorious is thy portion *there* !  
Thou art on the way to endless day—  
That land of pure delight,  
God's home so bright and fair !

*Here*, angry waves may round thee roar;  
Fierce tempests smite thy trembling bark;  
But thou shalt land on glory's strand  
Where storms beat never more:  
'Tis only *here* it's dark.

Thou art not left to go alone  
Across life's bleak and wintry main;  
Thy faithful Guide, whate'er betide—  
He who for thee did once atone—  
Shall all the way sustain.

He who led Israel through the wild  
Shall ne'er His needy saints forsake;  
He'll clear the way through night and day  
For every trusting child,  
And safe to glory take.

Thy painful way shall shortly end  
Above the storm-tossed clouds of time.  
The night shall flee, thine eyes shall see  
Thy glorious Lord descend—  
Oh truth most sweet, sublime!

Though adverse winds around thee blow,  
And heavier grows the gloom of night,  
Look with faith's eye to Him on high,  
That hope in thee may grow  
To fuller beams of light.

Soon, faith shall end and sight begin,  
And hope give place to ceaseless praise.  
And when up there, no need for prayer—  
No battling there with sin—  
But on His face shalt gaze.

There, fashioned by His mighty power,  
 His own blest image thou shalt bear.  
 With Him to dwell, what tongue can tell  
 The glory of that hour  
 When He shall take thee there !

C. C. CROWSTON.

## NOTES ON PHILIPPIANS

(Continued from page 129)

### *“Working out Salvation”*

(chap. 2 : 12-16.)

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”

HAVING thus occupied the hearts of the saints at Philippi with the self-abnegation of our Lord Jesus Christ, the apostle, as guided by the Holy Spirit, goes on, in the balance of this chapter, to apply the truth in a practical way.

First, the verses now before us refer to assembly-life and responsibility. Then, from verse 17 to the end of this chapter, three men are brought before us who were seeking to manifest in their lives the devotedness and self-denying concern for others that was seen in Christ as a Man on earth.

Verse 12 has often perplexed those who thought they saw clearly from Scripture the simplicity of

salvation by grace, apart from works. Here, in seeming contrast to this, the apostle tells the saints to work out their own salvation, and that with fear and trembling, as though possibly there were danger that salvation might be forfeited because of failure in properly working it out.

Notice first, however, that the apostle does not speak of working *for* salvation, but of working it *out*, which is a very different thing. One might instance the quaint saying of the little girl who listened to a legal sermon preached upon this text by a minister who was insisting that none could be saved by grace alone, but all must work out their own salvation. Innocently she asked at the close of the service, "Mother, how can you work it out if you haven't got it in"? If it were individual salvation that is here contemplated, it might be enough to say—it is your own; therefore *manifest* it—work it out. But there is really more than this. For, taken in its full connection, it will be seen the passage refers to assembly salvation, rather than to the individual: that is, direction is given to an assembly of Christians (exposed to difficulties from without and from within, passing through a world where all is in opposition to the testimony committed to them), showing them how to go on in fellowship together in spite of the fact that each individual has within him a corrupt nature, which will manifest itself to the detriment of the whole assembly, if given occasion.

We have already noticed that there was some difficulty in the Philippian assembly, between two sisters of prominence, Euodia and Syntyche. This might easily become the occasion for distressing

quarrels, and even division, if not judged in the presence of the Lord. Similar things might arise from time to time, and would need to be carefully watched against. When the apostle, himself, was with them, they could refer all such matters to him, and he would, so to speak, work out their salvation from these perplexities. He would advise and guide as needed. Now he is far away, a prisoner for the gospel's sake, and cannot personally give the help he might desire. He, therefore, directs them in his absence, as obedient children, to work out their own salvation in godly fear, and with exercise of soul, lest they depart from the right path, or miss the mind of God.

Viewed from this stand-point, how salutary are his words for all future generations of Christians! There is no assembly of saints on earth but will probably, sooner or later, have its internal differences, and the advice or command here given applies in just such cases. It is God's way that assemblies should be put right from within, by self-judgment in His presence and submission to His word.

How often do saints take the very opposite method. Questions arise to trouble and perplex; differences of judgment occur, and bickerings and quarrels begin. Instead of coming together in the presence of God for humiliation and guidance, seeking His mind from His own Word and acting accordingly, they apply to this one or that one outside for help—often only to have things worse complicated. Those engaged in the ministry of the Word, traveling from place to place, are perhaps appealed to and requested to adjudicate in



matters which often only disturb their spirits, and, after all, cannot really effect the salvation of the assembly from the troubles that have arisen.

It is easy to see how the clerical system arose, from such experiences. We see in the early Church men of the stamp of Diotrophes, who loved to have the pre-eminence, and Nicolaitanes, that is, rulers of the people. And, on the other hand, it was very early made manifest that the saints generally found it much easier to apply to noted preachers or teachers for help, than to be cast directly upon God and His Word themselves. Thus gifted men became a court of appeal, and, eventually, were recognized as "the clergy." The same principle easily creeps in wherever saints look to men rather than to God and His Word. If it be said that they are too ignorant to know how to settle their differences, yet let it be remembered they have God, and the word of His grace; and if there be but humility and waiting upon Him, refusing to move until they find direction in the Book, He can be depended upon to help them work out their own salvation from whatever perplexing circumstances have arisen.\* He does not cast them upon their own resources, but on His Word, on Himself, who works in them the will to do His good pleasure.

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\* Whilst leaving our own responsibilities to others, (to man, instead of bringing them to the Lord), is always wrong, and results in weakness, let us remember that the saints need guidance and help in time of need. The apostle ever did this toward the saints—instructing, exhorting, warning them, "working out their salvation" from the various evils and pitfalls, when present with them (Acts 20: 31); he cared, too, for the assemblies who were ever upon his heart (2 Cor. 11: 28), and they applied to him also for counsel (1 Cor., chap. 7).—[Ed.]

In verses 14 to 16 we see this working out of assembly salvation practically demonstrated. Murmurings and disputings must be judged in the presence of God. Instead of backbiting, and gossiping about matters, let the saints come together before the Lord, and deal with them in the light of His revealed Word. Thus they shall be blameless and harmless, the sons of God, indeed, without rebuke; walking in a manner worthy of the Lord, in the midst of a crooked and perverse generation among whom they shine as lights in this dark world. Thus judging what would hinder fellowship within, they are in a suited condition to be a testimony to the power of grace to those without. And, as the apostle has already emphasized for us in chapter one, nothing so delivers believers from self-occupation as occupation with Christ and the presentation of Christ to those still in their sins. They who are busy holding forth the Word of Life, have no time for selfish quarreling amongst themselves.

In so walking, the saints would give joy to the heart of the apostle, and he could rejoice in the day of Christ: that is, it would be manifest at His judgment-seat that his labors in Philippi had not been in vain. The godly order and devoted gospel testimony would together witness to the reality of the work of God in and among them.

Thus we see that "working out our own salvation" is simply submitting to the truth of God after we have been saved, in order that we may glorify Him whether as individuals or assemblies of saints in the place of testimony.

H. A. IRONSIDE.

(To be continued.)

## THE LAST CALL TO ISRAEL—REJECTED

(Read Acts, chaps. 6: 18—7: 60.)

THE whole system of Judaism was tottering to its fall, and the nation is ready to give its last and fateful answer to the grace that had visited it. The number to which the converts had increased aroused hostility, proportionately more as the leaders felt their authority compromised and themselves personally attacked. All ranks were being swept away in an opposition continually gathering strength; its arguments could be met only by force, and its signs and wonders could neither be denied nor imitated. Only the fear of the people had hitherto restrained. We have seen the outbreak of fury on the part of the council twice before, and now it is increasingly being felt that a struggle cannot be averted; it is in fact a death-struggle.

The occasion of its coming on is now shown us by the inspired historian; and with this the offer to the nation as such ends. Stephen, "full of grace and power," becomes, on that very account, the object of special enmity to the enraged people, and as the first martyr, receives the "crown" of which his name speaks. He becomes the messenger they send after the Lord, to say, "We will not have this Man to reign over us." The glory of Christ shines upon the face of His witness, and makes it radiant with the light of heaven where the Son of Man stands at the right hand of God. Earth has cast out the Light; but, to earth's outcasts, heaven is

opening as it had never opened yet. It is an intimation, indeed, of Paul's "gospel of the glory of God in the face of Jesus Christ," although not yet is Paul come to proclaim it. He is there! yes—keeping the garments of those that stone that glory from the face of Stephen!

On the first return of the apostles from the council, the saints had prayed that God would glorify the name of Jesus by stretching out His hand to heal, and Stephen's endowment is found in connection with most earnest testimony. A Hellenist himself, the men of the Hellenistic synagogues, to whom he had been probably well-known, undertake disputation with him, but are unable to resist the wisdom and spirit by which he speaks. This rouses all their malice against him; and, as with his Lord, to whom through this closing scene Stephen is in growing likeness, they suborn men to bear false witness against him. They could easily pervert his words, no doubt, into "blasphemies against Moses;" and those against God could be, with not much more difficulty, reasoned from the other.

And now we find (what is deeply significant as an issue with regard to the nation) that the people, who had hitherto been favorable to the disciples, now join the outcry against them. Henceforth, rulers and people are one—save as the Spirit still produces faith in a remnant of them. Persecution can now, therefore, begin in earnest, and the door of repentance, till now held open to them, begins to close.

This gives character to the last testimony of Stephen, as we shall see directly: it is a full sum-

ming up of the case against them; to their crime in the death of the Lord Jesus, it adds the witness that they "always resist the Holy Spirit." The last hope is gone when this can be said.

They come upon Stephen now; they seize him and bring him before the council—at last with their wolfish ferocity unbridled. And here the false witnesses can amplify their assertions: "He does not cease," they affirm, "to say things against this holy place and the law: for we have heard him say that this Jesus the Nazarene will destroy this place, and change the customs which Moses delivered unto us."

Matter enough indeed to stir those who have no greater boast than to be Moses' disciples! They look intently upon the man so accused, to see how he will bear himself, or what he will answer to such an accusation, and lo, as if he were himself Moses, his face brightens with an angelic glory! As if not seeing the lowering gloom around him, he is in the light, under the smile of God.

*Israel's history reviewed in connection with their rejection of Christ and resisting the Holy Spirit*

Stephen is not upon his defence. He is not answering for himself, nor pleading at all. Rather, he is the judge giving sentence. He is the "still small voice" of the national conscience roused by the power of the Spirit of God. He is the memory of the people, edged and sharpened, as when called into the presence of God. The long roll of the centuries obeys his summons, with its terrible record, but with a strange new utterance: it is a voice of challenge and conviction, impossible

to resist. Oh, if even now they had but hearkened to it! But man is capable of turning from incontestable facts, and of saying in the pride of his heart that things are as he *will* have them to be. Thus Israel once more turns her back upon God, and abides under the doom which it has brought upon her.

Stephen goes back to Abraham, to the father in whom they boasted, but in whom God had set before their eyes the principles which He would have them remember. Back of the law they must go to find the one in whom they had the promises—a man justified by faith, and thus a perfect example of the grace which they so steadily refused.

“The God of glory,” begins Stephen, “appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran.” Thus, all for him was found in the One who by this marvelous vision drew him to Himself. We know that he and his were serving other gods in that land beyond the flood (that is, Euphrates, Josh. 24: 2). They were involved in the idolatry in which, already then, the whole land was immersed; and there and thus grace met him. For him the glory dwelt not in any place made with hands, but apart from the world, in which he became henceforth a pilgrim. The land to which God called him was unknown to Abraham. Faith every way was a necessity to him; slow as he might be, and was, to sever the ties of nature, which were but a hindrance to him. “After his father was dead,” God removed him to the land which was to be his own.

Yet here also the discipline continued, and by faith alone was the land ever enjoyed by him.

Promised it was, but no foot of it made good to him; and the seed which was to inherit it came on late and slowly. Of grace, and of faith in the unseen, Abraham's life was a constant witness to them; and this was the life so approved of God, so honored by themselves, who yet knew so little of it.

A long sorrow also was made known to him in relation to his seed. They were again to leave the land which was theirs by promise, and to dwell in another—ill-treated, and in bondage, until 400 years had run their length. Then God would judge their oppressors, and they should come out, and serve Him in the inheritance destined for them. But for so long a time there was still discipline and the need of faith. They grew to a nation in that stern Egyptian school. But why the furnace—the Refiner's fire?

It all hangs perfectly together—man under this patient but strong hand of God, is ever to be watched, never to be reckoned upon! On the other hand, faith in God is always the one necessity; always sure amid all changes. The covenant of circumcision therefore is given, of which Stephen speaks. Abraham is near a hundred years old, "his body now dead," nothing more to be expected from it. Just there it is that God, as the "Almighty" God, comes in to renew the assurance of what *He* will do, when Abraham can do nothing. Circumcision is "the putting off the body of the flesh" (Col. 2: 11); thus it was to him "the seal of the righteousness of *faith* which he had, being yet uncircumcised" (Rom. 4: 11). Where then is the law, and all their works in which they trusted? And this sign was to be put on all the seed of Abraham,

Stephen goes on to another part of their well-known history, which was but too significant of their later rejection of their God-sent deliverer. Who could forget the envy of Joseph's brethren! They sold him into Egypt (did not those before Stephen remember their own thirty pieces of silver?), but God was with him, spite of those afflictions, out of which God so signally delivered him, and made him governor over all the land. Then came the famine, which compelled his guilty brethren to have recourse to him whom they had rejected and cast out. Man, working freely and, alas, away from God, nevertheless wrought out His purposes as if designedly seeking their accomplishment.

Stephen then proceeds to Moses himself—Moses, whose disciples they all claimed to be, as indeed God had made him their deliverer and lawgiver. Had he fared much better at their hands? Through Moses they had received the "living oracles." What was the testimony of history again as to all this? Stephen brings in no reasoning of his own; nothing that they could for a moment deny: the *facts* marshal their cumulative evidence and compel the attention of his unwilling listeners. It is as if, not he, but Moses himself had turned to be their accuser, as the Lord had before declared to them that he was; and that they were going on with such an adversary to the judgment. The judgment now was really come, and the Judge was about to deliver them to the officer, that they might be cast into prison—a prison from which they have never come forth yet, although the doors are about to open.

As the adopted son of Pharaoh's daughter, Moses



is taught all the wisdom of the Egyptians, and becomes mighty in words and deeds. Scripture says nothing elsewhere of this education, but much of the divine discipline, by which he became the fit ruler of the people of God. And "it came into his heart to look upon his brethren, the sons of Israel." God was looking upon them, and the spirit of the deliverer awoke within him. He thought that his brethren would understand that by him God was giving deliverance to Israel; but they understood not. He had to flee with his work unaccomplished, and become a sojourner in the land of Midian, where he found other attachments, and became the father of children.

No doubt there was that in Moses that needed the discipline, and in the people there was no preparedness of heart, no generous response to the devotedness that would have served them, no perception of the mind of God. Their appointed deliverer they drove out among strangers, as Israel were doing now with One who had come down from a more wonderful height, to accomplish a much mightier deliverance. The warning was plain that that Moses, in whom they now boasted, had been for forty years an outcast from the people who had to own that God indeed had raised him up to be their ruler and their judge.

They believed in Moses now. Was it not he who said, "A prophet will God raise up unto you from among your brethren, like unto me?" But how had Israel treated Moses? How had they treated that Divine Presence that went with them then? Is was all written in those records of theirs—so well known by them, so little fruitful in them.

Were they subject? Let their molten god bear witness! Let Jehovah's neglected altars bear witness, while those of Moloch and Remphan steamed with profane offerings! And there, in the wilderness, as Amos declares in the name of the Lord, their captivity had already been decided. How this showed the unity of the nation morally all through their history.

The tent of testimony had accompanied them through the wilderness; it had come into the land with Joshua when God cast out the nations from before His people. Of how much might the mere mention of its tarrying-time remind them, until David prepared for, and Solomon built, the house which now was left to them desolate. Did *they* think it an adequate dwelling for the Creator of all? Solomon himself had said the heaven of heavens could not contain Him. God had testified the same by the prophet. How poor and unworthy was in fact that reverence for the house by those who had cast out and slain the Son of the Father—of Him whose glory Isaiah had seen once filling the temple!

At the thought of that, the light upon that radiant face seems to kindle into fire. The love of God poured out upon the people of His choice, met but by the enmity of apostate hearts, which had tasted, only to harden themselves against it, stirs Stephen's heart to vehement denunciation. He rebukes them as not the Israel of God, but stubborn and uncircumcised Gentiles in heart and ears. They had always—and now how fatally—resisted the gracious strivings of the Holy Spirit, in one unbroken succession of ungodly men. Had He spoken

to them by prophets?—they had slain the messengers who had announced the coming of the Righteous One; and He having come, they had now gone on to be His betrayers and His murderers! Law—they might talk of law!—they had received it, indeed, at the hands of angels, but had never kept it.

Simple facts of history were all these; the unimpeachable testimony of writers held by themselves for inspired men. Not even a comment had been given, not an application made, until the full tale to which they had listened was complete. Then at last, the verdict is now pronounced; none other could possibly have been given, and their consciences bore witness in the flash of conviction which cut them to the heart. Yes, it was true; that was the maddening part. They were not overwhelmed, but maddened: "They gnashed upon him with their teeth," like a defiant hell; though hell will not be defiant.

On the other side, heaven opens upon its martyr—surely martyr now! Filled with the Spirit, he looks up with eager intentness, whence the light of God lighted up his face with radiance; and there He of whom he had testified is revealed to him, standing at the right hand of God. There are no receptive hearts to which to utter it, but hear it or not, the triumphant testimony must be given. "Behold," he says, "I see the heavens opened, and the Son of Man standing at the right hand of God."

They will have no more! As out of the pit, comes the frenzied shriek of opposition: "They cried out with a loud voice, and stopped their ears, and rushed upon him with one accord, and cast him out

of the city, and stoned him." Israel has given her answer to the appeal of God, and in the light of the opened heavens, they slay His witness. The trial of the nation with this is ended.

Yet out of the darkness there is one reminder of transcendant grace : "The witnesses laid down their clothes at a young man's feet, whose name was *Saul*."

—*Extracted from Num. Bible.*

(Continued in next number.)

## A FAITHFUL SERVANT

He held the lamp of Truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
That picture fair, "The World's Great Light,"  
That, gazing up—the lamp between—  
The hand that held it scarce was seen !

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint  
And bade him drink, when sick and faint.  
They drank—the pitcher thus between—  
The hand that held it scarce was seen !

He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then, with louder note and bold,  
To raze the walls of Satan's hold—  
The trumpet coming thus between,  
The hand that held it scarce was seen !

But when the Captain says, "Well done,  
Thou good and faithful servant—come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp,"  
The faithful hand will then be seen,  
Clasped in those pierced ones—nought between !

—*Selected.*

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4 : 7).

## THE OPEN MEETING AT OUR CONFERENCES

I DESIRE to present a few thoughts in reference to "Open Meetings" at our conferences. Many feel that much weakness is manifested in them, and thus they are losing their true character. Advantage has been taken of them, at times, for the presentation of subjects out of keeping with the meeting's object, with evident lack of the Spirit's leading.

This tends to bring the Open Meeting into disrepute. It has led to the expedient of asking certain brethren to give addresses, such as it is thought can edify the saints, and dispense with the Open Meetings, but losing both the exercise and the blessing connected with it. This may be a remedy for improper activities, but would not *the* remedy be, rather, to own the manifest weakness, and seek, by prayer and humiliation before the Lord, that *He* might so exercise and control His gathered people that the true character and consequent blessing of the Open Meeting might be realized?

The importance of this meeting is that it tests us as to those principles which we avow, as gathered to the Lord's name. May not the loss, in measure, of its true character indicate some weakening among us of the power of these blessed principles? Let me mention, in connection with the Open Meeting, a few things for our consideration and exercise before the Lord; and may He grant us the needed help.

1. We own the presence of the Holy Spirit in

and among the gathered saints, and rejoice in it. We also own that *He* is to lead in our activities as gathered together.

2. We own that the saints are responsible to give Him that place, fully; yet that is true only in the measure in which a spirit of true and patient waiting upon Him characterizes us. And this must be not only in the course of the meeting, but our usual condition before our coming together. Hasty, inconsistent actions would then be checked, or be absent altogether.

3. It would not be then, as too often we hear, "I wonder if brother so and so will speak," or, "I want to hear so and so," but our expectation will be from the Lord, instead of looking to, and expecting from man in this holy matter. Much depends on this spiritual attitude of the saints for the liberty of the Spirit.

4. It is a meeting as to which the Lord's servants should have special exercise, as having the greater responsibility in ministry, and that the Spirit may guide. Let us look to Him for that prophetic ministry which "speaketh unto men to edification, and exhortation, and comfort," according to 1 Cor. 14.

5. There is need also of waiting upon the Lord as to *when*, as well as to *what* we should speak, if there is something upon the heart. For full blessing to the saints it must come *when* the Lord would have it. Ministry is not simply to give out something which comes to the mind, something familiar to the speaker, perhaps; or that which may have been for blessing on previous occasions, nor just because it is truth: the real question is, Is it the truth for *the present need*? Spiritual exercise and

searching of heart is necessary before the lips are opened.

6. The 14th chapter of 1 Corinthians sets before us the order and character of the Open Meeting. Blest above others it may be, except that for the breaking of bread, in which, however, the same principles apply. In the Open Meeting we prayerfully wait upon the Lord to *receive from Him*, while in the breaking of bread we *bring to Him* our worship.

7. In the Open Meeting, if the Holy Spirit really has His place, not only will the saints be blest, but the unconverted will own God's presence (vers. 24, 25); and while it is not a *Gospel* meeting, the Lord will care for the need of all present.

8. Finally, though it may seem a point of small importance, which yet has decided effect on the minds of many, is the seating arrangement at such meetings. The formation around a centre seems the natural and orderly way. If the seats face a platform it tends to produce an expectancy for one to occupy the platform, which is not the direction in which the mind should look. Let us not overlook small matters conducing to a proper spiritual attitude.

Our conferences are multiplying, and it is good for the saints to be drawn together. May the Lord give such guidance and ministry that these gatherings be to the glory of His name and the blessing of His people. "Revive Thy work, O Lord."

JOHN BLOORE.

## CORRESPONDENCE

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*Editor Help & Food:*

The clipping sent me from the *Christian Standard* of May 14th, containing an article by the late Joseph Bryant Rotherham on the deity of Christ, fully exonerates him from all suspicion of unsoundness as to the essential Godhead of our Lord Jesus. I am truly thankful for this; for while in my article, in February number of your magazine, I did not charge the learned translator with holding Unitarian views, I feared this was the case, and so expressed myself. Now I take this opportunity to acknowledge there is no grounds for such suspicion. I wish I could say the same as to the matter of eternal punishment. But his note in the Appendix which I have before noted, and his punctuation in Luke 23: 43 still remain as a stumbling-block.

May I add, for the information of those who have not the latest (American) edition that it is in this, and not in the earlier edition, that the note on Matt. 25: 46, and the vicious punctuation of Luke 23: 43, are found.

The article sent me was written nearly 50 years ago (in 1872). How many have since changed their faith! Whatever the translator's views were when the final edition was arranged, it is in the translation itself that the stated facts are found.

C. KNAPP.

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*Dear Mr. Editor:*

With reference to some remarks made at the Bible Reading at Oakland, reported in "Help & Food" (March 1921), may I make one or two suggestions? I confess to a liking for Jacob, and always feel inclined to stand up for him. Though his actions may have made him appear "a rascal" indeed, yet for all that, he was a man of faith, not only at the end of his life (as stated by H. A. I. on page 63),



but from his early days. We may learn this even from Hebrews 11, where the first mention of him shows him (ver. 9) associated with Abraham and Isaac in their life of pilgrimage which witnessed to the reality of their faith in God's promise. As Jacob was only fifteen when Abraham died, his life of faith began early.\*

Now though C. Knapp has put in "a weighty word" for the Authorized Version in the same issue of Help & Food, I must point out that the A.V. in Gen. 25: 27 wholly fails to give us the true sense of the amazing statement, not that "Jacob was a *plain* man," but that "Jacob was a PERFECT man." The word that the A. V. translates "plain" is the same word that is used with reference to Noah in Gen. 6: 9 and of Job in Job 1: 1. Evidently the translators shrank from applying, as Scripture does, that same word to Jacob.† But the context shows that it applies to Jacob in his attitude to the promise of God. *With respect to that* he was "perfect," dwelling in tents, while Esau became a great hunter; Jacob preserved his pilgrim character while his brother became a notable personality in the world.

*The purpose of God* was the dominating motive of Jacob's life,—not merely of his closing days. Even in his crooked acts, by which he twice supplanted Esau, his object was to secure (though in a carnal way) the God-given promise. That, and no present earthly good, was the motive that lay at the root of his actions. One would not excuse his subtle

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\* The passage seems to apply to Jacob's later life, however, when he became the responsible head of a family. It could hardly apply to him in youth, under parental authority.—[Ed.]

† J. N. D. has, "Jacob was a homely man;" and in his French version, "un homme simple." Nearly all versions have the same as the A. V. Gesenius says of this passage, "A peculiar use of this word: in this case it appears to indicate the milder and placid disposition of Jacob as opposed to the more ferocious character of Esau."—[Ed.]

ways, but one admires, nevertheless, a man to whom the purpose of God was everything.

Surely God never sets His choice on anyone because of what He sees in him. But is it not true that God justifies His choice of a man by His subsequent work in that man's soul?

H. P. BARKER.

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News is received of the departure "to be with Christ" of our esteemed and beloved brother, T. G. Johnson, of Nassau, Bahamas. The heart-trouble from which he suffered made him realize that his home-going was not very far off. He has gone, and will be greatly missed.

Brought up in the Church of England, he was "lay reader" in that communion when, through a visit of Mr. Holder to Nassau, he learned the way of God more perfectly and took his place "without the camp." From that day he never wavered from this position in its various trials. Ever actively engaged in the dissemination of the truth, while carrying on his business, he preached boldly on every occasion that offered. Always "ready to give a reason for the hope that was in him," he let few opportunities go by for confessing his faith, and witnessed the good confession before all—great and small alike. The poor owed him much, for his heart was ever open to their plea. "He was a good man," as all will ungrudgingly acknowledge, and his removal will be felt as a distinct loss, not only in his immediate family circle, but in the "household of faith" and in the community at large. One by one our Lord's servants are called to their rest; may we who remain be diligent and faithful in our testimony for Him who is worthy, and for whose coming we wait.

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## Young Believers' Department

CALENDAR: June 16th to July 15th.

**Daily Bible Reading**, June 16th, *1 Sam. 22*; June 30th, *2 Sam. Memory Work, Philippians 4*... [5; July 15th, *2 Sam. 20*  
**Good Reading**, C. H. M.'s Notes on Deuter'y, Vol. 2, pp. 339-474  
**Monthly Question**:—What are the incidents in David's life which are distinctively typical of the Lord Jesus?

Our reading begins with David in the cave of Adullam, and we trace from this point many interesting incidents and lessons of his life till we see him enthroned as King over all Israel. Then follows the record of his grave failure and sin. Three striking periods mark this history: that of learning in suffering and rejection; that of attaining the full glory; and that of sorrow and humiliation consequent upon the unguarded walk.

First, we find the discipline which prepares for the place of rule and power—"If we suffer with Him we shall also reign with Him"—the crown is only reached by the way of the cross. Then we have the witness to divine government in relation to our path, from which none are exempt, but which is exercised only the more fully toward those most favored, since to them pertains the greater responsibility. Still we may learn how the Hand which governs also makes all work for good to His own.

Let us mark the high points of this history.

*Adullam* (ch. 22). In rejection and reproach; a company is gathered to David their true leader and centre. It may illustrate for us the present call to go forth unto the true David, bearing His reproach (Heb. 13).

*Keilah* (ch. 23). The robbers of the Lord's people are overcome, and deliverance wrought by the rejected company. But it is still the suffering-time, and not the kingdom in power: for while worldly religiousness which intrudes into the things of God (Philistines) may be overcome, still the man of the flesh (Saul) exerts his power, and shows himself as David's inveterate enemy.

*Ziph* (ch. 23:14). Here we hear the comfort of a kindred spirit, and the hatred of an enemy who may be permitted almost to succeed; then the Hand which intervenes at the point of greatest extremity. This threefold experience is often repeated in our lives as part of our training in the knowledge of God.

*Engedi* (ch. 24). Here is testing and victory. The test comes in the opportunity here presented to David. Will he take it in his own hands to accomplish his freedom, or leave it still in God's hand (just shown at *Ziph*) to accomplish His word toward David in His own way and time? Here David shows marked elevation of spirit, and faith in God; thus he is victorious over both himself and the enemy.

*Paran* (ch. 25). In this connection we get the history of Nabal and Abigail. As to David personally, there is failure in the way he meets this "fool." He might well have conducted himself toward Nabal as he did toward Saul, but resentment marks his action. Yet again God graciously used an instrument to turn his servant in the right direction, preserving him from carrying out the purpose of his anger.

*Ziph again* (ch. 26). Here again David is master of his own spirit, and his triumph over Saul is even more marked than at Engedi. But from this (chs. 27-29) he lapses into greater failure than at Paran. "Wherein

is man to be accounted of?" And what better are we? The contrast of faith's exaltation and the depth into which unbelief plunges the one whose eye is off the right object, is vividly set forth in the history here, not only in David's case, but also in that of Saul, as we may learn from the closing chapters of this book.

*Hebron and Jerusalem* (2 Sam., chs. 1-9). The way now cleared, David becomes king, first at Hebron for seven and one-half years, then at Jerusalem over all Israel. The process of subjugation by which the kingdom is established in his hand occupies the first nine chapters of 2 Samuel, closing with a beautiful exhibition of "the kindness of God" to one who had no claim upon it.

The remaining chapters of our reading are largely concerned with David's solemn fall and its sorrowful results—the reaping is according to the sowing; it ever remains as a principle of God's government with His people. We cannot do better than carefully ponder in the secret of God's presence the sober lessons which this history teaches—lessons as to what we are in ourselves, and of the dreadful possibilities of sin through living out of communion with God; and the unfailing retribution which we must pass through, even though confession and true self-judgment be wrought, as with David.

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### *Our Memory Work*

We have three more names to add to the list of those successful with Colossians.

Clara E. Holcomb ..... Cornville, Ariz.  
Hazel Trefry ..... Oakland, Calif.  
Bessie Lyall ..... Guelph, Ont.

It is a cheer and encouragement to note an increase

in the total number of those succeeding in this work. We started with 19 who repeated Galatians, then 23 for Ephesians, and now 26 for Colossians. Some names which appeared in the first two are missing this time, but we hope to see them swell the list of those repeating Philippians.

This month we have the last chapter of this epistle. It is a specially precious portion, breathing the spirit of victory through the realized power of Christ. It should animate us with hope, courage, joy. May each of us catch the mind and temper of the beloved apostle as we store mind and heart with this closing chapter.

We might call it the chapter of the *peaceful mind*, and divide it thus:

Vers. 1-3: The basis of a peaceful mind.

" 4, 5: The testimony of a peaceful mind.

" 6, 7: The secret of a peaceful mind.

" 8, 9: The things which make for a peaceful mind.

" 10-14: The attitude of the peaceful mind.

" 15-17: The givingness of the peaceful mind.

" 18-23: The resource of the peaceful mind.

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### Correspondence

In April we asked for some further thoughts relative to the answer given to question 24 in that issue, and we have received the following:

The answer given to question 24 in the April, Y. B. D. would make Satan's work separate the believer at death into three parts, (1) the body going to the grave, (2) the soul going to hades, (3) the spirit going to paradise. To sustain these remarks by the scriptures referred to is misleading, however.

Satan has no power that we know of beyond death. He cannot separate soul and spirit; the word of God in Heb.

4: 12 gives to each its proper function, but never relegates them to different places.

The spirit is the seat of the reasoning faculty (1 Cor. 2: 11), which the beast has not. The soul is the seat of desires and affections. Death is the separation of body and soul, or of body and spirit (Gen. 35: 18; Jas. 2: 26), but we have no record of spirit and soul being so separated.

When the thief went to paradise with his Lord, did his spirit only go with his Lord? And did our blessed Lord go there without His soul?

Peter anticipated the putting off his body; does it not imply that his soul and spirit would be with the Lord? Had the apostle Paul the desire to depart and be with Christ in his spirit only, or both soul and spirit? Both, surely.

J. B. JACKSON.

Let us note also that in Scripture human personality, or being, is linked with both soul and spirit. They are used interchangeably for the person. This argues for their abiding unity, so that when the Lord says "thou" to the thief, it did not simply mean his spirit, but soul and spirit, that which he is as a distinct person. The body is a present tabernacle for this person, who, separated from this house or tabernacle, does not become a divided personality. This is shown in the rich man's case, with whom there is the soul's desire for the cooling water, and the spirit's intelligence and reasoning as to his brethren.

Now if soul and spirit are not separated, as suggested in the answer above, then hades and paradise are not separate places, though the former includes the abode of the unsaved (Luke 16), and is thus in two parts, between which a great gulf is fixed. The third heaven and paradise are linked together as one (2 Cor. 12: 1-4), so that for the believer to be absent from the body is to be present with the Lord. Acts 2: 27 may suggest

a difficulty, since, if hades is paradise, as it must be in the Lord's case, why does He speak of His soul not being left in hades? The passage has resurrection in view, and simply points to the act of power by which the Lord's body would be reunited to His soul and spirit in resurrection; it would not fail of speedy accomplishment as God's open acknowledgement of the perfection of His holy person and finished work. It was wrought within three days' time. This same result will be accomplished for believers at His second coming, when spirit, soul, and body shall be united with glory, the separation over for ever. The glory of His triumph will then be fully displayed. Meanwhile, we can say even now, death is no more the dreaded tyrant or conqueror, but our servant. Our victory is through our Lord Jesus Christ.

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#### *A Reminder*

I have received very few responses as to the suggestions made under "Correspondence" in our January issue. I would be glad to hear from others, as otherwise it would hardly seem desirable to put the plan suggested there into practice. Will you refer again to this, and let me hear from you?

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#### *The Question Box*

Q. 26.—*Could the statement, "O wretched man that I am," in Rom. 7: 24, apply to an unsaved person, and the gospel be preached to the unsaved from it?*

Q. 27.—*Does the clause, "not willing that any should perish," in 2 Pet. 3: 9, refer to believers or unbelievers?*

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## THE THRESHING-FLOOR

THE threshing-floor and the wine-press are prominent in Scripture as types of judgment. The wine-press expresses judgment complete and final.\* The threshing-floor (which alone will occupy us at present) gives the thought of separating, or discriminating judgment.

In Matthew 3: 12 the Lord is spoken of as He "Whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire." In Ps. 1: 4 the ungodly are spoken of as "the chaff" which the fan in the Lord's hand shall drive away. This, of course, awaits the coming day of the Lord, but the thought of the threshing-floor is clearly that of discriminating, separating judgment.

These passages, however, speak of what is general, but in another passage it has an individual application. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Lk. 22: 31). Peter's boasting and self-confidence did not belong to what he was as God's wheat, and it had to be sifted out and removed. As he had failed to see and judge it himself, it was to be removed by another in a painful way. The judging of ourselves by God's word is a necessity to the Christian. For "if we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11: 31, 32). The threshing-floor gives us all this in

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\* Isa. 63: 1-6; Lam. 1: 15; Rev. 14: 18-20; 19: 15.

type. Keeping this in view, let us look at three scenes in the word of God that give us valuable instruction in this connection.

In Judges 6: 11 we read: "And there came an angel of the Lord and sat under an oak which was in Ophrah, that pertaineth unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine-press to hide it from the Midianites." Israel had been delivered into the hand of Midian because of their evil ways. After seven years of distress they cried to the Lord (vers. 7, 8), and He sent His prophet to show them their evil ways as the cause of their miserable condition. Then in view of their deliverance, He sends His angel to a man that is threshing wheat by the wine-press. In the typical significance of this threshing, we have a very instructive lesson before us. It is an examination and the judgment of our habits and ways in the light of God's word. The saint is the wheat, the threshing-instrument the word of God, and in the presence of the wine-press of God's judgment against sin as revealed to us in the cross of Christ. Thank God, the wine-press of God's judgment was borne by our Lord Jesus Himself, *He* was trodden down unto death for us. And this is the ground and basis of all true self-judgment in the Christian. We thresh wheat, as it were, "by the wine-press." That is, we judge self in the light of the judgment passed upon us in the death of our blessed Substitute "who was made to be sin for us."

Many seek to measure their standing and acceptance with God in accordance with their state. This is a serious mistake, due to a lack of scriptural knowledge as to the true meaning and purpose of

the death of Christ. The Christian is to judge his state and actions by the perfect standing that is his in a crucified, risen, and glorified Christ. Not only is he justified from all things by the blood of Jesus, and cleared from all guilt, but he is also "dead to sin by the body of Christ" (Rom. 6: 2, 4). It is simply for faith to receive this; it is not experience we have in this passage, but what is true of the believer as *identified with Christ* in His death. Our old man has been crucified with Christ, and this is the end of what we were as men in the flesh. In ver. 11 we are bidden to reckon this to be true of us, as alive now in, or "through, Jesus Christ our Lord." The sinful nature is in us still, truly, but we are not to allow it to rule, or have its way. This gives us the true ground of right self-judgment. We judge those things in our walk by that standard—by Christ's death to sin and for sin.

But to return to our text. The angel makes his presence known to Gideon with the announcement, "The Lord is with thee, *thou mighty man of valor*" (ver. 12). Strange words to hear, indeed, for a man threshing wheat to hide it from the Midianites! Yet, so it is; but it is not because of great natural abilities, or great skill and energy, that the vessel is fitted for the Lord's use. It is when I reckon myself to be nothing that the power of Christ is realized as our all-sufficiency.

Is this the tenor of our life, dear reader? These are days of worldly-mindedness, of pleasure-loving, and high thoughts of self, instead of piety and devotedness. Let us lay this matter to heart. Let us each ask ourselves, Am I, as a follower of Christ, judging day by day my thoughts, my affections, my

habits and associations, according to the word of God? If there is anything that will not stand its searching light, let us, with holy decision, set it aside from us, and with purpose of heart seek to be well pleasing to the Lord.

There is much more instruction in Gideon's history, but let us look at another instance of the threshing-floor and its application.

In 1 Chron. 13 we read how David went up with all Israel to bring up the ark of the Lord to Jerusalem. "And they carried the ark of God on a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might, and with singing, and with harps." Thus after much preparation David was carrying out the laudable scheme of bringing the ark of God again in the midst of His people. The leaders had been consulted, and the people had been apprised of the project; the priests and the Levites participated in the elaborate ceremonies attending the ark's return. All were of one mind: "The thing was right in the eyes of all the people" (ver. 4).

But as the imposing procession moved on with great demonstrations of joy, suddenly it comes to a halt, and the shouts of joy and praise fade away. What has happened? Just this: They have come to the *threshing-floor*, the place of discriminating judgment, and here the Lord's displeasure is manifested. "When they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and He smote him, be-

cause he put his hand to the ark: and there he died before God" (vers. 9, 10). Uzza is smitten for his error, and David is displeased; and in fear he turns the ark aside unto the house of Obed-edom, and returns home to meditate over the disaster. But the ark becomes the source of blessing to the house of Obed-edom.

We often stop short of seeking the hidden causes which seem to check our activities. Let us rather, like David, ponder over these matters before God, and learn of Him. David found out in the Book that the ark of God was not to be carried on a *cart*, drawn by *animals*, after the fashion of the Philistines (1 Sam. 6: 10-12), but to be carried by *His people*, on the shoulders of them that draw near to God (Num. 4: 15).

We are apt to be occupied with *results*, as though they were the whole matter, whilst we should seek *the cause*, tracing the wrong to its beginning. That is what David evidently did in connection with the breach upon Uzza, and the results of it are seen in 1 Chron. 15. He says: "None ought to carry the ark of God but the Levites, for them hath the Lord chosen to carry the ark of God, and to minister unto Him forever" (ver. 2). Then, having again gathered the people together, and the sons of Aaron and the Levites, he says to them: "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For *because ye did it not at the first*, the Lord our God made a breach upon us, for that we sought Him not after the due order" (vers. 12, 13).

Thus the hidden cause of Israel's failure was

brought fully to light. The ark was duly carried by the priestly family of Levi. God's word was honored, and the ark brought unto its place of Centre to Israel.

What a voice this should have for us in this present day, when a worldly church seeks to carry the Christian testimony on carts of man's device and worldly pomp, instead of the holy shoulders of God's priests. Under the old economy this was confined to the family of Levi, but in the present, the Christian dispensation, every true Christian is a priest; and the activities of this priesthood are clearly defined in 1 Pet. 2 : 9: it is "a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." This is in line with Heb. 13: 15, "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks unto His name."\*

Let us now look at another threshing-floor with its lessons in another connection.

In 1 Chron., chap. 21, we read: "And Satan stood up against Israel, and provoked David to number Israel." The nation had greatly prospered and risen to eminence under David's godly rule and skilful guidance, as the previous chapters show. An evil state of pride seems to have risen both in the people and their king, as we gather from 2 Sam., chap. 24. A great humbling was necessary, and they are given into Satan's hand for this purpose. David neglects or forgets that, in the numbering, half a shekel was to be paid as redemption price by each one numbered (see Exod. 30: 12, 13).

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\* For a full and precious unfolding of this subject see "The Christian Priesthood," by C. H. M. (5 cts.)

All thought of redemption seems to have been absent. King David wants to know the number of his men of war and orders their numbering. He is temporarily blind to the sad consequences of his act. Even Joab, who in all David's history is seldom seen in an enviable light, is alive to the consequences involved. But his entreaty is in vain, and the fatal count is made with the exception of the tribes of Levi and Benjamin. At last David's eyes are opened. But the Lord has been dishonored and judgment is inevitable. David is given the choice of three things. He wisely chooses to fall into the hand of the Lord (ver. 13), and the pestilence lays low the thousands of Israel. The hand of the destroying angel was already upon the holy city when the Lord beholds and stays the hand outstretched to destroy Jerusalem.

Now notice where the destroyer's hand is stayed. "And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite" (ver. 15). David looks up and sees the angel with the drawn sword stretched over Jerusalem. In repentance and sorrow he takes the full responsibility as being the cause of the evil, and he is instructed to build an altar in the threshing-floor of Ornan the Jebusite.

Now Ornan himself is brought into view in a significant way, in the 20th verse: "And Ornan turned back and saw the angel: and his four sons with him hid themselves. *Now Ornan was threshing wheat*" (ver. 20). One would be at a loss to understand why this should be mentioned amid such an awful and solemn scene; but if the view of the threshing-floor be a type of self-judgment, it is full of meaning and instruction. We are, in-

deed, on holy ground here. For this is the place where Abram offered up his only son Isaac, and where at a later day God's altar was set up, typifying the offering of God's own Son, "A sacrifice to God for us for a sweet-smelling savor." The burnt-offerings and peace-offerings were the type of this.

But the action of Ornan has a lesson for us also. For his act is typical of one who anticipates the judgment of the Lord by exercising it upon himself; that is, in self-judgment, according to the divine principle, "If we judge ourselves, we should not be judged" (1 Cor. 11: 31). In this way he identifies himself with the sin and failure of God's people. Their judgment stops where judgment has already taken place. Surely, "the Lord beheld . . . Ornan threshing wheat."

We, too, are in evil days. The pestilence of evil doctrine, of delusions, of unbelief, denying the right of God's judgment, etc., are sweeping through Christendom, and its day of doom is fast coming. Nothing can stay God's judgment upon it. In many, from whom we might expect better things, we see increasing worldliness and indifference to warnings. What are we to do amid our present circumstances and surroundings? Simply this: to identify ourselves with the state of the Church in confession and humiliation before our God. Daniel confessed the sins of his people as his sins, with the result that God inclined the heart of Cyrus to release the Jews, and give them freedom to return to their own land, and great revelations concerning future things were also made known to Daniel. Josiah, king of Judah, in his day also humbled himself in view of the failure and sin of Israel, and a season of



revival followed, while the threatened judgment was stayed for a time. Let *us* take courage from this, taking a like place of self-judgment and confession before God. It may be that we, too, might be granted a season of blessing ere we hear the assembling shout of our descending Lord in the air, calling us up to be with Him and like Him forever!

W. B. B.

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## NOTES ON PHILIPPIANS

(Continued from page 146.)

***“The Mind of Christ Exemplified in the Apostle Paul”***

(Chap. 2 : 17, 18.)

“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.”

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THE apostolic writer now goes on to cite, though in an apparently casual way, three examples of men of like passions with their fellow-believers, who have exemplified in their ways the spirit of Christ. The first of these is himself, and of his testimony we shall now speak. The other two are Timothy and Epaphroditus, whose lowly ways and devoted service will occupy us later.

Possibly no other mortal man ever drank into the spirit of Christ so deeply as the great apostle to the Gentiles. Once a proud, haughty Pharisee, glorying in his own righteousness, burning with indignant bigotry against any who pretended to a higher revelation than that given in Judaism, he had been transformed by a sight of the glorified

Christ, when, religious persecutor as he was, he was hurrying to Damascus to apprehend any who confessed the name of Jesus. The sight of the once-crucified, but now enthroned Saviour, at God's right hand, was the means of a conversion so radical and so sudden, that probably no other since has been so intense.

From that moment it was the one desire of his soul, over-mastering all else, the inmost yearning of his being, to manifest Christ in all his ways. Yet he was not an absolutely sinless man, nor without the infirmities common to the human race. But he was one who ever sought to judge himself in the light of the Cross of Christ, with the power of Christ resting upon him. His whole philosophy of life is summed up in his fervent words to the Galatians, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6 : 14).

It was in this spirit that he could write to his beloved Philippians, "Yea, and if I be offered (literally "poured out") upon the sacrifice and service of your faith, I joy, and rejoice with you all." He had just told them that his joy in the day of Christ would be to find them approved, as having walked before God in this scene as unrebuked saints, earnestly engaged in holding forth the word of life in a dark world: their abundant service and the reward meted out to them, he would look upon as reward to himself. He would thus feel that he had not run in vain, neither labored in vain. He was willing to count all his service as but an adjunct of theirs; to have their labors and devotedness looked

upon as the completion of a work of which his was just the beginning.

In order properly to understand this 17th verse, it is necessary to observe carefully what the apostle has in mind. When he says, "If I be poured out upon the sacrifice of your faith," he alludes to the drink-offering. This was a cup of wine, which was poured out upon the burnt-offering, and was typical of the out-pouring of our Lord Jesus Christ's soul unto death; the voluntary surrender of everything that might naturally be expected to contribute to his joys as a man. Wine is the symbol of gladness. What man ever deserved to be happier than the Lord Jesus Christ? To whom was gladness a righteous due, if not to Him? Yet, in infinite grace, He became "a Man of sorrows and acquainted with grief." The burnt-offering spoke of Him in the highest sense as offering Himself without spot to God, but on our behalf. In the sacrificial service, the burnt-offering having been slain, was cut in its pieces, was washed with water, then laid in order upon the fire of the altar and wholly consumed. The drink-offering was simply poured out upon it, and in a moment was lost to sight. Now, with this in mind, consider the beauty of the figure the apostle here employs. Whatever service the Philippians might be able to render to the Lord, would be in fellowship with Christ, and thus their devotedness could be viewed as an offering or a sacrifice of a sweet-smelling savor unto God. It was the result of lives surrendered to the Lord, and Paul was willing that his labor should be simply looked upon as the adjunct of theirs; as the drink-offering poured upon the burnt-offering.

What sublime self-abnegation was this ! What delight in the labors of others ! What absence of that which sometimes is so abhorrent in professed Christian service to-day ! Laborers sometimes are jealous of the ministry of others, and envious of a success in which they think they have not shared. There was no such spirit in the apostle Paul. He rejoiced in everything that the Lord did through others, and his jealousy was only for the glory of God.

And so in this he followed Christ, and he could confidently appeal to them to follow him, as he walked in His steps. So he would have them joy and rejoice with him in the mutual devotedness of both.

It is significant that he speaks of himself and his service in this incidental way, in but one verse. When he turns to write of his fellow-laborer, Timothy, and of their messenger, Epaphroditus, how much more he has to say. He could dwell with delight on the labors and service of others, but when writing of himself, as he tells us elsewhere, he felt as though he were speaking as a fool.

*(To be continued)*

H. A. IRONSIDE.

## THE DYING WORDS OF ROBERT MOFFAT

MISSIONARY TO SOUTH AFRICA (AGED 88).

ON Wednesday, the day before he died, he wound up his watch with trembling hand. "For the last time, my dear," he said to his daughter, who stood watching beside him.

"Oh, my dear," he continued, "the end is nearly come, and I am not loth to go. I shall meet my Mary in heaven ! I love to dwell upon the happy

meeting we shall have, to be forever with the Lord, and to rejoice, an unbroken family into which death can never come. Oh, Jeanie, my heart is full like to rending with the love of my Saviour. I muse upon His goodness—my father's and my mother's Christ! It is wonderful how He has brought me through one trouble and another; and here I am a monument of grace. I know not how to find words to express the delight of my heart. It is to me such a mystery—all love and wisdom, all light and truth. How delightful Jesus Christ is, whether you muse upon His character, His works, His promises, or His attributes; it is the same wonderful Christ! Wonderful love! My dear, I sit here and revel in the perfections of my Redeemer. He seems to be as really present to me as you are, and I just lie and talk with Him. When I used to lie awake some weary nights in Africa, how real He was to me, and what delight I had in Him. But it is even more so now. Then I used to lean upon Him for strength and comfort; now it seems as if wave upon wave of loving-kindness flowed in upon my soul. It is heaven to commune with Him, and I delight to believe that whatever heaven is, *it can't be better than Christ!* ”

“ But, Father, I hope you are not going to leave us yet.”

“ Nay, my dear, but it will be soon. They have gone over, and I must go, too; I mind not how quickly.”

And the aged pilgrim had not long to wait. He signed the loving watchers to cover his chilled hands, and then, after letting his gaze rest, first upon one and then another, he soon fell asleep, to be for ever “with Christ.”

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## THE GENTILES BROUGHT IN.

*(Continued from page 156)*

THE death of Stephen was the definite rejection of Christ on the part of the nation. On God's part it was the close of seeking fruit from the fig-tree, according to the parable of Luke 13 : 8, 9. There was no hope now of averting the sentence, "After that, Thou shalt cut it down," and for this the Roman axe had long been sharpening. The promises of God still remain, however, which grace will fulfil to a future generation. Meanwhile, God had other purposes which are "to show forth the exceeding riches of His grace toward us in Christ," and His manifold wisdom to principalities and powers in heavenly places (Eph. 2 : 7 ; 3 : 10).

Thus the setting aside of Israel but opened the way for the increase and development of the Church already formed at Pentecost, but needing yet to know itself as the vessel of this display. The unfolding begins now at once, although with a slowness for which the history of all previous revelations might well have prepared us.

Gently, one by one, the bonds are broken which held the people of God to a system such as Judaism was—a system of divine institution, in accommodation to the need, in fact, because of man's self-sufficiency, but not the expression of what was in His own heart. We shall see how thoroughly, yet how tenderly, this is done, although the history here does not give the full spiritual account of it (for which we must go to the epistles), but it

shows the breaking down of the partition wall between Jew and Gentile, by the reception of Gentiles into the assembly; although questions will come up for settlement afterwards, as we find in the fifteenth chapter, with regard to the observance of the law of Moses.

The tiger-spirit in people and rulers, which had been restrained hitherto, that the new-born Church might gather strength, is permitted now to manifest itself; and having tasted blood in Stephen's martyrdom, it rages against the followers of the Lord. The Church at Jerusalem is scattered abroad throughout the regions of Judea and Samaria, with the notable exception of those whom the priests and rulers had most cause to dread! The apostles, guided of God, no doubt, alone remain. The seed of the gospel is thus scattered abroad, presently to spring up with plentiful fruit; while the absence of the apostles necessitates the rising up of new instruments for these various movements. Thus they are cast with more simplicity upon God alone, to learn, each for himself, the resources that are in Him. The weaning-time of Israel is fairly begun; though unbelieving Ishmael may mock, it will only hasten the casting out of the bondwoman and her seed.

Saul is seen in the very forefront of the persecution, ravaging the flock. Who could have foreseen that here the great apostle of the Gentiles was also getting his education in the omnipotent wisdom of God? But so it was. A Pharisee of the Pharisees was learning in himself, in the most effectual way possible, the spirit of Pharisaism, which was to smite his self-righteousness to the

ground, and prepare him as the chief of sinners to be the humblest of scholars in Christ's school of grace. Thus God works—how marvelous are His workings! How well we may trust Him to carry out His purposes for the glory of Christ. The glory in Stephen's face is to have its part in Saul's transformation into another witness to the Son of Man at the right hand of God. With Christ defeat is victory, and the dead are workers still. They have not failed, who have fertilized the soil of the gospel with their life-blood. The Church is scattered, and those who are thus sent abroad proclaim, with all the emphasis of their suffering for Him, the value to them of the Christ to whom they testify. Who could bribe these tongues to silence, when the Spirit of glory and of God rested upon the confessors of His name? How could the "glad tidings of the Word" find better evangelists?

It is in this connection that Philip is next named after Stephen. His office at Jerusalem having come to an end by reason of the persecution, we find him preaching Christ in Samaria, among a people with whom (as another has said) law had failed utterly, as always. The Gospel of John shows us the Lord had already been there, and many had believed through His word; while in the beginning of the Acts itself He names distinctly, after Jerusalem and Judea, Samaria as a place in which the apostles were to be His witnesses (chap. 1 : 8).

The stronghold of Satan's power in Samaria is shaken, and Simon the sorcerer becomes by conviction and profession a disciple of Christ. "Simon also himself believed," and having been baptized



remains constantly with Philip, as much astonished as he had astonished others, beholding the signs and great works of power taking place.

The testimony at Jerusalem had been, "Repent and be baptized in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Spirit;" but at Samaria, where these conditions had been fulfilled, "as yet the Holy Spirit was not fallen upon any of them." In the case of the Gentiles afterwards, the Spirit fell upon them *before* they were baptized. Thus there has been distinguished for us things which should never have been confounded; namely, that as water baptism introduces into the outer sphere of *profession* (1 Cor. 10 : 2; Gal. 3 : 27), it is the baptism of the Spirit which introduces into the *inner circle*—in the Church of God (1 Cor. 12 : 13). We must distinguish, too, between the Spirit Himself and the gifts that He imparts according to His will.

But why was the gift of the Spirit delayed in the case of the Samaritans? And why given through apostolic hands there? It was not so at Jerusalem, nor in the case of Cornelius and the Gentile company with him. But there had been at Samaria a long schismatic denial of God's house at Jerusalem; it was fit therefore that this schism be ended by apostles coming from Jerusalem and imparting the gift of the Spirit by the laying on of their hands. Thus the work of God in both places is maintained as one.

Whilst the gospel seemed to triumph everywhere, it had to be realized also that the victories of the truth are not always or wholly the triumphs that they seem to be in this fallen and wicked

world. Wondering at this new power displayed, unhappy Simon would make merchandise of it. The wondrous Gift which perfects the true disciples, unveils him as still in the gall of bitterness and bond of iniquity, and the fervent heart of Peter denounces it with terrible severity: "Thy money go with thee to destruction," he says, "because thou hast thought that the gift of God might be obtained with money," and he is urged to repentance and supplication to God, if perhaps the thought of his heart might be forgiven him.

We are taken to other scenes now, in company with Philip, upon a desert road to a Philistine city. It might seem a strange journey, but the first requisite for blessing is obedience, and it shall not go unblessed. In fact he is to be God's messenger of good tidings to far-off lands.

A man of Ethiopia has been to Jerusalem to worship, and is returning by that desert road. We may be confident that Jerusalem had not much at that time to reward a pilgrimage. The road might well be to him a dreary one. With a heart for God, as he surely had, the contact with priests and rulers, of the stamp of Caiaphas and his Sadducean company, must have thrown a shadow upon his soul. Sitting in his chariot, on his return from the city of hollow forms and barren solemnities, he turns naturally to the pages of the prophets; but here too he was met by sorrow, a sorrow that he could not penetrate, of One from whom Israel, it seemed, had turned; of One led as a sheep to the slaughter, and as a lamb dumb before its shearers, His judgment taken away, and His life from the earth. He is reading this aloud as he over-

takes Philip upon the road; but a cloud hangs over its meaning; he needs a guide, therefore, and God has already provided him.

How the voice of the evangelist, cheery with its ready message, must have struck into his heart! "Understandest thou what thou readest?" "How should I," he answers simply, "except some one should guide me?" And immediately there springs up in his soul the eager hope that in this unknown stranger, God may have sent him help; and soon he is an enrapt hearer of the gospel of Christ. The eunuch finds that he too can have his place in the congregation of the Lord; and he finds One who can do for him what Jerusalem and the law have been unable to do. He takes his place without hesitation as owning in baptism Jesus as his Lord. Then Philip is caught away by the Spirit of the Lord, and the eunuch goes on his way rejoicing with the living Saviour who is to be henceforth his Guide and Friend. We would fain follow this simple-hearted traveler, and learn if he is permitted to become the evangelist of the land to which he is returning—whether Ethiopia will now stretch out her hands towards God: but nothing of this is made known to us.

In its order of development, we come now to the conversion of the apostle to the Gentiles, who receives grace and apostleship from the ascended and glorified Lord. It is evident that his conversion links with Stephen's radiant face beholding Christ in glory. A Man has gone in there, and from that glory calls to Saul the persecutor, telling him that these persecuted ones are His own—Him-

self! Blinded by that glory, the smitten man enquires, "Who art Thou, Lord?" And the royal Voice answers, "I am Jesus, whom thou persecutest."

The Pharisee's religion and pride tumble in one rag-heap at his feet. His cry henceforth can only be, "Me, the chief of sinners," "the least of all saints," "not meet to be called an apostle, because I persecuted the Church of God." Thus, alas, a man's religion, in building up his own righteousness, may cause him to become the bitterest enemy of Christ! So it was with Saul. But he obtained mercy, he tells us later, "that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:17). What marvelous grace! and this is the gospel which he is sent to preach—"to the Gentiles, and kings, and the children of Israel."

Thus Saul and Christ have come together—Lord and follower; never to be separated more! How grand and wonderful is the simplicity of it all. The chief of sinners and the Lord of saints come together in a manner which has cost how great a price to effect!—and the grace shown is as implicit as it wakes up implicit confidence to receive it. Has not this smitten sinner been in the outshining glory of God, unsmitten?—in the radiance shining on Stephen himself? The grace of it is perfect; and when we learn that he is to be the teacher of grace to others, we see how completely fitted for such a purpose he is.

We can see, too, that the identification of Christ with His people is that which is to be developed

on two sides, as "ye in Me and I in you." Thus Jew and Gentile disappear, and the way for the mystery of the Church is prepared. Heaven is opened—God has come out to men, and Man—how glorious a Man! has gone in to God. Who, that knows what was committed to Paul to teach us, but must see how the Pauline truths begin to appear in Paul's conversion? We must not expect to reach this development in the Acts, however; for this we must wait for Romans, Ephesians, Corinthians, Hebrews, to have it fully set forth.

—*Extracted from Numerical Bible.*

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"Cæsar's friends? or friends of Jesus?

Solemn question for to-day!

Friends of Cæsar! Friends of Jesus!

Take your sides, without delay.

If ye pause for man's forbidding,

Cæsar's friendship ye secure;

If ye do the Father's bidding,

Scorn, reproach ye shall endure.

Friends of Cæsar! Friends of Jesus!

Stand revealed! Your choice declare!

Who in truth two masters pleases?

Who may rival banners bear?

Jesus' friends account Him precious,

Lose for Him all other gain;

Dearer far the smile of Jesus

Than the praise of sinful men.

Cæsar's friends were we, but Jesus

Owens us for His friends to-day!

What! shall rival friendship please us,

While the Bridegroom is away?

No! through grace would we surrender

Cæsar's things to Cæsar's care,

Whilst to God, our God, we render

Filial homage, praise and prayer."

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## Answers to Questions



**Ques. 10.**—"What should we understand by 'Our bodies washed with pure water' in Heb. 10: 22?"

**Ans.**—Before entering on their holy service, the sons of Aaron had to be *washed*, as well as have a sacrifice offered for them. See Lev. 8: 1-6. This washing refers to the life-cleansing, or regeneration by the Word of God; it is of this the "body washed with pure water" speaks. See Titus 3: 5 and 1 Pet. 1: 23. The Lord's action and word to Peter in John 13: 6-8 show that not only in conversion we need this washing, but our feet, our walk, are to be purified all through our journey here by the word of God spiritually applied.

**Ques. 11.**—"I understand that *Christ* is the altar spoken of in Heb. 13: 10, and *we*, believers, are those who serve at the tabernacle. How then have we 'no right to partake of the altar'?"

**Ans.**—No; "they who serve the tabernacle" are *Jews*—not Christians. The great object of the epistle to the Hebrews is to demonstrate that the whole ritual of the Law was only *shadows* of the great realities to which they pointed—Christ, His person, and the results of His sacrificial work for which He came to earth. The glorious Reality having come, those who cling to the shadows become enemies of Christ. Rejecting Him, they have no right to *our* Altar by which we are sanctified. Nay, as *enemies* of Christ, we must leave their camp, bearing the reproach they are casting upon Christ.

**Ques. 12.**—"In 1 Cor. 14: 15, 16, it is said, 'I will pray with the spirit, and I will pray with the understanding also.' How can I 'pray with the spirit' without my understanding it?"

**Ans.**—It is not him who prays, but *his hearers* that have no profit by his prayer in an unknown tongue, as verse 17 says. Therefore even the miraculous gift of "tongues" was not to be used in an assembly where that language was not understood (ver. 28). It is childish (ver. 20) and absurd to speak in a language not understood by the hearers. Therefore, the apostle authoritatively forbids it. When the Holy Spirit, sent by Christ glorified, came upon the disciples at Pentecost, He enabled them to speak to all

that had come from various countries to the Pentecostal feast at Jerusalem, to every man "*in his own language*" (Acts 2: 6). The blessed God would make known to all, "*in their own language,*" the glorious tidings of our Saviour crucified, risen, glorified, in whose name salvation is preached. In view of all this, how stupidly foolish is the so-called "gift of tongues" in the self-styled "Pentecostal meetings," with their gibberings, which no one of course can understand.

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## Young Believers' Department

CALENDAR: July 16th to Aug. 15th.

**Daily Bible Reading**, July 16th, *2 Sam. 21*; July 31st, *1 Kings*  
**Memory Work** . . *See note below.* [12; Aug. 15th, *2 Kings 5*

**Good Reading**, C. H. M.'s Miscellaneous Writings, Vol. 1, from  
the beginning to the end of "Now and Then."

**Monthly Question**:—What is the distinctive characteristics of,  
and what the differences in, the ministries of Elijah and Elisha?

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### *Our Memory Work*

I find that I made an error in apportioning our memory verses. In March we began the study of Philipians, having the first seventeen verses of chapter one, and instead of specifying the remainder of the chapter for April, we passed to chapter two. Perhaps many of you followed the epistle through, passing over the mistake, but as some may have followed the calendar, we had better study the omitted verses for this month. This will complete therefore another of these precious Epistles this month. The recitation of it is to be before two witnesses, in accordance with the usual conditions, and the successful ones' names are to be sent in on or before July 31. To such, Mr. Ridout's book, "The Person and Work of the Holy Spirit" will be sent; and let me assure you all that a careful, prayerful reading of

this book will be of greatest help in the apprehension of the truth concerning this Divine Person — truth which we should know and hold in practical power in our hearts.

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### *Our Good Reading*

We have completed C. H. M.'s Notes on the Pentateuch, and I feel sure that none who have followed these excellent books have failed to acquire an increased appreciation of the Word of God, and a larger knowledge of our great salvation. It seems appropriate for us now to follow with the reading of this author's Miscellaneous Writings. They contain a most valuable collection of tracts and pamphlets, treating of a large variety of subjects, all presented in a very practical, simple, and helpful manner. So I trust and pray that the Lord will give us much spiritual enjoyment in this course of reading. There are six volumes, forming a companion set to the "Notes." These two sets constitute a valuable little library of Christian truth of special value to young believers. These volumes may be purchased separately, and may be obtained from our publishers at one dollar per volume.

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### *A Missionary Item*

Recently several have spoken of interest in and exercise about the Lord's work in India. The sisters of the assembly at Kingston, Ont., have for some time kept up missionary meetings, at which, in connection with prayer and reading of the Word, they have also been making needed garments for lepers in India, among whom a Christian mission is maintained, and to which their contributions are sent.



I give a few extracts from a recent letter of Mr. H. P. Barker, who has intimate knowledge of this field :

"There has been *much* prayer for India lately, and a feeling that the Lord was going to raise up laborers for that land, not only evangelists for the heathen, but also (what is so sorely needed) some to instruct those converted, in the ways of the Lord.

"A fine young brother from Aberdeen, Scotland, went out to India this year. He was sent in the service of a bank, but his earnest desire is to serve the Lord. I was glad also to meet at Chicago our dear young brother Searle, who is now taking a course of study to fit him better as a laborer for the Lord in that needy field.

"The gatherings in fellowship with us in India are few and small, and separated by long distances, though mostly in the northwest. They are mainly composed of natives. There are also a few brethren from England, mostly business men. At Mussoorie there is a Bible Truth Depot, in charge of brother Saunders, who has been laboring for thirty-five years in India, but is in feeble health now. From this Depot our brother issues good helpful literature in the various Indian languages.

"Of course for any one intending to remain there, it would be better to learn one of the native languages, preferably Hindustani, as that gives access to the widest circle; but one led to visit the gatherings with us there would receive a good welcome and happy fellowship. This would serve as a basis for service far and wide. There are English residents and thousands of English-speaking natives—students, clerks, etc.—so that everywhere some would be found to hear in English."

Let us give India a place in our hearts and our prayers, in earnest desire that many may be saved and gathered out to the Lord's name. Truly, the harvest is great, the laborers few.

Let us also remember our brother Wm. Poehner, who left Detroit, and is now in England, having in view

Missionary work in Africa. He is at present hindered from reaching his destination. Let us ask the Lord to give him guidance and wisdom as to his path and the course he should take. Let us not forget those who have gone from us into the Foreign field as subjects for our prayers—with definite purposes, and mindful that we are to lift up *holy* hands in making our supplication before the throne of grace; for it is a throne from which indeed grace flows down to us, but characterized also by holy government.

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### *Our Gospel Work*

Again the days have come when many opportunities are given for gospel work in out-door meetings and tract distribution. Let us have heart-interest in the souls of men, and be faithful in availing ourselves of opportunities within our reach to sow the good seed. Let not our vacation days be abandoned to mere pleasure-seeking, forgetful of our opportunities and responsibilities to make Christ known wherever we go—both by life and word of mouth. Let us have the ribband of blue upon the border of our garments (Num. 15: 37-41), that when they take note of us it may be seen that we "have been with Jesus."

To those young believers who publicly proclaim the gospel, I would point these few things: It calls for soberness in words and actions. It is not the mere matter of saying something, but of having something from the Lord to say. This calls for exercise and prayer before every occasion upon which public testimony may be given. Then let us seek to present a *full* gospel: while pressing repentance toward God and faith in the Lord Jesus Christ as first requisites, let the

wonderful place which God, in the riches of His grace, gives to all who come to Him by Christ, and the hope which is laid up in heaven for such be also presented. They have powerful attractions for the heart, and are an essential part of the gospel (Col. 1 : 5).

To make known these precious things, we must first enjoy them ourselves. We, as Ezekiel, must *eat* the book before we can go forth to speak. Our heart must be in communion with the Lord, who alone enables us to give the word in season. In the world things are done in a rush and great show. It is not so in our holy things.

“ Christ never asks of us such busy labor  
 As leaves no time for resting at His feet;  
 The waiting attitude of expectation  
 He often counts a service most complete.  
 He sometimes wants our ear, our rapt attention,  
 That He some sweetest secret may impart;  
 'Tis often in the time of deepest silence  
 That heart finds deepest fellowship with heart.”

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### *Our Daily Bible Reading*

In our reading portions for this month, there are several lines of study which we might profitably follow with care and some detail. I can only suggest some of them to you :

2nd Samuel closes with David's psalm of thanksgiving, and then the record of his mighty men.

In 1st Kings we have the reign of Solomon and the building of the temple, in all of which we may trace intimations of the millennial glory.

Then the ministry of Elijah occupies a prominent place in this book, running into 2nd Kings, followed by the account of Elisha's wondrous ministry of grace

and power. Much of the value to us of all these histories is found in the practical lessons we may gather from them in learning God's ways in holy government, under which all are, and in the sovereign ways of grace meeting man's need. Thus we see correction, chastening, and blessing, as the case may require. How much wholesome instruction there is for us, which we are responsible to gather up, aided, too, by many valuable helps ready to hand. Let us go in, then, and possess our land. "*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).

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### *The Question Box*

Ans. to Q. 26.—*What is the meaning of Col. 1: 15, "The Firstborn of every creature"?*

ANS.—This is a title belonging to our Lord as having become man. It does not relate to a question of *time*, but to *position*. As examples of the use of "first-born" in this way, we may mention Israel (Ex. 4: 22), David (Ps. 89: 27), Ephraim (Jer. 31: 9). Since He, of whom Col. 1: 15 speaks, takes His place as man in creation, of necessity the place and dignity of "First-born" belong to Him, with all the right and inheritance which belong to such an One. It is the first of the two great forms of preeminence which are His, as mentioned in Col. 1: 15 and 18. In creation, and in new creation, He is in the place of absolute headship over all.

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## THOUGHTS FOR THE HELP OF YOUNG CHRISTIANS

**W**HEN I was young I learned that for good physical development, three things are essential :

*Good food, Fresh air, and Exercise.*

And we may say that, in a spiritual sense, they are likewise essential for the young believer's proper development. *The Word of God* is to be our food; *prayer* is the atmosphere in which we are to dwell, and *work for Christ* is to exercise and develop us spiritually.

Many of God's people to-day are as near to what we may call "living skeletons" as it is possible to be. They starve themselves through neglect of the word of God. I had a friend once who had frequent sinking spells which alarmed her parents. Doctors were consulted, and medicines were given—all to no purpose. Finally, a physician made a close study of her case; and what did he say? "You are suffering from mal-nutrition." Plenty of good food was in the house, but as she sat at the table day after day she would say, "I don't like this; I don't care for that; I don't want any of this"—she ate only a little of what took her fancy. The doctor ordered that she must eat fairly; and soon her condition was changed.

Are any of our young readers starving themselves in the midst of plenty? We all have God's precious word, "which is able to make us wise unto salvation," able to "furnish us unto every good work;" we have also *much* help in valuable pamphlets and books written as guides for our un-

derstanding, and to rightly divide and rightly apply the word of God; yet it is of no profit unless they are sincerely taken in, inwardly digested through meditation. Jeremiah tells us what the word of God was to him: "Thy words were found, and I did *eat them*; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts" (Jer. 15: 16).

In opening our Bibles we need, first of all, to realize that whilst God used holy men to pen its sixty-six books, it was the Holy Spirit inspiring and guiding them, as we read in 2 Pet. 1: 21, "Holy men of God spake *as they were moved by the Holy Ghost*." It is *God* therefore that speaks to us by the Scriptures: "All Scripture is given by inspiration of God" (2 Tim. 3: 16). The present heavens and earth are to pass away and give place to a new earth and new heavens, but "My words," our Lord said, "shall never pass away." Unbelievers may pretend to mock at God's word, or turn to some passage they think untrue or impossible or contradictory to some other passages (it is amazing how Satan succeeds in deluding men with points they do not understand), while the mass of Scripture which they can well understand, and which would be for their salvation if honestly received, of these they remain in wilful ignorance.

Dear young reader, beware of their cavils. The infidel Voltaire wrote, at the time of the French Revolution, that in a hundred years the Bible would be a discarded and forgotten book; but the house in which he penned those lines is now (125 years after Voltaire) a distributing station for the British Bible Society, packed with Bibles and New Testa-

ments from top to bottom ! More true it is of the Bible than of Tennyson's brook, "But I go on for ever." And why ? Because it is *God's* book—His precious gift to man, for our instruction and salvation.

Two men were talking with a friend of mine one day. The elder man made some slighting remark about the Bible, and the younger took it up, saying, "Oh, that book is *full* of mistakes !" My friend quietly took out the pocket-Bible which he carried, laid it on the desk before them, and said, "I have been reading the Bible carefully for thirty years, and have not found a mistake in its statements yet. Will *you* show me one?"—"Oh, I never read it," was the foolish answer of the one who had just said it was "full of mistakes."

*Scripture proves itself to be the word of God*, both in revealing our nature and our hearts to ourselves as they are, and in God's wonderful provision to meet our need. It not only exposes the acts and ways of men, but the thoughts and intentions of the heart. It is largely on this account that evil men, and proud Pharisees, hate it, and seek to discredit it. But it proves itself as God's word to us in meeting our deepest needs. It *alone* reveals a salvation *from God* for sinful man—a salvation in which His righteousness is fully maintained, and His love fully manifested in the gift of His beloved Son for our salvation. The word of God, therefore, addresses itself to *all*—to the young as to the aged ; to the lowly as much as to the great ; to the simple and uneducated as well as to the learned : nay, the great and the learned must bow to God and His revelation as little children, and submit themselves

to God's terms and declarations. "Whosoever shall not receive the kingdom of God as a little child," said the Lord, "he shall not enter therein" (Mk. 10: 15).

*The word of God is that by which we are sanctified.* In praying to the Father for His disciples, and for us, our Lord said, "Sanctify them through thy truth—thy word is truth." "Wherewithal shall a young man cleanse his way?" wrote David under the Holy Spirit's guidance; and he answers it, "By taking heed thereto according to thy word" (Ps. 119: 9).

Now as to prayer. It is an inseparable accompaniment to the word of God; we need to dwell in the pure atmosphere of prayer. I mean not the mere saying of a daily prayer as a custom or routine, but a true *speaking to God*: the opening of the heart to Him; the confession of our shortcomings in the light of His presence, with the presentation of our needs, that our petitions and requests may not be frivolous or mere words, but true needs and requests presented to God in all simplicity, and with thanksgiving for His many and continued mercies. Prayer turns the heart and mind toward God, enabling us to enjoy His word, and the word awakens in us many reasons and subjects for prayer. Thus they link together, making each fruitful. We may well lift our heart in a word of prayer to God in opening His word, therefore, remembering that the Holy Spirit who indited the Scriptures is also their interpreter to us in whom He dwells. "He shall teach you all things," said our Lord, "He will guide



you into all truth;" "He shall not speak of Himself," "He shall glorify Me" (John 14: 26; 16: 13, 14).

As to our Christian life. A true and useful life for the Christian is not in mystic, shadowy ideas of superior holiness, nor in monastic seclusion, but in a natural, practical, every-day life regulated by the word of God. In His prayer to the Father our Lord said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John 17: 15); and God has given us two simple things for our guidance through this world: His word and prayer. Any Christian can pray, and know God's mind through His word, if the heart is but desirous to know and do it.

We are Christ's witnesses on earth. As He made the Father known to us, and witnessed for Him in the world, we are called to bear witness for our Lord, to the truth of what He is, and what He has done in giving Himself for us. It is first to be in our *life*, or deportment, here as His own; then in various activities for His sake toward our fellow-men. We can speak of what He has done for us, as opportunity offers. We may give tracts and booklets suited to those with whom we come in contact. We may, in various ways, encourage those who present the word or preach in public. We may take active part in Sunday-school work. We may visit and if possible relieve the suffering and the afflicted. It is by *exercise* that we grow, and small beginnings may grow to larger things in usefulness.

O dear young Christian, beware of the world,

or a worldly spirit in yourself. It is the enemy of Christ, the enemy of your eternal welfare. Flee from it. If you have already fallen into it, confess it to Him. "Awake, thou that sleepest, arise from among *the dead*, and Christ shall give thee light" (Eph. 5: 14).

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## NOTES ON PHILIPPIANS

(Continued from page 180)

### *"Timothy, the Unselfish Pastor"*

(chap. 2: 19-24.)

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."

PAUL was not only an ardent evangelist, but he was also the prince of teachers, and, like his fellow-apostle Peter, a true pastor, or shepherd, of the flock of Christ. In this latter respect the young preacher Timothy was his ardent imitator. Whatever other gifts he may have had, that special gift which was given him in connection with the laying on the elder brethren's hands, when he went out in the work of the Lord, was probably that of the pastor. This is perhaps one of the rarest, and yet one of the most needed, of all the gifts given by an ascended Christ for the edifica-

tion of His Church. The evangelist ministers to those without Christ; the teacher instructs those already saved; the pastor is more concerned about the state of soul of the believer than as to his knowledge of abstract truth, though recognizing, of course, that saints are formed by the truth, and that a right state of soul and a walk in the truth go together.

Paul, therefore, was anxious to send Timothy to Philippi, that he might be a help and a means of blessing to the assembly there, trusting that he might be used of God to weld their hearts into one, and deliver them from the dissensions that had come in through the misunderstanding between Euodia and Synteche. He felt that he could depend on Timothy's judgment, and he counted on being himself comforted when he actually knew their state.

As often pointed out by others, and clearly developed in different parts of Scripture, our standing before God is one thing, our actual state is another. It was as to the latter that Paul was concerned. He did not know of anyone else with the same unselfish shepherd-heart as Timothy, who would whole-souledly care for their state. The word "naturally" does not adequately give the thought. Timothy's pastoral concern was not a gift of nature, but a spiritual one, the result of exercise of soul before God; and his whole soul was stirred with concern for the Lord's people. Of others, however gifted in various ways, the apostle could only sadly say, "They seek their own, and not the things which are Jesus Christ's."

It is quite possible to be an admired teacher, upon

whose words thousands hang, or an eloquent evangelist with eager multitudes flocking to listen with delight to his messages, and yet be a vain self-seeker, using the very gift that God has given, for personal aggrandizement, or to obtain wealth, even while professing to care little or nothing for money. But the more marked the pastoral gift, of very necessity the more unselfishly devoted must the servant be. It will be his great ambition to feed the flock and shield them from their dangers.

The patriarch Jacob is an apt illustration of the true shepherd. Despite all his failures, and the fact that he was largely under the discipline of God through the greater part of his life, he was, nevertheless, a lover of the flock, and ever considerate of their interests. Speaking to Laban, his father-in-law, he could honestly say, as he looked back over his years of caring for the sheep, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. 31: 40). And in expostulating with his brother Esau, who would have him hurry on with all his host, he says, "My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die" (Gen. 33: 13). A Diotrophes might try to cajole or coerce the flock into submission to his own imperious will, but a God-appointed shepherd will seek to lead on safely, wearing himself out for the blessing of others—not seeking to impress his own will, but to serve the Lord, and to exalt Him.

As a son with a father, Timothy had commended himself to the aged apostle, serving with him in

the gospel in all lowliness and humility. Youth is often exceedingly energetic, and impatient of restraint. Age is inclined, perhaps, to be over-cautious and slow in coming to conclusions, and it often is a great difficulty for two, so wide apart in years as Paul and Timothy, to labor together happily. But where the younger man manifests the spirit that was in Timothy, and the elder seeks only the glory of God and the blessing of His people, such fellowship in service becomes indeed blessed.

Having thus proven himself, Paul could trust Timothy on a mission such as that upon which he was about to send him. He was waiting to learn the outcome of his appeal to Cæsar, and then he hoped to send him on to Philippi to be a healer of dissensions, and thus a means of cheer and consolation to the assembly. Timothy followed Paul as he followed Christ; he thus became the second in this company of men who were worthy to be held up as examples to those who manifested the mind of Christ.

It was the apostle's desire and hope to follow later himself and again visit his beloved Philippians; but whether this yearning was ever fulfilled we perhaps shall never know, until all is manifested at the judgment-seat of Christ. Precious is the faith that can leave all with Him, assured that His ways are always perfect—always best!

H. A. IRONSIDE.

*(To be continued.)*

## SUNSHINE AFTER STORM

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"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9: 31).

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SAUL of Tarsus had made sad havoc in the assemblies, as we read in the first part of the chapter. Fiercely as a wolf, he had worried the flock of God in Palestine, "persecuting this way even unto the death, binding and delivering into prisons both men and women." "How much evil he hath done to thy saints at Jerusalem!" says the hesitating Ananias when called upon to baptize repentant Saul, after his vision of Jesus on the way. "Many of the saints did I shut up in prison," he himself confesses; "and I punished them oft in every synagogue, and compelled them to blaspheme." How much they had suffered at the hands of this fiery zealot who was "exceedingly mad against them!" But the exceedingly abundant grace of our Lord Jesus Christ had brought him to the feet of Him whom once he so violently persecuted in the persons of His suffering saints. But now, being saved, this "chosen vessel" as zealously preached the faith as he had once endeavored to destroy it. Persecution for the time being had ceased, and there was a lull in the storm; and the assemblies throughout that region were permitted to enjoy rest from their persecutors.

It must have been a very welcome change for the poor harried sheep of the flock. And they did not,

as so often happened afterwards in the history of the Church, settle down in easy unconcern or self-indulgence, like a Sardis or a Laodicea, when exempt from molestation, but "were edified," we read. It is not God's will for His people that they should ever remain distracted in the fires of persecution. It is "good and acceptable" in the sight of God our Saviour that His people should enjoy "a quiet and peaceable life in all godliness" (1 Tim. 2). It is in view of this largely that we are exhorted to "pray, intercede and give thanks . . . for kings and all that are in authority"—an exhortation too much forgotten among us in these days. For God takes no pleasure in the sufferings of His beloved children; and it is only for their highest spiritual good that He permits the storms of persecution to break against them.

For how many long and happy years have we His people in this highly favored land enjoyed exemption from the fires of persecution! It is not because men love the truth we prize, or only because it is contrary to civilization and a liberal government to engage in religious persecution. All this could be changed very soon if God did not in mercy to us exercise a restraining control, keeping in check the wrath of man and of Satan who would readily cast into prison or burn Christ's witnesses, as he did before. How long this exemption will continue no man can say. If the low spiritual condition of His Church require it, we may see yet a bursting forth of rage and violence against the witnesses for Christ even here in "free" America. May we then be thankful for present mercies and an open door for testimony, and do what in us lies

to spread forth the precious gospel that saves and the truth that sets His people free.\*

The churches "were edified," it is said. By what means is not stated; but, no doubt, much as saints are edified to-day by suited ministry from among themselves, in the gathering of themselves for fellowship, with praise and thanksgivings for the peace they now enjoyed, for prayer and prophesyings to edification. One verse, Eph. 4: 16, makes known the normal method of the church's edifying: "From whom (Christ the Head) the whole body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Seek that ye may excel to the edifying of the church," is the encouragement given to those who ministered in the assembly at Corinth (1 Cor. 14: 12).

But we would call the reader's special attention to what follows: "And *walking in the fear of the Lord*," not in easy unconcern in reference to God's governmental ways, as many are doing to-day. The fear of the Lord appears to be largely forgotten in this day of lawlessness and laxity. It sounds to many ears as savoring of law rather than grace.

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\* No doubt, the open Bible, in Protestant "Christian nations," has been of greater national blessing than is generally perceived or acknowledged—liberty of conscience, philanthropy, enlightenment, deliverance from superstition, from priestcraft, from tyranny, etc., etc., are fruits of a free circulation of the Bible. It sheds precious light even where the heart has not submitted itself to it. Casting away God's word, after its benefits are all around us, is the great guilt among Protestant nations who protest no longer against error.—[Ed.]



But it is a condition or attitude of soul approved and enjoined everywhere in Scripture. "*I fear God*," confessed the saintly Joseph before his brethren (Gen. 42: 18). It is recorded of Hananiah, in Nehemiah's day, that "he feared God above many" (Neh. 7: 2). After the elapse of a thousand years, God speaks commendingly of "the fear wherewith Levi feared Him" (Mal. 2: 5). "Able men, such as fear God," was to be the character of those who under Moses ruled and judged the people of Israel. "Now Obadiah feared the Lord greatly," is written of Ahab's timorous steward, who, in spite of his fear of his wicked master and his worse consort, feared God more, and contrived at the risk of his own life to hide and feed in a cave a hundred of His prophets. This most commendable state of soul ("the fear of the Lord") is mentioned very often in the Scriptures of the Old and New Testaments, evidencing thus the place it has in the estimation and mind of Him who dictated every word written therein. It is "by the fear of the Lord" that "men depart from evil" (Prov. 16: 6). Twice it is said, "The fear of the Lord is the beginning of wisdom" (Psa. 111: 10; Prov. 9: 10). One of the marks of the best man of his time was that he "feared God" (Job 1: 8). And it was predicted of the Messiah that there should rest upon Him "the spirit of the fear of the Lord," so making Him "of quick understanding in the fear of the Lord" (Isa. 11: 2, 3). And looking back to His agony in the garden the writer of the epistle to the Hebrews says, "He was heard in that He feared" (Heb. 5: 7). And in this, as in all things else, He is the saint's example.

The following are some of the New Testament references which demand our serious consideration in connection with this subject: 2 Cor. 7: 1; Eph. 5: 21; Col. 3: 22; Heb. 12: 28; Rev. 11: 18. One of the characteristics of the Israelitish Remnant, of which God speaks so tenderly in Malachi 3: 16, is that "they feared the Lord, and thought upon His name." And in the same book He asks upbraidingly to some *unlike* these, "If I be a master, where is my fear?" (Mal. 1: 6).

Well may we understand then, why it was noted of the churches at this time that they were "walking in the fear of the Lord." Would that this condition of soul were more in evidence in our midst to-day. See Gen. 31: 42, 53.

Coupled with "walking in the fear of the Lord," it is added, "and in the comfort of the Holy Ghost." We may learn from this that unless God's people walk as become saints they cannot count on that comfort being ministered to them which it is the Spirit's mission here to convey. Before His departure from this world our Lord spoke of the Holy Spirit as "another Comforter." His office is to guide and comfort the saints through a hostile world and the difficulties of the way. But if we walk after the flesh instead of the fear of the Lord this *holy* Spirit is grieved, and instead of ministering and comforting He will be compelled to reprove and convict as to our unfaithfulness and sin.

It is usually through human agency, the ministry of gifts or servants, that the Holy Spirit ministers to God's people. "He that prophesieth," the apostle writes, "speaketh unto men to edification, and exhortation, and *comfort*" (1 Cor. 14: 3). "That all

may learn, and all may be *comforted*" he says further down the chapter, referring to the ministry of the gifts in the assembly. (See ver. 31.) And speaking of his own and his companions' ministry, he says, "We exhorted and *comforted* and charged every one of you, as a father doth his children" (1 Thess. 2: 11). May those who minister to-day seek to be used of the Spirit to convey to the needy, the weak, and the suffering saints of God that comfort of which they stand in need; and on the other hand may those needing comfort make special efforts to attend the gatherings where this ministry is usually given.

Then there is another means by which the Spirit comforts. Romans 15: 4 speaks of "the comfort of the Scriptures." If we cannot always attend the meetings (it sometimes is impossible for some), and so obtain the benefit of public ministry, we have at home, blessed be God, the Scriptures which are the source, the fountain-head from which we may draw that comfort that revives our spirits.

May we then as times become more difficult, and days grow darker, and evils surge thick about us, walk, not as having lost heart and courage, oppressed with last day conditions, but "in the comfort of the Holy Ghost."

They "were multiplied," concludes the description. It was the result or consequence of their state and ways. Either the *assemblies* were multiplied (increased in number) or the number of the disciples was augmented. There is encouragement and joy to see the number of the faithful grow, to see "the increase of the body." Numbers, we know, are not all, nor yet the thing most to be de-

sired. Nothing can equal devotion to Christ and faithful witnessing for the Church's absent Lord; but it does give joy and causes thankfulness to see souls saved and brought into the circle of testimony with "them that believe and know the truth." And it was the seeking Shepherd Himself who told the carping critics of His grace, that "there is joy in the presence of the angels of God over one sinner that repenteth."

It is surely nothing to the credit of a company of believers to see their numbers at a standstill, or worse, diminishing. And it should certainly cause us deepest exercise when we see some gatherings dying out, and the candlestick, to all appearance, removed. The Lord help us to lay these things to heart, and walk even as these disciples walked.

C. KNAPP.

## "OCCUPY TILL I COME"

(Luke 19:13.)

**T**HE *only hands* that Jesus has  
To work on earth's broad field,  
Are the hands of those by Him redeemed  
And by the Spirit sealed.

The *only feet* He has on earth  
To speed love's message on,  
Are those of His beloved saints  
Who with Himself are one.

He has *no tongues* to spread His fame  
Or sing His praise below,  
But those of His co-heirs of God,  
Saved from eternal woe.

Then *dearly bought* and *much loved* one,  
Train well thy hands and feet,  
And tune thy tongue with lofty strains  
His glories to repeat.

C. C. CROWSTON.

## “THEY SO SPAKE”

“And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed” (Acts 14: 1).

WHAT is emphasized in the account here given is, certainly, the help they found in God, who links Himself to human weakness so as to make it “mighty through God.” Whilst it is clearly the work of God to bring men to Himself, yet, none the less, He is pleased to give effect to the words of His servants in such sort that it can be said, “*they so spake*” as to produce faith in the message they brought. There is a fitting of words to such an end which we must not overlook; it is a skill which only a wisdom begotten of love can enable for—a skill which disdains not diligence, however, for the attainment of its ends, as we read elsewhere: “Because the preacher was wise he still taught the people knowledge; yea, he pondered and sought out, and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written uprightly, even words of truth” (Eccl. 12: 9, 10).

Yet many seem to think that the teaching of the Spirit of God should set all this aside. They speak slightly of the “study” even of the word of God. They do not “cry after knowledge,” nor “lift up the voice for understanding;” they do not “seek her as silver, nor search for her as for hidden treasures,” yet they doubt not to “understand the fear of the Lord and to find the knowledge of God” (Prov. 2: 3-5). Without sowing they expect harvests, and that negligence will nevertheless bring the fruits of diligence!

But the man of God is to be furnished unto all good works; and from Scripture this furnishing is to be obtained. We are to be "as new-born babes desiring the sincere, or pure, milk of the Word." How much does a new-born babe desire milk? It is his life. But the careless way in which God's word is read by many shows how little they look for the teaching of the Spirit of God; and when the winds of new and strange doctrines arise, their anchor drags at once !

What is spoken of here, however, is rather the ability that shall affect others; and for this the gift from God must not be forgotten. Yet the possession of whatever gift does not exempt from, or make one superior to, the rules which are common to all Christians—which are plain moral rules. *The servant serves with what as a Christian he has acquired*; and this is a most important rule indeed. We acquire and prove in our souls what we then can use for the souls of others; and the very fact that we are to serve others with it shows the need all have of it—not the servants only. There is no part of the word of God that is not intended for all the people of God, and we all learn as *learners*, not as teachers. Oh for the longing of heart in every Christian for that which has all come from the heart of God for all His own !

Those *so* speak as to make men believe who have themselves received with a living and joyous faith what they impart to others—and who impart it, therefore, not according to the rules of an artificial pedagogy, but from such full hearts as alone can reach other hearts. So the apostles spake, and so the Iconians believed. —*From Numerical Bible on Acts.*

## "THEY SHALL SEE HIS FACE"\*

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"His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads" (Rev. 22 : 3, 4).

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I SHALL see Him!—God's Beloved,  
Who, in creature-likeness, came  
To redeem enthralled creation,  
And make known the Father's Name!  
All God's righteous wrath enduring,  
All the might of Satan's power,  
Rage of man, and hate of demon,  
In the depths of Darkness' hour.

Paschal Lamb of God's ordaining—  
Victim died, but Victor rose—  
All Redemption's glories gaining,  
Spoiling, vanquishing His foes.  
Soon He shall the blest fruition  
Of His soul's deep travail see,  
Share with them, His own for ever,  
All the fruits of Calvary's tree.

When Creation's praise resounding  
Roll as thunders far and near,  
Ah! the cry of the Forsaken  
In my inmost soul I'll hear;  
And with heav'nly vision tracing  
Sorrow's path which once He trod,  
At His feet in worship falling,  
I'll adore my Lord! my God!

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\* Written at the bedside of his life-partner, longingly waiting for the home-call of her long-trusted Saviour.—[Ed.]

God Incarnate!—grace transcendent  
From the glory to the grave;  
Lonely pathway of rejection  
In a world He died to save!  
Power and glory in the highest  
Yet shall crown the Crucified—  
Lord and Heir of all creation,  
God in Manhood glorified.

One with God on Throne Eternal,  
King of kings on David's throne,  
Throned for ever and for ever  
In each heart of all His own;  
Angel, man, and demon bowing  
To the One who stooped so low;  
Blessing, joy and triumph dwelling  
On that Head once wreathed with woe.

For this joy that crowns His triumph,  
From the Throne He came to die—  
Oh, to think His love rejoiceth  
O'er redeeming such as I!  
While the gift of God's salvation  
Fills with praise each ransomed heart,  
*He* will ever, as the Giver,  
Have His own more blessed part.

Making peace, and peace bequeathing,  
Which for ever shall abide.  
At His Table of Remembrance  
Still He shows His hands and side:  
In the joy of blest communion  
Here I feast upon His grace—  
In the glory of His Godhead  
I shall yet behold His face.



Where the angels veil their faces,  
 Earth's redeemed and blood-bought band—  
 Glorious purchase of His passion—  
 To His praise unveiled shall stand.  
 In His love He died to save me,  
 And His love shall make it mine  
 To behold the unveiled glory  
 Of the Majesty Divine.

As a son and as a servant,  
 I shall yet in fulness know  
 What the joy 'twill be to serve Him,  
 Known in measure here below—  
 Here 'mid feebleness and failure,  
 But in scenes of bliss above,  
 In the beauty of perfection  
 I shall serve the Lord I love.

And His Name, which, shrined and holy,  
 In my heart I treasure now;  
 When I'm with Him in the glory,  
 Shall be seen upon my brow.  
 Like the Lord! His image bearing—  
 Could there bliss more blessed be?—  
 With the Lord! His glory sharing,  
 Unto all Eternity!

W. L. G.

## A LESSON FROM A FLOWER

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I WAS walking past a little park one summer morning while my spirit was sad and my heart full of little cares. Thoughts had risen by the way, which, like dark clouds, intervened between my soul and God. As I looked upon the wet and muddy road, my spirit, like my steps, was occupied with the evil of the journey. While full of self-occupation and heavy thoughts, the sun, with a bright, cheering beam, so suddenly broke out from the dreary sky that it startled me from my gloomy reverie, and made me look up. Mine eyes then rested on the sunflowers which filled a little patch. Their golden heads were gracefully turned toward the sun. Even the little ones, fastened to the parent stem, were also looking up, as if enjoying the warm ray. I stopped to contemplate this pretty sight. It was so telling, that I wondered whether my heavenly Father had a message for me by them.

Then voices seemed to come from each of the flowers, whispering softly to me, Believer! Child of God! why art thou so sad?—why looking upon the dark side of thine early path? Turn thy face and thy heart now to thy Sun, who chases away sadness, and clears away doubts and fears. Like thee, only frail plants are we. Our little life lasts but one summer, then disappears; but, while our life lasts, we keep on looking to the Sun. Our brightness and beauty depend entirely on the Sun, therefore are we ever turning our faces to it to catch its glories, drink of its love, and reflect its

image. We are called "sunflowers," and art thou not called "Christian?"

I passed on. The flowers had taught me the lesson I needed. These words of truth came to my mind—"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2).

"O eyes that are weary, and hearts that are sore,  
Look off unto Jesus, and sorrow no more;  
The light of His countenance shineth so bright,  
That on earth, as in heaven, there need be no night."

J. L. M. V.

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"Oh, how irresolute a man often is concerning a sin which he knows to be sin, but which enslaves him with its sweetness! Ah, how a man will say, 'I must give it up, but I cannot.' Sin makes a hundred excuses for itself, and pleads, 'Is it not a little one?'

"O Lord, then give me strength of resolution; and when I know that a thing is wrong, help me to have done with it; and when I perceive an action to be right, help me to make haste, and delay not to keep Thy commandments. O my Lord, may I never try to patch up a peace between my trimming and compromising and Thy Word. If I know a thing to be Thy will, may I never parley nor question; for this is not obedience. The spirit of parley has in it the essence of treason."

—*Spurgeon.*

## Young Believers' Department

CALENDAR: Aug. 16th to Sept. 15th

**Daily Bible Reading**, Aug. 16th, **2 Kings 6**; Aug. 31st, **2 Kings**  
**Memory Work** . . **1 Peter 1** . . . [21; Sept. 15, **1 Chron. 11**  
**Good Reading**, C. H. M.'s Miscellaneous Writings, Vol. 1, "The  
All-Sufficiency of Christ," and "Job and his Friends."

**Monthly Question**:—Collect the incidents of Peter's life, note  
the spiritual lessons they teach us, and the bearing they had on  
his ministry and writings.

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### *Our Memory Work*

In taking up Peter's epistles we shall find much precious instruction as to our Christian walk. The *call* of God, and the *will* of God are repeatedly referred to, while also *the trials and sufferings* incident to the path of faith are presented from several viewpoints. It would be profitable to note these three subjects, and give consideration to the varied connections in which they are placed.

In the first chapter we have mentioned our *incorruptible* inheritance reserved in heaven; *incorruptible* redemption by the blood of Christ; and *incorruptible* birth by the word of God, which liveth and abideth forever.

I trust all who have been following up this line of work, and many others, will take up the study before us with earnestness and perseverance.

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"We live in a day specially marked by the actings of self-will, even in connection with the Lord's work. So let us especially seek lowliness of spirit, subduedness of will to the Lord, and to one another as followers and servants of Christ. Let us have *heart-separa-*

tion from the principles of the world around us. The only way to secure this is to abide at the Master's feet, in subjection to His holy authority in all things. There we are safe and happy, and in suitable condition of soul to be used as instruments in the Master's work, and to His praise."

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### *Some Questions in our Correspondence*

In a brief way, *What steps should be taken to show a Christian in a denomination, who is exercised about his position, as to what is his right place?*

Persons in different conditions of soul require different dealings or presentations of the truth from suited viewpoints, so that we need to exercise both wisdom and grace according to the case in hand. There are, however, certain well-defined features which may be emphasized.

1. To be associated with a denomination involves adherence to a party-name, to a form of creed or teaching, usually with some particular tenet to which special emphasis is given. Such a position practically denies the unity formed by the Holy Spirit—a unity not made by joining an organization or any particular section of the Church, the body of Christ, into which all God's children now are baptized by the Spirit, and so united to Christ as the Head.

There is no name to own, therefore, but that of Christ; no creed to subscribe to but the word of God; no special doctrine to enforce, but all Scripture owned and bowed to as the only standard to govern our life, our doctrine and fellowship. (See 1 Cor. 12:12-20; Eph. 4:1-12; Rom. 12:4, 5.)

2. Then, the concentration of ministry in one man who is given control for worship and service (as is

usual in the denominational organizations) is a practical denial of the Holy Spirit as the Director of, and Leader in, the activities of God's people; individual Christian liberty in worship and service is shut out, though enjoined by the Word (1 Cor. 14: 26). It is the prerogative of the Holy Spirit to lead the saints, apart from human presidency or expediency.

3. Necessity is made, in denominational organization, that all ministry of the Word and direction of worship be through a *humanly ordained and authorized person*; it is a denial of Christ's authority and power to give distinct gifts to His members here, manifested and accredited by the Spirit's leading apart from any human authorization, though owned and recognized by the Church as such when manifested (Eph. 4: 7-16).

4. The promiscuous fellowship which characterizes denominations denies, or nullifies, the teaching of the Word as to *the separation* of God's people from the world. It was the admixture of Israel with the nations and their ways that wrought ruin in Israel; the admixture of the world with the Church is a greater evil, and works a correspondingly worse ruin. Scripture has especially warned us as to it. See 2 Cor. 6: 11-18. Coupled with these things, evil teachers are suffered, while there is an end to the government and discipline which becomes God's house (1 Cor. 5; Rom. 16: 17, 18).

These considerations should show us that both as to position and character human organizations in the Church displace and dishonor Christ as the Head and Centre of His people, the Holy Spirit as the One who forms and dwells in the Church, and the Word of God as the charter and guide for the Christian company.

Other points might be mentioned specifically, such as the displacement of the Lord's supper; the seeking

of money from the converted and unconverted alike; and in some, the public place of leadership given to women.

*Why cannot we allow persons from the denominations to have fellowship in the offerings?*

The offerings are part of the worship rendered to the Lord, and as such it is rightly shared in only by those who can engage in it according to its true character.

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### *Our Daily Bible Reading*

The history with which our reading engages our attention this month is, in the main, a record of increasing departure from God on the part of His people, closing in complete dissolution of the kingdom. "The times of the Gentiles" then begin with Israel's captivity to Babylon. The early chapters of First Chronicles carry us in genealogy from Adam down to David's enthronement, and the history of his house forms the chief subject of Chronicles.

We observe two periods of revival under the leadership of Hezekiah and Josiah, which furnish many details of practical importance.

Interwoven with this history we have a testimony to the true condition of the people, and the mind of God concerning all is given in the prophetic books. Jonah, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel are contemporary with the part of 2 Kings which we read this month, so that reference to them will prove profitable as we proceed.

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### *The Question Box*

Q. 26.—*Could the statement, "O wretched man that I am," in Rom. 7: 24, apply to an unsaved person, and the gospel be preached to the unsaved from it?*

ANS.—"The *application* of many scriptures may be very different from their *interpretation* . . . If we just

take those few words we might say an unsaved person could use the expression. But let us not lose the force of the context. If we take it in its connection, then it is not an unsaved person. If we read the context we find it is a true child of God who thus cries out (vers. 21-28; 8:1). These verses go together, and show that it is not one under condemnation—though his experiences seem so to himself."

Q. 27.—*Does the clause, "Not willing that any should perish," in 2 Pet. 3:9, refer to believers, or unbelievers?*

ANS.—The passage refers to the Lord's supposed delay in fulfilling His promise. It is not so, however, but rather the exercise of God's long-suffering to men in their sins, reaching out for them. We (believers) have been brought to salvation; but God's long-suffering is towards *all*; it expresses His attitude towards all in His desire for man's salvation.

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### *Fragments*

"Our business it is to treasure up the Word; it is the Spirit's to bring it forth out of the storehouse, and apply it. Have you renewed your strength to-day out of God's Word? How know you what fiery darts Satan may aim at you, or what will be needed to quench them? One little text, held *as God's own word*, is oft a panoply against infidelity in the day of battle."

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"It is a great blessing when we have learnt to find the key to every difficulty in Christ. In Him alone is the answer to, and the explanation of, and the means of taking us out of, *all* our difficulties."

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Correspondence for the Y. B. Dept., please address to  
Mr. John Bloore, care of Loizeaux Brothers.



## NOTES

SUMMER holidays are nearly past, and as the schools are about to reopen it is on our heart to say a few words concerning the dangers confronting the young that attend them. From the Christian's point of view, baneful influences have been introduced of late years in the school system all over the land, and Christian parents should be awake to these things and seek to protect their children from them.

We quote in this connection a part of Dr. Francis E. Clarke's recent address at a large meeting of Christian Endeavor Societies in Washington, D. C. It is generally known that Dr. Clarke was the founder of the C. E. Societies some 40 years ago, and no one, surely, will accuse him of pessimism concerning the times, and the outlook of these societies at present. Yet he says:

"Though in some respects the conditions that surround our young people to-day are better than those of forty years ago, in other respects they are worse. At least it is harder now than then to maintain an earnest Christian life and activity in the Master's service. The public schools, especially the High Schools, have contributed their share to these difficulties. Secular education demands more and more the time and strength of the young people. The pupils are worked harder. The home study required is more onerous. Social activities in the schools are multiplied. Balls and smaller dances leading to late hours bring weariness and distaste for religious duties, and are common.

"The first society of Christian Endeavor held its meet-

ings on a week-night for years, and the members of almost all the early societies gave one week-night to their prayer meeting and planning for service. Gradually the pressure of the schools and of social engagements became so heavy that one after another the societies yielded to it, and moved their meetings and many of the activities to a Sunday already crowded with other duties . . .

"But more than this, the lax social customs which have lately come in like a flood have put many young souls in peril, and reduced their religious zeal. The many recent columns in the Literary Digest, devoted to extracts from hundreds of religious and secular papers all over the country, regarding the hideous evils of the modern sensual dance, and many suggestive movie shows, should awaken all Christian people to this menace to the youth of this and future generations."

All this is serious enough to be reproved even by many who make no profession of Christianity; yet their *beginnings* at least are fostered in public High Schools by little theatricals, soirées, dances, etc., as an introduction to "society," but at the expense of quiet sober study for real culture or fitting for a useful life.

Christian parents, if you permit your children to join in these things, be not surprised if by and by you see these children, whom you had fondly thought were believers, become "lovers of pleasure more than lovers of God," unable to discern truth from error, and drifting like ships broken loose from their anchorage.

And this leads us to speak of a more insidious danger, though held as quite respectable, if not actually honored, in the present world. It is the seeds of infidelity sown in many young minds un-

der the plausible name of science, or learning, to which big names are attached. Too often young, inexperienced teachers think they elevate themselves by what smacks of modern evolutionary ideas which contradict the Bible account of Creation, not knowing, or perhaps unwilling to know, that the evolution of species is a mere theory, and not only *unproved*, but thoroughly *disproved* time and again. And these unfounded theories are yet repeated by a multitude of teachers as if they were facts!\* This evil seed then grows to more, until all Scripture is attacked, and man's little reason (with deep ignorance of the power and wisdom of God) arrays itself against God's gracious revelation, not only of whence we come and whither we go, but of salvation from our ruin in sin, through our adorable Saviour and Lord, Jesus Christ.

Parents! fortify your children against these attacks of the devil by steadfast, daily reading of the Scriptures and earnest prayer with your assembled family. It will bless and sanctify you and your children, even as our Lord Jesus has said, "Sanctify them through thy truth: thy word is truth" (John 17: 17). And again, "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22: 6).

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\*A small paper on this subject, "Evolution Disproved by Fact," may be had from the same publishers, 4 cts. postpaid.

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## CHILDREN OF GOD UNDER THE LAW; SONS OF GOD UNDER GRACE

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4: 1-7).

THE terms "son" and "sonship" are used in contrast to "children" by the apostle here. A child is that in virtue of his birth—he is *born* in that place; he can never cease to be the child of the one of whom he was born. But a child may not have the place which sonship implies, and that is what the apostle presses upon us here. A "son" is the child publicly acknowledged as such; and that is what is proper to Christianity.

Children of God there were before Christianity, of course. They were not gathered together as such, however. They were not marked out and publicly acknowledged as such, though they were there. Christ died, not for the nation of Israel only, "but that He should gather together in one the children of God that were scattered abroad." They were His children even while they were scattered; and while under the law, differed nothing from servants as to their practical condition, while they were indeed "lords of all." They were under the law's tutelage, for their good, "until the time appointed by the Father." Under the

law they were denied the nearness which was truly their own, the liberty of acknowledged relationship—of sonship.

“But when the fulness of time was come (the delay was no longer than necessity demanded) God sent forth His Son”—the One in greatest nearness to Himself now apparently at a distance: “come of a woman”—a true Man; “come under the law,” which could but testify to His perfection; and after thirty years of probation was marked out as the Object of God’s fullest delight by the Voice from heaven saying, “This is my beloved Son, in whom I am well pleased,” and sealed by the Holy Spirit for the ministry and work of redemption for those under the law, and now “that we might receive the adoption of sons”—putting the children in *the place* of sons, as well as giving us the reality of being such.

The blessed consequence is this: “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Notice that the place, as given of God, must be ours first; then comes the qualification for the place—the Spirit of His Son is given. How wonderful is this! It is not the spirit of a son simply, but “the Spirit of His Son.” It is the perfection of Christ which has made possible this reception of the Spirit of Christ which brings us into the sweetness of what Christ Himself is to God, and in the value of which we abide before Him!

We serve Him now, but in bondage no longer; it is service indeed—the loyal, joyful service of sons. “And if a son,” he adds, “then an heir of God through Christ.” —*Adapted from “Numerical Bible.”*

“And now as sons before Thy face,  
With joyful steps the path we tread  
Which leads us on to that blest place  
Prepared for us by Christ our Head.”

## NOTES ON PHILIPPIANS

(Continued from page 205.)

### *Epaphroditus, the Devoted Messenger*

(chap. 2:25-30.)

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because ye had heard that he had been sick. For indeed he was sick, nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation; because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

**I**T was Epaphroditus who had brought the bounty of the Philippian saints to Paul, their father in Christ. Burning with love towards the Lord's dear servant who was shut up in prison for the gospel's sake, he took the long journey from Macedonia to Rome, the world's metropolis (whether by land or sea we have now no means of knowing), in order to assure him of the love and esteem of the assembly, and relieve his necessities by their gift.

Having accomplished his purpose, he fell sick, possibly overcome by the Roman fever, so dangerous to strangers unacclimated. That his illness was a protracted one is evident, for, ere he became convalescent, time enough had elapsed for word of his condition to reach the Philippians, and for a return message to get back to him, expressing their

solicitude for his health and anxiety that he be restored to them again. It is touching to notice that Epaphroditus himself did not seem to be nearly so much concerned about his own illness as he was that it had been the cause of sorrow to them. He was one of those thoroughly self-denying men whose motto might well be expressed in the one word upon which we have already dwelt, "others."

Now that he was well again he was anxious to be on his way, in order that he might comfort the assembly by his presence among them again, and by bringing to them this Philippian epistle ; though it must have been hard for him to leave the apostle still a prisoner. It is evident from verse three of chapter four that he acted as amanuensis in the writing of this letter, which precious parchment he carried to Philippi, and thus preserved it for us and for all saints to the end of time—yea, and we may say forever !

Of Epaphroditus we know nothing save what is here recorded, unless, as some think, he is to be identified with the Epaphras mentioned in the epistle to the Colossians. Epaphroditus means "favored of Aphrodite"—the Greek goddess of love and beauty, answering to the Roman Venus. This makes it manifest that he was of heathen parentage, but he had been brought to know Christ. Epaphras is said to be a diminutive of the same word with the name of the heathen goddess omitted, and therefore simply meaning "graced" or "favored."

Having been won to Christ, he became characterized by a godly zeal to make Him known to others, and to build up and lead on those already

saved. He was the exemplification of the mind of Christ as set forth in the beginning of this chapter. He may not have been physically strong ; but, at any rate, he was a man who did not spare himself ; and for the work of Christ he was sick, nigh unto death. It is evident that sickness is not always the result of sin, as some have taught. In the case of this devoted man of God, it was the result of his self-denying activity on behalf of those to whom he ministered. His illness was the cause of deep sorrow to Paul himself, and, no doubt, led to much prayer on his behalf, and God answered, showing mercy, and raised him up.

Let it be noted that the apostle did not consider he had any right to demand physical healing, even for so faithful a laborer as Epaphroditus. Paul recognized it as simply the mercy of God, not as that to which saints have a right. This is true divine healing. And let it be remembered that sickness may be as really from God as health. It is clear that Paul never held or taught "healing in the atonement," and therefore the birth-right privilege of all Christians. Nor do we ever read of him or his fellow-laborers being miraculously healed. Paul himself, Trophimus, Timothy and Epaphroditus, all bear witness to the contrary. The apostle urges the saints to receive their messenger, when he should return to them, with all gladness, and commands them to hold such in reputation, because for the work of Christ he had been sick, nigh unto death, not regarding his life in order to serve Paul in their stead.

Such are the men whom God delights to honor. Like the Lord Jesus, Epaphroditus made himself



of no reputation, and because of his very lowliness he is to be held in reputation. The man who holds himself as one worthy of honor and esteem is not the one whom God calls upon the saints thus to recognize ; but he who is willing to take the lowly path, seeking not great things for himself, is the man whom the Lord will exalt in due time.

Salutary lessons are thus manifested in all these three devoted men of God, upon whose self-denying ways we have meditated. May we have grace to follow them as they followed Christ !

*(To be continued)*

H. A. IRONSIDE.

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## "IN WHOM WE HAVE REDEMPTION"

(Eph. 1 : 7.)

I would commune with Thee, my God ;  
E'en to Thy seat I come :  
I leave my joys, I leave my sins,  
And seek in Thee my home.

Sheltered in Christ with Thee, my God—  
Thy peace within my soul—  
I hear the storms in vales beneath,  
I hear the thunders roll :

But I am calm with Thee, my God,  
Beneath these glorious skies ;  
And to the height on which I stand,  
Nor storms nor clouds can rise.

Oh, this is life ! Oh, this is peace,  
My God, to find Thee so :  
Thy face to see, Thy voice to hear,  
And Thine own love to know !

## THE ENTERING OF CHRISTIANITY IN NORTHERN GERMANY

IN the days of Charlemagne, when Christianity had largely entered the western and southern parts of Germany, the northern parts, toward the Baltic Sea, still remained under the heathen practice of human sacrifices and the worship of Thor and Woden. A missionary spirit was abroad, and devoted monks gladly endured hardships and perils to carry the standard of the Cross into heathen countries. One of these, Landolf by name, resolved to go from his monastery, near the Rhine, to carry the gospel of Christ in the northern parts of Germany, now called Hanover.\*

After many dangers and privations through a country then mostly covered with dense forests, Landolf reached the confluence of two little rivers, the Oerze and the Wieze, between which was a beautiful little island on which was the sanctuary of Thor.

Among the rude yet honest heathen of those parts lived Harms, or Hermann Billing, which meant "chief" or "judge," and whose name or title was inherited from father to eldest son. Here, Landolf was kindly received; and at the rude assemblage of landowners, where laws and decisions were made, through Hermann's influence Landolf was given permission to preach.

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\* The following narrative was taken from "*Res gestæ Landolfi, Apostoli Salzonum, qui Horzæ ripas ad habitant*" (Acts of Landolf, apostle to the Saxons that dwelt on the Oerze). This ancient manuscript was found in the Lüneburg Library, and partly transcribed by Pastor Harms.

The priest of Thor, named Heinrich, on the little island above mentioned, was a faithful friend of Hermann; but when Hermann had become a Christian, Heinrich proudly withdrew from him, and threatened him with the judgment of Thor which sooner or later would fall upon those forsaking the gods of their fathers. Hermann sought interviews with his old friend, but was haughtily refused by the aged, silver-haired priest of Thor. He had no power to prevent the preaching of Landolf which the law of the landowners had permitted, but he was its determined opponent, and denounced every Saxon who should turn to Christianity as a covenant-breaker on whom Thor's vengeance would speedily fall. In flaming zeal he would lift one of the thunderbolt stones\* which lay beside Thor's altar, show it to the people, and threaten that with such weapons Thor would punish the apostates. But Landolf's commanding figure, looking at old Heinrich with a gentle, happy smile, replied, "Brother, the Christian's God is better than your heathen god. See! the only true God has borne patiently with your heathen ways; He has seen how you slew human sacrifices and became murderers of your fellow-men; and instead of punishing you for your sins, He has borne with you in great love and patience; and now still, He is not lifting His arm of vengeance against you, but is saying; 'Children, I have overlooked the times of ignorance; but now the time of salvation has come,

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\* These "thunderbolt stones" were long, wedge-shaped, and pointed. They are really sea-creatures petrified, but were accredited as cast down by Thor from the clouds, and when found were collected about his altar.

I open to you mine arms of grace and pray you, be ye reconciled to Me, your Creator.' But *your* god knows no love. Hermann has not transgressed in anywise; he has only become a Christian; he simply abhors what he used to commit. He proves his love towards you; he has kept his friendship for you; he has besought you, brother. The God of the Christians has taught me to love you. But you, you hate the brother whom once you held dear, who has done nothing to harm you; you refuse him so much as a friendly interview; your heathen god has taught you to hate like this." Then, turning to the people who stood around them, Landolf said, "Which is the right God? the God who loves and teaches to love, or the God that hates, and teaches to hate?"

The people stood in agitated silence; it had become as still as death. Thereupon Landolf raised his voice again, and told the people of the love of God, who sent His only begotten Son from His fatherly breast, down to poor sinners, having pity on them—then he went on to tell of the love of the Son of God, who forsook the throne of His Father, came to men, took part with their flesh and blood, in the heroism of love went about among men, followed by His faithful apostles; everywhere as the mighty one overcoming Satan, setting men free from his toils, opening the eyes of the blind and the ears of the deaf, making the lame to walk and the sick to be well; even forcing Death to let go his prey; and how at last, in order to save the captive world, and that He might in justice and righteousness set them free, offered Himself up for sinners, for them suffered death, went down into the

grave and hades to overcome death and the grave; thence arose victorious, went back to His Father, and sat down again upon the throne of God, from which He had gone forth. "And even there," Landolf added, "His love and pity never rest, but is constantly sending out His servants; and has sent me to you. Not to punish, not to condemn; no, but to pray you, 'Be ye reconciled to God;' to show you His arms of grace open to receive you; and to tell you, 'Come, for all things are ready;' the courts of heaven where Jesus reigns stand open to you. His blood was shed to redeem you; He will forgive your sins, and has prepared mansions for you to dwell in. Repent and be baptized, that your sins may be forgiven and that you may be the children of God."

After giving such testimony, Landolf kneeled down (as it was always his wont to do after preaching to the heathen) and prayed to the Lord Jesus that He would enlighten the minds of the heathen by the Holy Spirit to receive the word of divine teaching, and to open their hearts as once He opened Lydia's. He even had the boldness to ask the Lord to witness for Himself, as the living God, among the people there assembled.

Landolf rose up, quiet and joyous. It seemed as if every man were pondering in his heart the preaching and the prayer; all were yet hanging upon his words; when up rose Heinrich's three sons, priests of Thor like himself, along with his only daughter, a priestess of Freija, whose sanctuary was situated about three hours further up the Oerze. In an outburst of rage, they cried—"Our general assembly at the stone-houses has led the people astray, in suffering the Christian

preacher to proclaim his Christian faith. Come over to us, whoever is true to the gods of his fathers! Death to apostates, and the vengeance of the gods!"

The people went over to them, and Landolf stood alone.

Landolf folded his hands in prayer, and looking up to heaven accepted joyfully the martyr's crown with which he thought God was about to adorn him. Once more he fell upon his knees to pray, and cried out in a clear voice, "O Lord, my God, I see heaven opened. Lord, I come gladly, but bless this people. Bless these my countrymen; do not charge their sins upon them; bring them to the true, saving faith of the Christians, make them children of Thy church." Then he stepped up to the people and said, "Put me to death. I go gladly to my Jesus in heaven."

Upon this, old Heinrich stepped out in front of this faithful witness of the Lord, and with great emotion, said: "Thou hast a brave heart. Thou shalt not die a coward's death. Thou art a hero, and thy Christ is a hero too. He died for sinners, thou sayest, and has vanquished death and the grave and hell. I will see if I can love Him."

Hermann had followed after his beloved Landolf, to see what turn things would take. He stretched out his hand to the old priest, Heinrich, who did not turn away, but grasped it, and the old priest brought them both into his house.

Meanwhile the sky became overcast. The heavens had grown black, the thunder rolled and the lightnings flashed. "Thor is driving in the clouds!" cried the young priests; "he is angry at the Chris-

tians!"—"The God of glory thundereth; the Lord is upon many waters; the voice of the Lord divideth the flames of fire," cried Landolf; and with Heinrich and Hermann he went over to the island. The crowd anxiously looked at the black clouds and the flashing lightnings. A crash and a blinding blaze out of the clouds shattered to pieces the sacrifice stone.\* Not a man was hurt. Then Landolf called out aloud: "Brothers, the Lord has spoken from heaven. It is not Thor that is God; else he would not have destroyed his own altar and witnessed against himself. The Lord, *He* is the God; *He* has shattered the altar and left you alive; give the glory to God."

The people dispersed, and Heinrich repaired to Hermannsburg with Hermann and Landolf, and remained there eight days; during which time he was instructed by Landolf in the Christian faith. Landolf's teaching took deep hold of the old priest, yet more did the utter revolution in Hermann's domestic life. After this, they went back to the little island, and Heinrich was baptized in the Oerze.

On the spot where the sacrifice stone had been a little chapel then was built, and on the altar stood the image of the crucified Christ. This was the second great victory that Landolf had gained.

From that time forward Heinrich was his faithful helper. The great influence which he had enjoyed as the revered priest of Thor, he used now for the glory of Christ. It seemed as if the old, grey-haired man had become young again. With all the

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\* The "sacrifice stone" was that on which human victims were offered to Thor.

zeal of first love, with all a young convert's ardor, he witnessed for the Lord Jesus Christ, the Conqueror of Satan and of Thor, who had offered Himself a sacrifice for men and died a hero's death. In crowds the Saxons came over to him, and by crowds they received baptism from Landolf. His own sons alone remained hard, and his daughter was unmoved. This last, Ikia, the chronicle calls her, never entered her father's house again; and the three sons, Tyr, Freyr, and Schwerting, who had tenderly loved their father and deeply revered him, declared to him now that they were no longer sons of his, since he was no longer priest of Thor.

So the venerable old man, sometimes alone, sometimes with Landolf or Hermann for a companion, every week set out to pay a visit to his sons and his daughter and preach the Lord Jesus to them. In the winter he was not to be daunted by the snow, nor in summer by the heat; leaning on his staff he pressed on through it all. The love of Christ fired him, and love to his children urged him forward; he would take them with him to heaven. He had brought them up in the idolatrous worship of Thor; if they were lost, it seemed to him it would be by his own fault. Therefore he made his weekly pilgrimages to them, since they avoided his house as if it were spotted with the plague. Then, when he had preached Christ to them, he went back to pray for them. He even made it a persistent petition that the Lord Christ would not let him die until he had seen his children walking in the Lord's way.

A year and a half went by in this manner, and still the hearts of his children seemed unimpres-



sible and hard as stone. But Heinrich walked, preached, and prayed indefatigably, until at last he gave way under the strain and the burden of years. Eight days he lay on his bed, and wrestled with God that he would not let him die before he had seen the conversion of his children. He sent messages to them, telling them that he was sick; they would not come near him. He sent to entreat them to come and receive his fatherly blessing; they answered, they did not want it. And so all hope seemed to melt away. But, as Scripture says, "Love is stronger than death." And if human love upon earth is so strong, how great and strong must the love of Jesus be!

One morning, Landolf was sitting beside his friend's couch to comfort him, and as he thought, to prepare him for death, when in came Schwerling, the youngest of Heinrich's sons, and said: "Father, Ikia wants you. She is sick unto death, and wishes to ask you to forgive her; she sent me to you. But you are sick unto death yourself, and it may be will die now before Ikia, your child; and she is so troubled since that day on the island."

At this, something like the glow of sunlight swept over Heinrich's pale face, and leaning over to Landolf he said: "Pray to Christ with me, that I may go to Ikia, my daughter. You will go along, that I may see her baptized." Then Landolf kneels by his friend's couch and Heinrich on his bed joins in the prayer, and they hold up to the Lord the word He had given—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." They doubt not that He is the Almighty

and living God; therefore they ask that He will give strength and grace, that Heinrich may come to his daughter Ikia and see her baptism.

When they had prayed, Heinrich rose up from his couch; bade them bring his horse; begged his friend and his son to help him mount, and seated on the beast he went up the Oerze, towards the sanctuary of Freija, where Ikia was priestess. Landolf on one side, Schwerting on the other, supported the tottering old man. Whoever met the procession joined it, for God's hand was plainly there.

After three hours of travelling Heinrich reached Ikia. A happy smile spread over her death-white features. "Father," said she, "the Christian's God is the true God. His hand has been too strong for me. I have been a disobedient child to you; will you forgive me?" "My child," said her father, "I have forgiven you; and I have prayed my God that He would not let me die till I have seen your conversion and that of your brothers, till I have seen you turn from false gods to the living God who has made heaven and earth, who has died for sinners and made intercession for the transgressors. I forgive thee, if thou wilt be baptized for the remission of sins. See here," pointing to Landolf, "here is the priest of the Lord. Let Landolf baptize my child, before she dies. Ikia, wilt thou be baptized?" She said, "Father, will Christ receive me?" "My child, I have received you and I am but a sinful man. Christ, my Lord, is the Son of God; He *died* for sinners; and now He lives, and has the keys of hell and death. He will receive thee; only believe."

Ikia turned her eyes inquiringly upon Landolf, and he spoke; "Ikia, it is written in the word of my God, 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' So says the holy apostle Paul. And Jesus spoke to the thief on the cross, who had been reviling Him, but now had bethought himself, and said, 'Lord, remember me when Thou comest into Thy kingdom'—He said to him, 'Verily, I say unto thee, This day shalt thou be with Me in paradise!'" "Then baptize me, father, before I die. I believe that Christ is the Son of God."

Schwerting went out and fetched water in a bowl, and handed the bowl to Landolf. When Landolf had spoken the prayer over the water and was about to baptize Ikia in the name of the Triune God, then down kneeled Schwerting at the side of his sister's couch; and from the crowd of people collected before the open door two tall men broke forth and kneeled down by Schwerting's side; and all three cried out, "Father, baptize us with our sister!" Then the four were baptized together, and Landolf pronounced over them the usual blessing: "The God of all grace by whom you have been born again in the washing of regeneration and renewing of the Holy Ghost, strengthen you and uphold you firm in the faith unto the end. Peace be with you."

Old Heinrich, who had sunk on his knees, gave a shout of joy, saying, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen the salvation for which I prayed the Lord, that He would not suffer me to die before I had

seen the conversion of my children." When he had said that, he bowed his head and departed; and Landolf caught him in his arms.

Ikia, however, did not die; the Lord, who had quickened her spiritually, restored also her bodily life again. She recovered, and her recovery was a new salvation. For soon after, Freija's altar was broken to pieces, and an altar was dedicated to Christ on the same spot by the staunch Landolf, who founded a cloister there, *monasterium*, as it was called, from which the place took the name of Munster.

Heinrich's body was laid to rest in the churchyard at Hermannsburg. So were the hearts of the children turned to the fathers; and it was not long before heathenism had disappeared from the valley of the Oerze, and the Lord Jesus was become the King to whom every knee in the country was bowed.

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## THE CURSE AND ITS CURE

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THIS world is a valley of shadows,  
A vale of the crepe and the hearse,  
Where ties of sweet friendship are riven  
By death that intrudes to disperse.

Here tombstones remind us of hopes  
That blossomed like flowers in our path  
But soon were withered and blasted  
By the breath of the foe in his wrath.

The skies that shine brightly in youth  
Are soon by some clouds overcast;  
And bright hopes and prospects of life  
Are soon vanished and counted as past.

This world with its vast varied stores  
Cannot banish the ills of our race;  
Its medicines cure not, but kill,  
And leave man in death's dark embrace.

The trouble, the grief and the pain  
That everywhere sadden our sphere  
Prove something is radically wrong—  
Some terrible bane must be here!

Yes! Satan the arch-foe of man,  
And hater of all that is right,  
Gained access to Eden's fair bowers,  
And scattered his poison and blight.

In Adam he captured our race,  
And ruined the world by his fall:  
Hence all the dark billows of woe  
That o'erflow this terrestrial ball.

But think you this never shall cease?  
Shall evil forever hold sway?  
No! Christ in His power shall descend  
And sweep every vestige away.

He'll depute a great angel of light  
To capture and shackle the foe.  
Creation shall then be released  
From all her sad groaning and woe.

Christ then in His glory shall reign,  
And peace like the ocean shall roll.  
Earth's weeping and sighing shall cease  
When Jesus assumes the control.

*Then come, blessed Lord, in Thy power,  
And lift this poor world from its night;  
Remove the dread cause of the curse,  
And swathe it with glory and light.*

## Young Believers' Department

CALENDAR: Sept. 16th to Oct. 15th.

**Daily Bible Reading**, Sept. 16th, *1 Chron. 12*; Sept. 30th, **Memory Work** . . *1 Peter 2* [*1 Chron. 26*; Oct. 15th, *2 Chron. 12*]  
**Good Reading**, C. H. M.'s Miscellaneous Writ's., Vol. 1, from "The Bible: its Sufficiency" to the end of volume.

**Monthly Question**:—What are the characteristic differences between the epistles of Paul which we have memorized, and the epistles of Peter?

### *Our Memory Work*

Some have written asking that the time within which to recite the epistle to the Philippians be extended to August 31, as the error in allotting the verses which I mentioned in the July issue has hindered some from being ready by July 31. The names of the three successful ones have been received already, and I hope many more will come in during the course of this month. Let not those who may not succeed in a complete recitation be discouraged, for it cannot fail to be a gain to them, and in some sense a victory, to persevere in the effort, and so get at least a goodly portion of these precious parts of God's word stored up in heart and mind. Let us do this faithfully, that we may say in truth, "Thy word have I hid in my heart, that I might not sin against Thee" (Ps. 119: 11); and that of us it may be said, "The law of his God is in his heart; none of his steps shall slide;" for the Word protects from the evil way, and makes our goings sure.

"Word of the ever-living God!

Will of His glorious Son!

Without thee how could earth be trod,

Or heav'n itself be known?"

*Our Daily Bible Reading*

At the end of the first twelve chapters of 1 Chronicles we reach the point where the true king is established in full power. Through many vicissitudes God has brought him to the throne. This history furnishes us with types of our Lord, and many weighty lessons for ourselves which illustrate the truth of Peter's word: "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

From chapter 12 to end of the 17th we have David's thoughts and actions centering around the ark of the Lord. His desire is toward Jehovah and the ark of His strength, and though he must learn how to behave in relation to it, still it is an evidence that his heart is right. This is further shown in his dependence upon God as he makes inquiry from time to time, consequent upon which God blesses him. God's goodness had set David upon the throne, and now we see David giving God His place publicly—before all Israel. God, in grace, produces what is according to His mind in the individual soul, then bestows His blessings upon him who acknowledges, or responds to, His grace.

The following chapters (18-22) relate the conquests and prosperous reign of David. God's favor appears in this: He is honoring the man who honors Him (1 Sam. 2: 30). But failure through pride comes in, and God in faithfulness must chasten. This shows that the favor which He dispenses in grace does not set aside His holy government. Upon submission and confession, mercy is shown, as ever in the ways of God. This leads to the understanding of where Je-

Jehovah's house of worship is to be set up: it is to be founded where mercy is shown—where judgment has been arrested by sacrifice. Thus it stands forth as a monument to the holiness and mercy of God. How true this is of us who as living stones become the spiritual house, which is the house of the living God, His habitation through the Spirit, and holy temple.

In beautiful sequence there follows the record of David's great concern for the sanctuary, the ordering of its service, his charge to Solomon and to the princes of Israel (chaps. 23-29). The reign and activities of David blend into that of Solomon, so that we have a twofold type of Christ as King, the Lion of Judah, and the Prince of Peace.

The continuation of the record is given us in 2 Chronicles. The first nine chapters show the glory of the kingdom under Solomon to whom "all the kings of the earth sought . . . to hear the wisdom that God had put in his heart." It is striking how, at the commencement, we have the brazen altar. It suggests that the peace and glory of the kingdom shall be established upon the work of Christ—that on which it alone can be established. If all things are to be gathered together in one under Christ as its head, it is because He has made peace by the blood of His cross. The sweet savor of the burnt offering and the glorious bow in the cloud always go together. Though God's throne is in holy judgment, it is spanned over by the bow of promise, for in the throne is "the Lamb as it had been slain" (Rev. 4: 3-5; 5: 6).

The house is built, and the glory of Jehovah fills it. Note that the dedication of the house, and of the altar, and the keeping of the feast of tabernacles were coincident; the spiritual import of this may well engage



us in profitable meditation. We may add to this the fact that in the divine order of feasts the Silver Trumpets (Israel's recall) and the great Day of Atonement preceded the Feast of Tabernacles—all in this seventh month.

May our hearts find their delight in these rich fields of spiritual pasture, and be full of the good things to be gleaned from them by prayerful study.

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### *The Assembly Testimony*

Many of you, no doubt, are in the fellowship of assemblies of the Lord's people gathered *out* of mere human organizations to the name of Christ alone. Others may be exercised as to these organizations, and desire to know God's mind as to where they should be. I want to say a word to all, as to this.

First, we are not to view it according to our own ideas, or expediency. We must get *God's* view-point, His thought as to the gathering of His people, and, in obedience and faith, take our stand upon it, even though what represents it in days of ruin like the present be subject to men's derision, and sometimes of open attack. Shall we shun a little reproach for the truth's sake?

The religious natural man wants numbers, a ritual, a display—what pleases the eye, and gratifies the flesh with a religious cloak cast over it, because he loves the things of the world.

Nearly 100 years ago God, through faithful men, restored a knowledge of the truth as to these things—truth buried as it were under much rubbish since shortly after apostolic days—truth which the great reformation of Luther's time did not bring out. It is

that body of truth then given back to God's people that should be *our* chief concern to treasure in our hearts, and to "hold fast" as a sacred trust. It is truth bought at a goodly price in those early days referred to, and must not be cheaply sold by us. Let us hold fast this "crown" that no one rob us of it.

The testimony of God is the matter in question, though it be with but the two or three, compared to the multitude which follows the principles of "man's day." Should we expect it otherwise in such a world? Does inspired history show it to have been different at any time during man's course? Consider the days of Seth, of Noah, of Abram, of the Judges, of Elijah, of Ezra and Nehemiah, of Malachi, of John the Baptist, of Revelation, and now our own. All give one consistent witness.

Let us ask ourselves, Have we understood and rightly valued this testimony, this truth, in identification with which we profess to stand, in which some of us have "grown up," as we say? Are we in any danger, we who are younger, of thinking we have "outgrown" the "old paths," and must seek new ones more in accord with the spirit of the times? Beware, dear young reader! It is a spirit of *lawlessness*, and to go against its rapidly increasing current means something, and will mean more, if the Lord tarries. The call is to endure hardness as good soldiers of Jesus Christ, not to seek the soft and easy path; faithfulness to our Lord forbids it.

But what is this testimony, this heritage of truth, which our predecessors have left to us? They began by owning the complete ruin of the Church as set up in this world. Let it be considered as to its organization, government, fellowship, or doctrine, grievous

departure from Scripture marks it as a whole. The Reformation only changed this in measure as to doctrine—not as to God's thoughts concerning the church. Now this needs to be owned and confessed in the spirit of Daniel and of Nehemiah, as much to-day as ever before, even by us who form part of the professing Church; and to this we must add the sad fact that the condition is worse than 100 years ago, because of the great inroads of evil teaching and worldly practice. A true confession of all this will go far to strengthen us in the place of separation from the confusion, as to which our assembly position witnesses.

What is that place of separation?—for this is of chief importance. It is obedience to the directions God has given in His word for His people.

1. We should own no name but that of Christ (1 Cor. 1: 12, 13); we gather to Him alone. We are to refuse membership in any organization of human devising, because Scripture speaks of one only membership in that body of which Christ is the Head (1 Cor. 12: 13), which is the true and only Church.

2. We should recognize that the Lord's supper is the feast we are to keep holy in character and associations; where the Lord by His word is to rule, therefore separate from what refuses His order, denies the truth, or would link us with such things.

3. We should recognize the presence and guidance of the Holy Spirit, refuse man-made authority over God's people, refuse human ordination to office and ministry. By acknowledging these things, we do so in separation from what denies them, and in the simplicity of apostolic days exemplified in the Acts, and taught in the Epistles.

4. We should recognize that these assemblies are of

*believers* only, gathered *to the Lord* as our Head and gathering Centre, and in obedience to the truths above mentioned, which in practice we are responsible to exhibit amid the general departure and ruin—not with pretension of being “the people,” but in humility and confession of our weakness.

Such assemblies have the responsibility and authority to act for the Lord within the limits of His word. God’s House is holy, and His people are responsible to maintain God’s holy character in His House—not that they embrace all in that House, but because they are to represent Him according to their responsibility.

As to service, we are to engage in it according to the ability which the Lord gives. Gift, of whatever kind, is not to make us independent of the assembly, but rather in communion with it, as fellow-members with one another, “endeavoring to keep the unity of the Spirit in the bond of peace;” not occupied with, not thinking of our own gifts and service, but rather with that of others.

There are valuable books and pamphlets which treat of these things, and we would urge their reading. They are not “out of date,” but a God-given ministry for us in these closing days.

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## MINISTRY IN SUFFERING

“For I will show him how great things he must suffer for my name’s sake” (Acts 9: 16).

THE sufferings of saints are often a mystery to us, even when we doubt not the wisdom and loving-kindness of the Lord. We see them laid upon a bed of sickness and suffering when apparently needed by others, either among their own or among the people of God. Look at Paul, so useful to the saints, so devoted to the Lord, shut up in prison and a chain upon him as a malefactor. Why shut up in that cold prison where he wishes for the cloak left at Troas? Ah, Christian, we too may be tempted, like John in Herod’s prison, to ask why all this infliction by an evil power when triumphant power is displayed by the Master toward others? But there is no mistake; and as the poet says:

“God moves in a mysterious way  
His wonders to perform . . .  
His purposes will ripen fast,  
Unfolding every hour:  
The bud may have a bitter taste,  
But sweet will be the flower.”

How wonderful are His ways—oft past our finding out at present, but He knows how to make all things work together for good to them that love Him; for He is Master, the Sovereign Lord, who loves His servants perfectly and unchangeably, and is leading by the right way. But the vessel must be broken for the light to shine out (Judges 7: 16, 19). Divine truth must be learned and manifested in a divine way; hence the beloved apostle and messenger of the Lord tasted what he, by grace,

had ardently desired, "the fellowship of His sufferings," and is made to prove the sufficiency of the Master's grace for every step in the path which Himself had trod.

Now look at some of the Lord's ways toward His beloved servant. Inspired communications had to be given to the whole church of God, and His servant is to be fitted for such an exalted service. He is taught to follow in the same path as his Master—rejected, not only by the world, but by his own people over whom he yearned with intense affection. *They* will have none of him, and if they cannot have his life, they will keep him in the Roman prison.

According to our limited vision, Paul's becoming a prisoner would stop all his usefulness; but how far from that in God's wonderful ways! As at Philippi, when beaten and cast in the inner prison with feet made fast in the stocks, the Sovereign Lord uses it to bring salvation to his jailer, so at Rome while held there as the Emperor's prisoner, he calls himself "*the prisoner of the Lord*," and some of "Cæsar's household" are brought as captives of love at Jesus' feet!

But much more than this: our beloved prisoner, as minister of the Lord, is given to write the immortal epistles to the Ephesians, the Colossians, the Philippians, to Timothy and to the Hebrews. What a stream from the Fountain-head flows out of that prison! Thus the chain upon "the Lord's prisoner" has *not* been in vain.\* The cold prison

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\* Thus the 2d and 3d parts of the Lord's commission given at the time of Saul's conversion were fulfilled: "For he is a chosen

has been glorified. A fire has been kindled there, and the prisoner has been made by the Master's wondrous ways of grace and wisdom to be the honored instrument of ministering to believers from that day until now, and till the Lord come. Thus his usefulness did not suffer, but was vastly increased by his imprisonment and suffering and thus the Lord put much honor upon His faithful servant. He so saw all his affairs in the hand of the Lord, that he could speak of himself as "the prisoner of the Lord," and of his personal sufferings, as "filling up the afflictions of Christ for His body's sake, which is the Church."

Another marvellous blessing which he tells us resulted from his afflictions was, that he learnt "consolation by Christ" in a way he could not otherwise have done. He says, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. 1: 5). This is of untold value to the soul, and eminently fits us for service to others; for having learnt in our own experience the blessed way in which the Lord has met us in our need, and has sustained, delivered, and blessed us in our trial, we are able to minister consolation to others when we meet with those who are called to walk in a path similar to that which we ourselves have trodden. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comfort-

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vessel unto Me, to bear my name (1) before the *Gentiles*" (which filled the earlier and larger part of his ministry before his imprisonment); (2) "and kings" (while in the Roman prison at Cæsarea and at Rome); (3) "and *my people Israel*" (by his epistle to the Hebrews).—[Ed.]

eth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3, 4).

It has been said that "an untried saint is always an unsavory saint," but, when exercised before the Lord in our troubles, we learn the more thoroughly to distrust ourselves, to have no confidence in the flesh, and we prove that all our springs of blessing are in the Lord Jesus Christ. In this way, we become more and more weaned from the world, attracted to things above where Christ sitteth, and we prove the "needs be" for the humbling of the flesh, that faith in the Lord may develop, and the affections of our hearts turn more fully and constantly to Him the source of all blessing, of joy and spiritual strength. Of saints in great and manifold trials, it was said, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1: 8).

All believers must have trials, sooner or later, for our Lord said, "In the world ye shall have tribulation," but, even then, He would have us have peace in Himself, and "be of good cheer," in the consciousness that He has gone before us, and "overcome the world" (John 16: 33). Besides,

"It needs our hearts be weaned from earth;  
It needs that we be driven,  
By loss of every earthly stay,  
To find our rest in heaven."

Another reason and need for this ministry of suffering is because of the flesh that is in us. Paul was



"not a whit behind the very chiefest apostles," yet he was a man of like passions with ourselves. Though he was "a man in Christ" and "not in the flesh," the flesh, in which is nothing good, was in him.

Caught up to the third heaven, he had seen and heard such wonderful things as could not be described by human language; he had also received from the Lord an "abundance of revelations," so that he was in danger of being "puffed up." "A thorn in the flesh," a "messenger of Satan," was therefore given to buffet him and keep him down at the Lord's feet. He prayed again and again that it might depart from him, but his request was not granted. The buffeting must be endured, the path of humiliation and pain must be trodden, and the cross must be taken up daily; but the Lord who loved him and gave Himself for him would be with him; He would not fail him in it. He said, "My grace is sufficient for thee; for my strength is made perfect in weakness." Through this path of suffering, Paul learned deep and precious lessons; among others, to submit to painful and trying circumstances; to take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for, said he, "When I am weak, then am I strong" (2 Cor. 12: 2-10).

Many dear saints are at this moment suffering in various ways, and surely the inquiry of each should be, "What is the Lord saying to *me* in this?" He would certainly not have us anxious or fearful, but would have us exercise faith in Himself about the trial. He says, "Let not your heart be troubled, neither let it be afraid." We are to roll all that

troubles us upon Him who careth for us, so as to be without having the "care" or "fear" of it in our hearts. The trial is none the less real; we are to be "exercised" about it; and blessing is promised as the result. "No chastening (or discipline) for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 11).

As to persecution, reproach, and suffering for Christ's sake we are told: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." This kind of suffering all the faithful are called to expect, for "all that will live godly in Christ Jesus shall suffer persecution," for we are in a world where every thing is contrary to the obedience of faith, and "is not of the Father, but is of the world" (2 Tim. 3: 12; Phil. 1: 29; 1 John 2: 16).

Nor should it be forgotten that we have also sufferings in common with other believers. "The same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5: 9). Redemption is not yet applied to our bodies, so that a converted man with a diseased body should not be surprised if the disease runs its regular course; or, if he lives in a country where there is war, famine, or pestilence, there will most likely be suffering, if not directly, yet in consequence of these things. But it is our sweet privilege in every trial to make our requests known unto God, to rest in the precious truth that God is for us, and to count upon His power and goodness to usward on all such occa-

sions; and in some way or other we shall prove that "Blessed are all they that put their trust in Him." It is always true of us that,

"Not a single shaft can hit,  
Till the God of love sees fit."

The hairs of our heads are all numbered. We are of more value than many sparrows. We never cease to be objects of the Father's perfect love. He withdraws not His eyes from the righteous; and all things work together for our good. The great Shepherd of the sheep never slumbers nor sleeps. His care of us never slackens, and He will never leave us, nor forsake us. Our Lord had suffering here; He was a "Man of sorrows, and acquainted with grief;" He was oppressed and afflicted, yet He opened not His mouth. The apostles had sufferings too, and have exhorted us to be patient, and to look for consolation in all our tribulation. It is well for us, when feeling the bitterness and suffering of our path, to be able so to fix our hearts upon the glorified Saviour, as to be able to say, "As sorrowful, yet always rejoicing."

May we be so guided and taught by the Holy Spirit as to go through every path marked out for us *with the Lord*; and when we have to say, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known," still to go on leaning upon His grace and strength, and learning His mind by His word, with confidence in our Father's faithfulness and love! Then we shall be able to add, "Thy way, O God, is in the sanctuary: who is so great a God as our God?"

H. H. S.

## SONGLESS BIRDS

“Restore unto me the joy of Thy salvation”—Ps. 51: 12.

THERE is an arresting difference between a singing bird and a bird which has no song. Even fine feathers offer no adequate compensation for the absence of song. I have sat in a wood which was thronged with semi-tropical birds in gayest attire, and it seemed like a grand cathedral when it is crowded with moving visitors, with organ silent, and no sound of praise there. A wood with a singing thrush in it, or a robin, or a nightingale, is transformed, and the wood becomes a temple. A bird with very plain feathers is a very fascinating creature if it is endowed with exquisite song. Song is captivating. I have known a country road thronged with people after darkness had fallen to hear a nightingale singing there.

This leads me to a very challenging word about our spiritual life. Does not the religious life become fascinating only when it has found a song? Does not piety become arresting only as it breaks into praise? Does not spiritual devotion become alluring only when our duty is changed into love, and mere obedience ripens into joy? If our religion has no joy, it has no vital contagion: it has no glow in its own heart, and lacks the power to kindle fire in others. A joyless religion is like a wood with birds on its branches, but no quickening song at the heart of it.

And such was the plight of the Psalmist. He had lost his song! He had lost the joy of the divine communion. The fire of devotion somehow had smouldered, and everything was dull and

gloomy. When he sought the Lord, there was nothing of the lover's thrill in his going, but rather the mood of a slave at his monotonous task. There was no eager sprightliness in his steps, because there was no joy in his heart. His prayers were devoid of praise. Somehow, he had lost his song, and all his ways were heavy.

In other days, his joy in God had set his steps to music. "I will sing of mercy and of judgment!" "I will sing aloud of Thy righteousness!" "I will sing praises unto the Lord!" "O come, let us sing unto the Lord a new song!" He had known what it was to stand at God's gates with thankful praise. He would begin the day with singing: "My voice shalt Thou hear in the morning, O Lord!" And snatches of song mingled with the labor of the day.

How had he lost his song? We know how songs are lost. Perhaps by sheer thoughtlessness. Perhaps by neglect. More likely by sin. Joy and sin can never be in concord. When we are in ways of sin we may perhaps manufacture something which looks like joy, but it is not the real thing. It is not the joy of the Lord. We cannot keep the bird-note when our purity is lost. Joy flees away when a loathsome thing comes into the soul.

And so this man turns to the Lord that in recovered purity he might find the lost joy. "Create in me a clean heart, O God, and renew a right spirit within me." His first step to the restoration of joy, is prayer with confession to God. When the lost health is recovered, then the lost song will return. The chords will vibrate again when they have been cleansed and refined by God's holy grace. And where else can we turn

for cleansing, but to the Fountain of life and holiness? And we do not turn in vain. The way to the Fountain is cheery with words of promise. "They shall return, and come with singing!" "They shall rejoice even with joy and singing; and sorrow and sighing shall flee away." When the Lord has taken from our souls everything that defileth, a new day has risen and the voice of singing with it. "Lo, the winter is past, and the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come!"

—*Selected.*

**"THE SECRET OF THE LORD IS WITH THEM  
THAT FEAR HIM"**

**H**AST thou heard the wondrous secrets  
 God has stooped to tell His own?  
 Hath He whispered in the silence  
     When thy heart was all alone?  
     Hast thou ever heard Him say,  
     "All thy sins are washed away  
 In the blood of Jesus Christ His only Son?"

Hath He told thee of the Shepherd  
     Who once died on Calvary?  
 Dost thou know that those who trust Him  
     He will keep eternally?  
     Hast thou heard Him sweetly say,  
     "None can pluck thee hence away, [day?"  
 Thou shalt dwell with Me throughout eternal

Hath He taught thee to say "Father,"  
     Driving thus away all fear?  
 Hast thou felt His arms around thee,  
     When He whispered, "Thou art dear?"  
     Dost thou trust Him as a son—  
     With the heart that love has won,  
 And is happy only when that One is near?

Hath He taught thee sweet communion  
With the Father and the Son,  
Through thy Guest—that heav'nly stranger  
Whose blest work it is, alone,  
To unfold to thee alway  
Things of everlasting day—  
Yea, the truths of Christ the everlasting Son?

Hath He told thee of the mansion  
He's prepared for thee up there?  
That this world is not thy dwelling  
But a "Way-side Inn," as 'twere?  
That He's pledged Himself to keep  
Every tender lamb and sheep?  
If He has, then there is nothing thou needst fear.

Hast thou heard this deep, sweet whisper,  
That "the Lord will come again,"  
To deliver all His loved ones  
From death, sorrow, sin, and pain?  
And that like Him we shall be  
When His glorious face we see  
And forever shall be with Him in His reign?

He is coming! Let this promise  
Make thee swift to do His will;  
Let it set thy heart rejoicing,  
Bid all questioning be still.  
He is coming! glorious sight—  
All the wrongs of earth to right,  
And each promise to His own He will fulfil.

Oh, that whispered hope, how precious!  
While earth's turmoil doth increase,  
And its crime and wars run rampant,  
While its sorrows cannot cease!  
Yea, we thank Thee, blessed Lord,  
"With His own" (it is Thy word) [peace.  
Is "the secret of the Lord." Thou givest

H. McDOWELL.

## NOTES ON PHILIPPIANS

(Continued from page 233)

### *Christ the Believer's Object, and the Steadfast Mind*

(Chap. 3: 1—3)

"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

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CAREFUL students of the epistles of Paul cannot but notice a peculiarity that frequently occurs in them. Having concluded the main part of his treatise, he seems about to come to an abrupt conclusion, then suddenly is moved by the Spirit of God to launch out into an altogether different line of things, which comes in as a kind of a parenthesis, ere he actually finishes his letter. An instance of this may be seen in the epistle to the Ephesians by comparing the first verses of chapters three and four. It is plain that all of chapter three, after verse one, comes in parenthetically, and he concludes what he started to say in chapter four. Here in Philippians we have a similar case; "Finally, my brethren," he writes, "rejoice in the Lord"; and yet, when we come to chapter 4: 8, where he introduces his closing remarks, we again have the same expression: "Finally, brethren." All of chapter 3 is a new subject, which, as we might think, he had no intention of discussing until pressed by the Holy Spirit to bring in a message for which we can truly thank God, as, without it, we would have lost much precious ministry.



It has often been said that this letter is the epistle of joy, and indeed it is. The apostle himself writes with his own heart filled with the joyful recollection of his past experiences in connection with those scenes so dear to him, and he desires them to fulfil his joy, to share with him in the gladness that was his in Christ; and so we have this brief exhortation, "Rejoice in the Lord." Circumstances may at times be anything but conducive to either peace or gladness, yet the trusting soul can always look above the fitful scenes of earth to the throne where Christ sits exalted as Lord at God's right hand. He is over all. There are no second causes with Him. "Shall there be evil in the city and the Lord hath not done it?" asks the prophet. It is "evil," not in the sense of *sin*, of course, but of *calamity*, even if that calamity be the result of sin; nevertheless, it cannot come save as permitted by the Lord. And knowing that "All things work together for good to those who love God, who are the called according to His purpose," why should the believer either doubt or fear? Waves may roll high; stormy winds may beat tempestuously; all to which the heart had clung may seem to be swept away; but Christ abides unchanged and unchangeable, the everlasting portion of those who trust His grace.

We read on one occasion how David, when the people spoke of stoning him because of a calamitous event for which they held him largely responsible, "encouraged himself in the Lord his God." "The joy of the Lord is your strength," Nehemiah reminded the remnant of Israel; and ere returning to the Father's house from which He came, the

Lord Jesus imparted His joy to the trembling company of His disciples. Therefore it is not only the Christian's privilege, but we even say, his duty, to constantly rejoice in the Lord. Holiness and happiness are intimately linked together.

And yet how often we need to be reminded of this, as our apostle does here: "To write the same things to you to me indeed is not irksome, but for you it is safe." It was well that they should frequently be exhorted to "rejoice in the Lord."

But now the mind of the Spirit refers to another line of things entirely. For our busy enemy has so many agencies through which he seeks to rob us of that joy in the Lord, which is our rightful portion, that three times over in the second verse we have the significant word "beware."

"Beware of dogs." The Jew used this opprobrious title when speaking of the Gentiles who did not bear in their bodies the mark of the Abrahamic covenant. But in the prophet Isaiah, God uses the term to distinguish false pastors or shepherds in Israel: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isa. 56: 10, 11). And it is plain that when the apostle Peter says, "The dog has turned to his own vomit again," it symbolizes the false religious teacher going back to the things he once professed to abhor.

Now the Philippians, like the early Christians in general, were peculiarly exposed to the ravages of

such "dogs." Evil teachers they were, from Judaism, among the flock of Christ, with the purpose of perverting the saints, and leading them back into bondage; and that for their own selfish ends; they are here, by the Holy Spirit, designated by this opprobrious term. They were introducing themselves among the assemblies of God to rend the flock of Christ, that they might have special recognition as leaders in the new company. Professing to be ministers of Christ, they were in reality servants of Satan, as their works proved. No heart have they for the afflicted sheep and lambs for whom Christ died. They would feed themselves, and not the flock, and their judgment is assured.

Consequently he adds, "Beware of evil workers." We need not necessarily distinguish the evil workers from the dogs, for false teachers, whatever their profession of righteousness, are, nevertheless, workers of iniquity. Another figure employed by the Lord in referring to the same general class, is that of "wolves in sheeps' clothing"—deceiving, misleading, destroying, working havoc among those who confess Christ's precious name. Legality, while professing to have in view greater righteousness than that produced by grace, yet proves to be, as the law itself is, simply "the strength of sin" (see 1 Cor. 15: 56).

"Beware of the concision" says the apostle—*i.e.* mere mutilators of the body. It is a contemptuous term he used to designate those who taught that the observance of circumcision was imperative to give one a full standing before God. The apostle will not allow that the mere ordinance is really

circumcision. It is known now by the putting off of the sins of the flesh—the heart-recognition of the fact that the flesh has been put to death in the cross of Christ. It is only as the soul enters into this, and uses the sharp knife of self-judgment upon the flesh, that one is delivered from its power.

The mere externalists, including legalists and ritualists of all descriptions, always make more of ordinances and outward forms than of the condition of the soul, and the spiritual truths symbolized by those ordinances. In Israel we may see this in the fullest way. They boasted themselves of their connection with the temple of the Lord, and gloried in ordinances and legal observances, while actually far from God, and under His disapproval. Nor should Christians forget that it is just as possible for believers now to be occupied with ordinances and church position, while forgetting the more important things of true piety and self-judgment. Nothing that God has commanded is unimportant; but our Lord said to the Jews of His times, concerning their intense regard for ordinances and neglect of justice and mercy, "These ought ye to have done, and not to have left the other undone."

In the third verse, we have four distinct statements made, which we do well to consider in detail.

*First*: "We are the circumcision," that is, we are those who have accepted by faith the end of all flesh in the cross of Christ. We recognize its utter corruption and its powerlessness for service to God, even though placed under the most careful training and supervision. We have, therefore, put it off in the cross of Christ, "Where there is neither Greek nor Jew, circumcision nor uncircumcision,

Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3: 11). We began with God by accepting the mark of judgment upon the flesh; we do not now look for anything good in it, but triumph only in Christ.

*Second:* "We worship by the Spirit of God." The worship of the old dispensation was largely of a ritualistic character, but the Lord Jesus told the Samaritan woman, "The hour is coming, and now is, when the true worshipers must worship the Father in spirit and in truth." Outward forms and services, music and genuflections, do not constitute worship. They may even be hindrances to it. Real worship is that of the heart, when the Spirit of God takes of the things of Christ and shows them unto us. As we are occupied with Him, true praise and adoration ascend to the Father.

*Third:* "We glory in Christ Jesus." Our boast is in the Lord. We are, ourselves, utterly unprofitable, having nothing about us to commend us to Him who, in grace, has saved us. All our boast is in His loving-kindness and mighty power exercised in mercy on our behalf.

*Lastly* he adds: "We have no confidence in the flesh." The flesh of the believer is no more to be trusted than the flesh of the vilest sinner. Regeneration is not a changing of flesh into spirit; nor is that sanctification in which we stand before God a gradual process of a change within us. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The fleshly nature is never improved, and the new nature received in new birth does not require improvement. "The carnal mind is not subject to the law of God,

neither indeed can be." And the spiritual mind is the mind of Christ. It is as we walk in the Spirit that we are delivered from the desires of the flesh. But even after years of godly living, the flesh itself is not one whit better than it was at the very beginning. Therefore, we dare not trust it, knowing that, however blessed the work of God is in our souls, "in our flesh dwells no good thing."

(To be continued)

H. A. IRONSIDE.

## CORRESPONDENCE

To Mr. L. W. C.—— Canada.

Your letter is received with the printed "*Account of Visions, Healings, and Supernatural Signs*," and an article which you "wish to have printed to send out broadcast." This we cannot do, as it neither accords with God's word, nor even with sober judgment.

You mention three things by which to prove if a person is saved or not: 1st, Repent; 2d, Be baptized; 3d, Show by the signs that follow them that believe (Mark 16: 17) that you have received the Holy Spirit.

Well, I do not profess to speak with tongues, nor to work miracles, and I would not dare to drink poison. According to your theory, then, I am not saved; but I am bold to add, Neither are you, on that ground. I would challenge you to give sight to one really blind; or raise a dead person, or cause one lame from his mother's womb to walk, as Peter did (Acts 3: 6-8; 9: 40), or as Paul in Acts 19: 12 and 28: 6. Ah, friend, I would rather see a poor sinner cry in bitterness of soul: "Lord, have mercy upon me a sinner" than take up with the pretentious, yet foolish, "Signs and Visions" of your printed paper.

I will go further, and say that by these things you deceive yourself, and others who take up with the so-called

Pentecostal powers—gift of tongues, etc., instead of the precious gospel; and this is grievous sin. For more than 50 years I have rejoiced in the knowledge of sins forgiven, in the peace of acceptance with God, but not in your way:

“I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in *Him* a resting-place,  
And *He* has made me glad.”

It is to *Him* I would point you—not to anything of yourself, nor anything in yourself; but to *Him* who is the Way to God—the Truth and the Life; for “he that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5: 12). Satan may indeed occupy poor souls with “signs and wonders” that he may turn them away from Christ the Saviour of poor sinners.

For many years I have read with pleasure Mark 16: 16–18, to which you refer, and its fulfilment mentioned in the 20th verse, together with some details of them recorded in the Acts. There we can see how, at the opening of the present dispensation, the truth as to the person and work of Christ, His resurrection and the doctrine of salvation through faith in Him, was confirmed to the world by accompanying signs of power from God—thus “confirming the word with signs following.” So also in the previous dispensation, when God sent Moses to lead Israel out of Egypt, wondrous signs of power accompanied, that Israel and the world might see it was *God* who was leading them out. That being established, and Israel settled in the promised land, what need of miracles any more? *God* had brought them there and given them His laws—let them obey God now.

In like manner, when Christianity became established and the word of God completed there is no need of miracles anymore. “They have Moses and the Prophets, let them hear them,” answered Abraham, instead of one going to them from the dead (Luke 16: 27–31). In like manner we say, “They have the Gospels, and the Epistles, let them

hear *them*," instead of looking for signs. Looking for signs now, shows unbelief in God's written word, as if *that* were not sufficient.

To the Corinthian lovers of display, the apostle, even in those early days, *forbad* speaking in a tongue not understood by the hearers (1 Cor. 14: 27, 28). How much more it applies to the incoherent, or grotesque noises made in the so-called "gift of tongues" in the present day! It ill becomes us to look for power in a fallen Church; nor should we expect the Lord to decorate with showy gifts, as tongues and miracles, that which He soon shall "spew out of His mouth."

But more. In 2 Thess. 2 we read that the Antichrist, "that Wicked one . . . will come after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved;" and in righteous retribution, "God shall send them strong delusion that they should believe a lie."

There usually are forerunners to great happenings, as also partial fulfilments of prophecy prior to the great consummation. Beware, then, lest these pretentious "Pentecostal powers" of the present day, be preparatory to the awful counterfeit of the Antichrist.

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Dear Brother :

Dampremy, Belgium.

It will be a cheer to you to know, as it has been an encouragement to me, that marked blessing has accompanied my labors since my last to you. True, I have also met sharp opposition, but our precious Lord had to bear all the evil will and evil works of His creatures, and the servant is not above his Lord.

With a supply of tracts and Gospels I set out for Bois S'r. Isaac, where a multitude were going on a special pilgrimage, which would give me great opportunities for addressing groups and give my tracts and Gospels to the interested ones that would receive them. A lady and her husband



kept following me with apparent interest. She finally made bold to address me and said: "Sir, the priest of our village warned his people that Gospels and other prints, not authorized by our Bishop, were distributed in these parts, and that they should be *burned*." "But they are the holy Gospels of our Lord Jesus Christ," I answered, "and they show us the way of salvation," and I spoke then of the "lost sheep," and of the Saviour that came to seek and to save that which was lost. And as I was discoursing, tears were filling her eyes as the glad tidings of the grace of God and the love of Christ were made plain to her.

I found they lived in a distant village where I had been before, and promised to go again, as they pressed me to visit them.

After several encounters, and distributions of tracts and Gospels, two angry priests came upon me, and threatened to have me arrested as troubling their pilgrims on this great day. Thus I was compelled to leave, yet thanking God that His salvation had been presented to many that never heard it before.

Some days after this, accompanied by a young brother, we went to the village where I had been so cordially invited. After an early start, we arrived at this village, and began to distribute some tracts and speak to those that assembled. But the priest had strongly warned his parishioners, and Satan seemed to block our way. Hostile groups formed to excite everyone against us. "We have no need of your Gospels and tracts," exclaimed a woman, "and we'll throw every one of them in the fire." "It will be a testimony against you in the day of the Lord," I answered; but finding opposition growing intense, we took back all we could of what we had given and went on.

My young companion was much discouraged, and I was sad. We had made inquiries, at first, but had not found the house I especially sought. Then we looked to God in prayer to direct us to it. He heard our request, and soon we arrived before the humble cottage where the lady re-

cognized me, and brought us in with joy. "How happy I am to see you again!" she said; "how much we have thought of what you spoke as we were going on the pilgrimage." "And have you been reading the New Testament?" I interrupted. "Oh yes, sir. For long there had been a need in my heart; I was so unhappy at times that I cared not to live. But since we heard you, and read the Gospels, it is all changed; peace and joy have banished my fears. Oh, how precious is the gospel! It explains so many things I had never understood."

We then had many questions to answer, and things to explain, while joy filled all our hearts. They told us it was the first time they had been to the pilgrimage where they met us, as it was also the first time *I* had been there—no doubt all by our Lord's direction. She had asked her husband how it could be that a man dared to speak as I did among all those groups at such a time, and to give out Gospels and other prints without charge. It had been a mystery to them, and they thought I must be from some "noble" family. "Yes," I answer, "from a *heavenly* family, to which you also now belong."

After this refreshing time with them, encouraged and rested, we took up our packs; and journeyed to another village. How strange!—we were as agreeably received there as we had been angrily repulsed in the other. The message of salvation through our Lord Jesus was as eagerly listened to here as it was violently resisted in the other. Several seem to have truly received the grace of God, gladly accepting the testimony rendered; and God willing, we shall return there. Since my last letter to you, I have visited the following villages (13 names are given—all in Belgium). Awaiting our Lord's return, before whom we shall meet, I remain,

Affectionately in the Lord, your brother, Octave Dandoy.

*P. S.*—A new letter, just at hand, speaks of the lady and her husband having come to the assembly, some ten miles distant from their village, and very happy.—[Ed.]

## Young Believers' Department

CALENDAR: Oct. 16th to Nov. 15th -

**Daily Bible Reading**, Oct. 16th, *2 Chron. 13*; Oct. 31st, *2 Chron.*

**Memory Work** . . . *1 Peter 3* . . . . . [28; Nov. 15th, *Ezra 7*

**Good Reading**, . . . . . C. H. M.'s Miscellaneous Writ's., Vol. 2,  
to the end of "Thou and Thy House."

**Monthly Question**:—What is the difference between *the times*  
of the Gentiles, and *the fulness* of the Gentiles?

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### *Present Day Conditions*

Perhaps some of you have read a very recent speech by the Solicitor General of the United States in which he spoke in no uncertain way about "the present revolt against the spirit of authority," and further saying, "Conceding that lawlessness is not a novel phenomenon, has not the present age been characterized by an exceptional revolt against the authority of law?" He answered the question by producing incontrovertible proofs of this lawless spirit, too extensive for quotation here. Some extracts may be of value.

After remarking upon the large extent to which "broken faith" obtained, in *business* conditions of a year ago, the speaker continued :

"In the greater sphere of *social life*, we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraints of print, speech and dress, have in recent decades been increasingly disregarded. The very foundations of the great and primitive institutions of mankind—like the family, the Church and the State—have been shaken. Nature itself is defied. Thus, the fundamental difference of sex is disregarded by social and political move-

ments which ignore the permanent differentiation of social function ordained by God Himself."

Further on he quotes from an address given by the present Pope on last Christmas eve in which,

"The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life."

These words have interest for us, not only because they warn of the world's gross lawlessness, but because they so clearly confirm the testimony of God's holy Word. The light thus afforded should enable us to judge of the days in which we live, and thus enlightened be preserved from the spirit which pervades them.

In the light of the statements just quoted consider such scriptures as 2 Tim. 3: 1-5; 2 Pet. 2 and 3; Jude 8-19. All are the premonitory signs of the coming apostasy spoken of in 2 Thess. 2. It is not a world which is growing better, as some vainly boast, but one ripening in evil against the day of judgment. The intelligent Christian can only look for an increase in lawlessness, and the hopelessness of all remedies until He comes whose right it is to reign. Can a world which, rejecting the Lord Jesus, chose a man condemned for sedition in which he committed robbery and murder escape being marked by the character of its choice? And in the age of its greatest achievements, in the time of its greatest boast, the loathsomeness of the world's corruption through lust is un-

covered in every department of its life. It is like the days before the Flood or the condition of Sodom and Gomorrha. Let the character of Noah and Abraham mark us, not that of Lot. Our separation cannot be too sharply manifested, for "Whosoever therefore will be a friend of the world is the enemy of God." "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." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you."

Are we then marked as *not* following the course of this world? Be not conformed to it, "but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God." Let each one of us see to it that our walk be with Christ in separation from the world.

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### *Our Memory Work*

The circle of those successful in this line of work continues to increase, and this time we are able to list 29 names.

Ruth Hawn (4) .....	Newington, Ont, Canada
Annie I. Gow (4) .....	Felton, Delaware
Mrs. W. T. Helmer (3) .....	Cumberland, Ont., Canada
Mildred Howard (4) .....	Baltimore, Md.
Dorothy Howard (4) .....	" "
Hazel F. Grant .....	Toronto, Ont., Canada
Bessie Lyall (4) .....	Guelph, " "
Alma Grant (4) .....	" " "
Nellie Ford .....	Zephyrhills, Florida
Don. E. Powell .....	" "
Mrs. D. E. Powell .....	" "
Kathleen A. Holmes .....	Boyertown, Pa.
Anna E. Holmes .....	" "

Marie de Vries .....	Detroit, Mich.
Carrie Schwartzel (4) .....	" "
Mable Stockford (4) .....	" "
Mrs. M. M. Severy .....	" "
Mrs. W. S. Banford .....	Penticton, B. C., Canada
John A. Algreen (3) .....	The Current, Eleuthera, Bahamas
Agnes Algreen (3) .....	" "
Malvena Elden (3) .....	" "
Mabel Weech (3) .....	" "
Mary Ingram .....	" "
Alstynne Lowe .....	" "
Isabelle Somerville (3) .....	Brantford, Ont., Canada
Clara E. Holcomb (2) .....	Chin Lee, Arizona
Douglas Ferguson (3) .....	Cumberland, Ontario
Marie E. Holcomb .....	Cornville, Arizona
Glen C. Girdner .....	" "

### One writes :

"I enjoy the work very much and find the different verses slipping out very often during the day for comfort, admonition or confirmation. It is only in that way one realizes their real significance."

This indicates the value of memorizing the scriptures. It is not so much that six months after we can successfully repeat an epistle with very few mistakes, perhaps none, but the fact that having studied the book we get the outline of its contents fixed in our minds ; many single passages become precious to our hearts, and may bear a special message to us at the time, or be recalled to us later by the Spirit, either to help us in time of need, or enable us to help others. This blessing is reaped by all who persevere in the effort, whether or not at the end they are able to successfully meet the conditions of recital. Thus, too, our spiritual arsenal is furnished, wherewith to meet the enemy's attack. Our Lord was a perfect example for us in this. If we must live and fight by the Word, our need of fullest possible acquaintance with it is self-evident.

*Our Daily Bible Reading*

In the course of our reading this month we come to a great crisis in the history of Israel, and in fact of the world. At the close of 2 Chronicles we have God's judgment upon the kingdom of Judah, the destruction of Jerusalem and the temple, with the transfer of power to Nebuchadnezzar. This constituted the commencement of "the times of the Gentiles" which will not close until David's Son, who is David's Lord, shall come and establish that everlasting kingdom and dominion spoken of by Daniel, and promised to David in Jehovah's covenant with him. During this period, God's throne is no longer at Jerusalem, the glory has departed as shown in Ezekiel, and God is spoken of as "the God of heaven," who, as the Most High, as men must learn, still "ruleth in the kingdom of men." It is our high privilege and blessing to know Him as "the God and Father of our Lord Jesus Christ"—in the sweet and blessed intimacy of His eternal love and purpose toward us in His Son.

The events which close 2 Chronicles are those judgments of which God had warned His people by the prophets, and the introduction of a new era in God's dealings with the world. During this period of time, the blessing of the chosen people must come by instrumentality of Gentile hands, instead of the nations being blessed through Israel. So we see when the restoration promised by Jeremiah is to be accomplished, it is Cyrus who is used to bring it about. The Gentile yoke is not removed, but God manifests His supremacy over all, able under all circumstances to fulfil His word. The hearts of all men are in His hand. Blessed assurance for faith at all times!

Ezra opens with the record of how God not only

wrought in the heart of the Gentile monarch, but also in many hearts among His captive people to revive the testimony to His name and truth. All this forms a striking testimony to the immutability of the prophetic word. And in these Captivity Books, which we now begin to read, we may trace many principles which always govern in days of remnant testimony; and such are our own days, in relation to the assembly.

In addition to this important transition which our reading brings before us, there are valuable lessons to learn from the history of kings. Throughout we may see that when God is given His place, blessing is assured. How constantly He witnessed to His people, by His interposition in mercy and blessing, that if they only submitted themselves to His revealed will (and to this the voice of His many prophets was ever calling them) He would be with them. Thus, while the prophets prophesied, by events and circumstances of contemporary history God gave a practical demonstration of what they said and promised in His name. But the heart of the people had grown hard, and their hearing too heavy to hear. History and prophecy ever bear a moral and spiritual relation to each other. The meaning of the former may thus be understood in the light of the latter, which however always goes far beyond the mere fact or event of history. Thus, in a sense, all Scripture is prophetic; it is that to which we do well to take heed *in our hearts*, "as unto a lamp shining in an obscure place *until* the day dawn and the morning star arise," (2 Pet. 1: 19, 20, *N. Trans.*)—its value abides to the very end.

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Correspondence for the Y. B. Dept., please address to  
Mr. John Bloore, care of Loizeaux Brothers.



## NOTES

ON all sides comments are made on the vice and crime and lawless conditions that have developed so alarmingly of late years throughout this land and the "civilized" world. Newspaper columns daily report cases of daring burglaries, assaults, terrible depravity, murders, suicides, extortions, embezzlements, public offices used for plunder, etc., etc., so that a paper has recently remarked that, "Dishonesty and treachery in business life and important positions leads men in high places to doubt whether there is such a thing as honesty in a large part of the so-called big business of the nation."

It is not our place, however, nor our purpose, to dwell upon the crop of evil deeds that alarm thoughtful men, but to turn to the *cause* or *root* from which spring these ominous conditions—"the last days" and "perilous times," as the apostle calls them and describes them in 2 Tim. 3: 1-5. Compare these verses with Rom. 1: 28-32, and see how the conditions of dark heathenism described in Romans are very nearly repeated in Christendom where the light of truth has shined, but where the outward "form" only is left.

Speaking of the hideous results of ungodliness, Bishop Nicholai of Serbia has rightly said concerning the unspeakable horrors and carnage of the world-war, that it was "the natural child of a wicked, Christless education, of Christless politics, of Christless business, of Christless literature in all Europe."

In the beginning of the world-war, in the agonies of the first two years, both in the trenches and desolated homes, there was a turning to God on the part of many through unprecedented afflictions; but when relief comes, the heart away from God quickly returns to its vices and evil works in a worse condition than before. Various schemes and legislations are suggested to remedy or curb depravities. Will they succeed? Alas, it is the *heart* of man that must be changed; and a return to God and His word alone can accomplish this miracle.

The grand jury of Fulton County, Ga., in which is the city of Atlanta, has recently given a testimony worthy of repetition everywhere. After the examination and condemnation of a notoriously evil case, they made the following presentation to the criminal court for the benefit of the people.

"We doubt if morals can be legislated into the people," said the grand jury. "Schools and churches are powerful agencies for the preservation of morals, but the problem must be solved especially in the *homes* of the people and *by the parents* themselves. Especially do we appeal to mothers to influence and to direct their sons and daughters to modesty in speech, in conduct, and in dress. Indictments, fines and prisons will not regenerate the people. We ask the people to re-establish in their homes the family altar, and closer home relations between parents and children."

Christian fathers and mothers, do *you* have the "family altar" firmly established in your home? Do you, after reading a portion of Scripture, bend your knees before God in real prayer for your household, your labors, and Christ's interests here upon earth, with thankful acknowledgment of His

constant mercies? If not, you rob God of His due, and yourselves and your children of the blessing which God has attached to this precious privilege and duty. Read what God enjoyed upon His people Israel in Deut. 6, vers. 6, 7, and 12. Shall the Christian do less? Is not the word of God the light by which we are to walk through this world's darkness? the armor in which we are to meet the adversary's assaults? and the sword of the Spirit with which we are to defeat him? (See Eph. 6: 12-18).

The grand jury appealed to mothers concerning their sons and daughters for "modesty in speech, in conduct, and in dress." How weak, alas, even professed Christian mothers are as to this last, yea *guilty*, in allowing and even providing immodest dress for their daughters, thus tempting the lusts of men, and causing the ruin of a multitude of girls as has been testified to again and again—yet they persist in it! Will not the holy Lord hold them responsible as contributors to the corruption of mankind?

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*The following excerpt from a brother's letter touches upon things felt and deplored by many amongst us:—*

"There is a great and painful lack in a large number of our young people now. It has largely come, perhaps, through want of care in receiving them at the Lord's table—receiving without inquiry into the daily life to see if there is the genuine piety which should accompany salvation. Parents are often too fond of having their children at the Lord's table before the piety suited for such a place is seen in their children's lives. Hence they are easily drawn away by worldly attractions, as love for and acquaintance with the word of God is lacking. Secret prayer too—real prayer

in communion with God—seems to be little known and enjoyed; whereas *these* are the things we ought to see before receiving at the Lord's table. Should they not characterize the people of God, if true fellowship with Him and one another is to be enjoyed? Without them 'fellowship' is an empty name."

To these true and seasonable words, may we not add that some important feature of ministry seems to have been lacking. In reading the Epistles we cannot but be struck with the directness and plain words used by the Lord's servants in the exhortations that invariably follow the development of truth in doctrines. The truth is *applied to the daily life*. Love to Christ and His people made them bold in their ministry. They "called things by their names," as we say. Not only did the apostles write to instruct and encourage, but also to warn, and correct misconduct. *Personal* dealings too characterized their ministry among the saints. "Remember," says our beloved apostle Paul to the Ephesian elders, "that by the space of three years I ceased not to warn every one night and day, with tears." What devotedness to the Lord! what love to the saints! And the apostle Peter, in his care for the sheep and lambs of Christ's flock, how concerned he is about their *spiritual state*; how effectively he intermingles his exhortations with the presentations of Christ as our example as well as Saviour.

Lord, make us better followers of them!

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. 4:1, 2).

## NOTES ON PHILIPPIANS

(Continued from page 270.)

### *Self-confidence set aside for Christ*

(chap. 3: 4-7)

“Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ.”

PAUL'S own experience comes in aptly to enforce the expression used in verse three, as to which we have been speaking. He had learned experimentally the utter unprofitableness of the flesh. Looked at from a human standpoint, he had far more to glory in before he was converted to Christ than any of the “concision” among the Philippians could possibly have even afterwards. If any had ground for confidence in the flesh, or thought he had, Paul could say, “I more.” For they, to whom he wrote, were Gentiles according to natural birth, and, therefore, strangers to the covenants of promise, aliens, and without the true God in the world.

But it was otherwise with the apostle. He was born within the circle of the covenant. He bore upon his body the mark that he was within the sphere of the Abrahamic promise—he was circumcised on the eighth day, and thus marked off from the Gentile world. Nor were his parents “proselytes of the gate,” as Gentiles were called who had forsaken idolatry, and turning to the God of Abraham, Isaac and Jacob, had come within the

blessings of the covenant through this rite. He, Paul, was of the stock of Israel; for generations back his family had belonged to the covenant people. Moreover, when the ten tribes revolted and turned away from the house of David, the particular tribe from which he sprung, that of Benjamin, had remained true to Jehovah's centre and loyal to the true kingly line. For though Benjamin had fallen grievously in the days of the Judges, so that they were like to have been exterminated out of Israel, yet afterwards, through enabling grace, they remained steadfast in the face of grave departure, and thus won for themselves an immortal name. To be a Benjamite was something in which the flesh might well pride itself.

And as to positive religious conviction, Saul of Tarsus had been a Hebrew of the Hebrews. He was no mere Jew by birth, as those who are indifferent to the Hebrew faith. To the very core of his being he was a follower of the first Hebrew, Abraham himself. As touching the law, he was in practice, faith, and name, a Pharisee. Of the various Jewish sects existing in his day, the Pharisees were the most intensely orthodox, and clung most tenaciously not only to the revealed word of God, but to a vast body of human traditions which had been handed down from their forefathers, and had become in their eyes as sacred as the written Word itself. It is true that our Lord describes many of them as hypocrites, but on the other hand, when He wishes to emphasize the need of positive righteousness, He says, "Except your righteousness exceeds that of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." He would

not have thus spoken if it were not well known that the Pharisees insisted on obedience to the law of God; and Paul, himself, said, on another occasion, "After the most straitest sect of our religion, I lived a Pharisee." He lived what he professed, and that was Judaism of the strictest kind.

His zeal for the traditions of the elders was seen in the fact that he was a relentless persecutor of the newly-born assembly of God. "Exceedingly mad against them," as he himself confessed, he "persecuted them unto strange cities," and even "compelled them to blaspheme." Yet there is no evidence that he was naturally a man of fierce and implacable disposition. In fact, the words of the glorified Lord, "It is hard for thee to kick against the goads," would seem to imply the contrary.\* What he did, he did from a stern sense of duty, not as the fulfilment of his natural desires. Touching the righteousness which the law demanded, he was outwardly blameless. He tells us in the 7th of Romans that of all the commandments there was only one which really convicted him of sin, and the violation of that one commandment, there was no external way of detecting. Who that looked upon the stalwart champion of Jewish orthodoxy could see the covetousness that was in his heart?

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\* Does not the expression imply, rather, that Saul had *fought against* the testimonies to his conscience?—such as Stephen's, whose face they saw "shining as an angel's" while testifying before the council of the Jews, yet to whose death Saul gave his vote, keeping the garments of those that stoned him. And how many other appeals to his conscience, if not to his heart, there must have been as he beat and dragged men and women to prison, compelling them to blaspheme Jesus, if possible!—[ED.]

His outward life gave no evidence of it. Therefore he could speak of himself as blameless.

But when this religious bigot, this stern unyielding champion of what he believed to be the truth of God, was brought into contact with the glorified Christ—that never-to-be-forgotten day on the Damascus turn-pike—he realized in one moment the fact declared by the prophet that “all our righteousnesses are as *filthy rags*.” And these things which were gain to him—these things on which he had been building his hopes for eternity—these things which gave him a standing before the eyes of his fellows and caused them to look upon him with admiration, he now saw in their true light—as utterly worthless and polluted garments, unfit to cover him before the eyes of a holy God, and deserving only to be cast away. Therefore he exclaims, “What things were gain to me, those I counted loss for Christ.”

Let it be carefully noted that he did not count them loss merely for Christianity. In other words, he was not simply exchanging one religion for another; it was not one system of rites and ceremonies giving place to a superior system; or one set of doctrines, rules and regulations making way for a better one. Often this has been all that conversion has meant. Many people have thought that “changing their religion” was all that God required of them. But it was otherwise with Saul. He had come into actual contact with a divine Person, the once crucified, but now glorified Christ of God. He had been won by that Person forever, and for His sake he counted all else but loss. If any fall short of this, they are missing entirely the



point here emphasized. Christ, and Christ alone, meets every need of the soul. His work has satisfied God, and it satisfies the one who trusts in Him. By resting in Christ, confidence in the flesh is forever at an end. All confidence is in Him who died and rose again, and who ever liveth to make intercession for us. (To be continued) H. A. IRONSIDE.

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## DEATH AND RESURRECTION

“It doth not yet appear what we shall be.”—1 John 3 : 2.

AND must this body die—  
This well-wrought frame decay?  
And must these active limbs of mine  
Lie mould'ring in the clay?

Corruption, earth, and worms,  
Shall but refine this flesh,  
Till my triumphant spirit comes  
To put it on afresh.

God my Redeemer lives,  
And ever from the skies  
Looks down, and watches all my dust  
Till He shall bid it rise.

Arrayed in glorious grace  
Shall these vile bodies shine,  
And every shape and every face,  
Be heavenly and divine.

These lively hopes we owe,  
Lord, to Thy dying love.  
Oh, may we bless Thy grace below,  
And sing Thy grace above!

Saviour, accept the praise  
Of these our humble songs,  
Till tunes of nobler sounds we raise  
With our immortal tongues.

WATTS.

## JUSTIFICATION

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*Bible Reading at the Oakland, California, Conference  
September 3, 1921.*

Scriptures read : Luke 18 : 14 ; Romans 3 : 24 ; 4 : 24, 25 ;  
5 : 1, 18 ; Galatians 2 : 15-17, 33.

C. C.—To begin with, it is important that we should have a right understanding of the term “justification.” I should say that justification is an authoritative declaration that an accused person is conformable to righteousness. This is an enlargement of the definition ordinarily given; but there is good reason for it. An unaccused person does not need to be justified. In human courts an authorized judge or jury declares an accused person to be guilty or not guilty. When the decision is “not guilty,” he is declared in a state of conformity to law. With this in mind, we pass on to consider divine justification. God declares the charges made against a person as no longer applicable to him—being, through grace, brought into a state of conformity with Himself. That is what justification is in the divine sense.

A Brother.—Is it the same as blotting out?

C. C.—It is a blotting out of the charge. But the point is, that God, by grace, puts a condemned sinner in Christ—sees him in Christ; so that the charges which applied to him in nature no longer apply to him in Christ.

B. C. G.—It is said by some that justification is the same as forgiveness.

C. C.—Forgiveness is *pardon*. A man may be pardoned, but that is not justification. He is not declared “not guilty.”

B. C. G.—In fact, they are exactly opposite. Naturally, they contradict each other. But grace does what human courts cannot do. In Acts 13: 38, 39, we read, "Be it known unto you therefore . . . that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified," etc. Here we have both forgiveness and justification. Looked at as a guilty sinner, the man who believes in Jesus is forgiven. Looked at as "in Christ," he is justified.

C. C.—Yes; Peter preaches forgiveness; Paul, justification. I do not think Peter ever goes on to justification.

F. J. E.—Is that judicial exoneration?

C. C.—Yes, but it is more than that. It is judicially placing an accused person in a new and abiding state before God.

H. A. I.—When you use the term "state," do you mean inward condition, a new state of soul, or rather that the person stands in a new relationship to God?

C. C.—Justification is not a state of soul, but the man is in a new position.

B. C. G.—Justification is found in the Epistle to the Romans, where God accounts the believer to be righteous. Many do not see righteousness as positive. They only think of it as the absence of guilt, or as *forgiveness* of sins; but the believer stands before God in a perfect *righteousness*.

C. C.—In the first scripture we read, you will notice the Lord declares a self-condemned person to be justified. The publican is so conscious of his guilt, that he will not so much as lift up his eyes to heaven, but cries, "God be merciful to me, the

sinner." But the Lord declares, "He went down to his house justified."

B. C. G.—Now that is very important, and it shows us that a man is justified at a given moment. After being justified by God, it would be very inconsistent for a man to go on calling himself a miserable sinner.

C. C.—Justification then is a state of abiding righteousness. God looks at the believer *in Christ*.

W. H.—And "in Christ" is far more than if a man had never sinned. The justified person is in a far higher place before God than unfallen man could ever be. Adam *innocent* was not "in Christ."

F. J. E.—Does not the term then imply absolute judicial exoneration?—no charge against him?

C. C.—The charges do not apply to him. Charges, however true they may be, are all annulled. They are cancelled because the man is in Christ.

B. C. G.—*Forgiveness* is shown to one who has committed offences; Christ died for him, and on the ground of His atoning work there is forgiveness for all who believe. But the moment the man believes he is also in Christ; therefore fully justified, Eternal life and righteousness are inseparable.

C. C.—That brings us to the *ground* of justification. How can God justify a man who is rightly accused with sin, and guilty? If we think of the nature and character of God, we would say, He must condemn that man; He must judge him. As a sinner, he is justly exposed to the judgment of God. Now, how is it possible for God to take up that man and free him from all the charges which are justly brought against him?

E. A. B.—With man this is impossible, but with God all things are possible.

C. C.—Yes. So we see the contrast between human and divine justification. In accordance with human law, a guilty man cannot be justified, though a generous person might forgive him. The very fact that he has been forgiven, is the proof that he is not *justified*. If he were justified, he would not need to be forgiven.

E. A. B.—I think it well to press that a little, for I believe many Christians fail to see it—thinking of themselves as having their past offences forgiven, but, not seeing that they are justified before God, they never have abiding peace.

C. C.—Well, man can forgive an evil-doer, but he cannot justify the guilty. Forgiving a man is saying, "You are guilty, but I will not hold it against you," Justifying a man is saying, "I believe you are not guilty." Now God doesn't say we are not guilty; but having brought us into a state of abiding righteousness in Christ, the charges that applied to us as men in the flesh do not apply now.

B. C. G.—In Romans 8 : 33 we see that God Himself is the source of justification. In chap. 3 : 24, that He has, in grace, devised a plan of salvation. We are justified through the redemption that is in Christ Jesus. This presents three things; the *source* of it in God, the Judge; the *principle* of it, His grace ; the *basis* of it, Christ's atoning work.

C. C.—In verse 25 we read that God hath set forth Christ as a propitiation available to faith, but it is by His blood.

H. A. I.—In the Authorized Version we have,

"in His blood," and one would gather that it is through faith in the blood that we are justified; but you mean, do you not, that the justification, or the propitiation, is *by* His blood?

C. C.—Yes, it is by that atoning death that Christ has, so to speak, become the mercy-seat—a place where God can meet us in peace righteously.

J. W. H. N.—The New Translation also reads, "in His blood."

C. C.—The preposition is used in various ways; and it is really here "*by* His blood," or, "in virtue of His blood."

B. C. G.—Christ having shed His blood is Himself the propitiatory, the mercy-seat. The blood sprinkled on the throne of God gives it that character.

C. C.—If Christ had not died, He could not be a propitiatory; but having died, in rising again He has taken His place as the Second Man. He is the Man whom God has accepted. God was always pleased with Him; but in raising Him from the dead, after His atoning work was accomplished, and receiving Him to His own right hand, God shows He has accepted Him as the beginning of a new creation, the Head of a new race. We are in Him before God, and thus we are *justified*.

F. J. E.—In Job the question is raised, "How can man be justified with God?" And to Moses God declared He would by no means clear the guilty. Would you say then that an Old Testament saint was never justified?

C. C.—Justification was not then revealed, but God *did* justify anticipatively.

J. W. H. N.—See the 26th verse of this chapter.

C. C.—God now declares the truth of justification, but that is not saying that Old Testament saints were not justified.

W. H.—Could you say that they were utterly without the knowledge of it? In Hebrews 11 : 4 we read: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," though they had not the full knowledge of it, perhaps. We also have the statement in Genesis 15 : 6, where we learn that Abraham believed God, and it was counted to him for righteousness.

B. C. G.—But, of course, that would not prove how much Abraham knew of it.

C. C.—The thought of justification was in the Old Testament, but it needed lighting up. It is the same with life. Old Testament saints had life, but they needed light in regard to it.

B. C. G.—There was no public declaration of righteousness until Christ was risen. Thus, when Hezekiah was dying, or thought he was, he pleaded his character, his personal piety. It is clear that he did not know what we are dwelling upon. Perhaps, we too often ignore the practical side of righteousness, because of occupation with the positional. Old Testament saints, not having the light of the positional side, they naturally dwelt more on the practical side. It is well to be clear as to this.

C. C.—We may be rebuked by their piety ; while we *know* more, we may not have the same godliness.

A Navajo Indian Brother.—Let me see if I can state clearly what you have been teaching. I am

anxious to learn all I can, and have it right, so that I can take it back to my people. Now I understand that this long word "justification" means something like this: I, being a sinner, and the Judge having written, "Whosoever sinneth must die," some man might say, "Well, I will take John's place," and he could die for me. But what *man* could take my place? Who could find one who had never sinned, and worthy enough to take the place of all? He must be perfect, and he must be greater than any man. Well, the Judge Himself took my place—took the place for all of us. He was put to death, and I am justified because the One that is perfect has given His life in place of mine. By believing on Him I am justified.

H. A. I.—Yes, that is very good; but now go a little farther. When you believed in Jesus, you received a new life from Him, and that makes you one with Him. So that now God sees you in Him; and, as He looks at you, you are as perfect in His sight as His own risen Son. This is your justification.

Indian.—Oh, yes; I see that. That is how God looks at me now.

C. C.—You see Christ has borne the penalty of sin when He was on the cross. Now He is risen. Does He have to do with sin now?

B. C. G.—He has put them away completely, so that they can never be brought up again, for we are in Christ, where no sin can ever be imputed to us, while we may be, and often are, chastened for it.

C. C.—"And in that He died," we are told, "He died unto sin once; in that He liveth, He liveth unto God." That Man who died, is now risen. He



is the living One; the Source of life to us—a life that cannot be charged with guilt.

H. A. I.—And in Him, the risen One, we have justification of life—a life against which no charge of guilt can ever be brought.

The Indian.—Yes, I see that now very clearly. I think I can make that plain to others.

B. C. G.—Now shall we look at the principle of justification? What would you say was the principle, or ground, on which God justifies the repenting sinner?

C. C.—It is by faith. Having given His Son in grace, God imputes righteousness to us who believe. It is grace on God's side, and faith on ours. The righteousness of God, which was *against* us, is now, since Christ has died and is risen again, *for* us. It is like a city of refuge—a sanctuary. It is available for all; and it actually covers and protects all who believe.

A Brother.—Is this the "righteousness of God" spoken of in Romans 10 : 3?

C. C.—The thought is different. There we read of God's righteousness, and of the righteousness of God. The Jews were ignorant of God's righteousness: that is, they were ignorant of *how righteous* God is. If they had realized *that*, they would have known they were under condemnation; and that no efforts of their own could have satisfied His demands. Not knowing how righteous God is, they went about to establish their own righteousness. They did not avail themselves of the righteous provision God had made for their justification.

B. C. G.—They had not learned that God justifies the ungodly; and the only way He can do this is

when faith lays hold on Christ. When a sinner by faith receives Christ, it brings him in the new position before God, of which we have been speaking.

C. C.—This is Romans 4: 24, 25. The Lord Jesus was delivered for, or because of, our offences; He was raised again for our justification. By His resurrection, God proclaimed the justification of all who trust in Him.

B. C. G.—In Christ's resurrection God gave testimony to His perfect satisfaction in Christ's atonement for sin. It was also His testimony to the world's judgment. Our Lord's resurrection was the declaration that the throne of God has nothing against us as believers in Christ. Faith is simply the empty hand that takes the justification which God has provided. This is what we have in Rom. 5: 1.

C. C.—We are justified then by His blood. God is the Source of our justification, in that He gave His own Son for us, in divine grace and love. That is the divine side. Now we believe, and are justified by faith. This is our side.

B. C. G.—Then, in Acts 13: 38, 39, may we not say we have the *extent* of justification? We are justified from *all* things.

F. J. E.—Going back to what was said, that propitiation was made by His blood, that was on the cross, was it not?

C. C.—Yes; but our risen and glorified Lord is now set forth as a place where we can meet with God, and find Him propitious to us.

B. C. G.—A propitiatory is a meeting place. In Israel, the Lord met men at the door of the tabernacle—at the brazen altar and at the mercy-seat. He meets us now in Christ.

C. C.—As believers in Christ, we have boldness to draw near to God.

W. H.—The merey-seat was upon the ark, and sprinkled with blood. The Christ who died, God has raised and seated; and He is our meeting-place with God.

H. A. I.—His work is the propitiation; He Himself is the propitiatory. In John's first epistle we read: "He is the propitiation for our sins;" that, of course, refers to His work upon the cross.

C. C.—It is important to see that everyone has to do with the Man whom earth has rejected. He says, "I, if I be lifted up, will draw all men unto Me."

F. J. E.—That is, all will be drawn to Him, either in grace or in judgment.

C. C.—Yes; all will have to do with Him. God, in His grace has provided a way of having to do with Him in salvation. But if men refuse this, they must have to do with Him in judgment. The word rendered "draw," is really "drag." It is the same word used in the Gospels, where we read, "They dragged the net to shore."

B. C. G.—All authority is given to the Son. He is the Dispenser of both life and judgment.

C. C.—Eventually every soul in the universe will submit to Christ; but there is a great difference between willing submission and forcible subjection.

B. C. G.—All will be subjugated, but all will not be reconciled.

F. J. E.—Now as to Rom. 5: 9, "Being justified . . . we shall be saved from wrath through Him."

C. C.—The One who died for us stands forever between us and wrath.

H. A. I.—His blood abides in unchanging efficacy before God. Many Christians think of the blood as though it were constantly flowing—constantly available for cleansing every pollution or sin. But as it ever abides before God, there can be no imputation of sin to the believer. A continual application of the blood to the soul of the believer is not a scriptural thought. There is much loose talk about the blood flowing over our hearts, and similar expressions, contrary to Scripture.

A Brother.—Was it by taking the blood into heaven that Christ prepared a place for us?

C. C.—Let us not forget that when He said, "I go to prepare a place for you," He had the cross in view. He went back to heaven by way of death and resurrection, and, in so doing, He prepared a place for us.

B. C. G.—Now, in closing, it might be well for us to note justification by works.

C. C.—When the question raised by James is rightly understood, there is no confusion whatever. James is not speaking of how a man may be justified before God.

B. C. G.—That is clear by comparing what he says of Abraham in Romans 4. Paul says, "If Abraham were justified by works he hath whereof to glory, but *not before God*." If not before God, then James must speak of Abraham as justified by works *before men*.

C. C.—Then mark in what Abraham was justified by works.

J. W. H. N.—In offering up his own son.

C. C.—Yes ; and that justifies him as *a man of faith*. It proves he really believed God.

B. C. G.—So James used it; not in contrast to faith, but as proving the *reality* of faith. There was at least 25 years between the time when Abraham was justified by faith, as recorded in Genesis 15, and when he was justified by works, as we read in Genesis 22.

C. C.—So, in Genesis 22, Abraham, before man, justified God in counting him righteous.

B. C. G.—So a Christian's obedience justifies God who calls him His child. If we say we are justified by faith, we are to prove by works what a holy doctrine it is.

J. W. H. N.—The two are beautifully linked in the second of Ephesians. We are saved by grace without works, but we are told, "God has created us in Christ Jesus unto good works, which He before ordained that we should walk in them."

B. C. G.—Scripture preserves the balance beautifully; but we often fail in this.

C. C.—Now, just one thing more before we close. Let us look again at that expression in Romans 5: "justification of life." It is important that all should realize that we possess, in virtue of the fact that we are in Christ, an absolutely perfect life—a life that never was linked with sin, and never can be. All who are in Christ possess this life—a life that is unblameable—no charge can be laid against it. This is "justification of life."

B. C. G.—A brief summary may help in retaining the different points spoken of :

1. THE SOURCE of justification—GOD, the Judge of all. "It is God that justifieth" (Rom. 8 : 33).

2. OUR NEED of it—our guilt and sins. "Know ye not that the unrighteous cannot inherit the

kingdom of God? . . . But ye are *justified*" (1 Cor. 6 : 9, 11).

3. THE PRINCIPLE of justification—*divine grace*.  
 "Being justified freely by His grace" (Rom. 3 : 24).

4. THE BASIS of justification — *Atonement*.  
 "Through the redemption which is in Christ Jesus"  
 (Rom. 3 : 24). "Justified by His blood" (Rom. 5 : 9).

5. THE PROOF of it is by *Christ's resurrection*.  
 "Raised again for our justification" (Rom. 4 : 25).

6. THE APPROPRIATING MEANS of justification—*our faith*.  
 "Being justified by faith" (Rom. 5 : 1).

7. THE EXTENT of justification—past, present, future. Negatively, "*From all things*" (Acts 13 : 38, 39); positively, "*Justification of life*" (Rom. 5 : 18).

8. THE PROOF of it to man — the believer's *works*.  
 "Ye see how that by works a man is justified, and not by faith only" (Jas. 2 : 26).

## CHRIST FOR YOU AND ME

ONCE a deep dark shadow,  
 Cast by Calv'ry's tree,  
 Fell like midnight darkness  
 Over you and me.

'Twas the wrath and judgment  
 That were due to us;  
*Ours* was the dread sentence  
 Of that awful cross.

Then we saw the glory  
 Shining from His cross;  
 Saw how e'en in justice  
 God forgiveth us.

Christ, the willing victim;  
We, the pris'ners freed;  
Jesus paid the ransom  
Meeting all our need.

Yea, of God forsaken  
That *we* might not be:  
Scorn, and death, and darkness,  
Borne for you and me!

*His* the love, the labor;  
*Ours* to look, and live.  
His the wrath, the sorrow—  
What had we to give?

Only sin and weakness,  
But He gave His all!  
Deeming it great treasure  
That we heed His call.

Thanks to God we've heard it!  
Thanks to Him we've come!  
His be all the glory,  
Till we're gathered home!

H. McD.

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## Young Believers' Department

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CALENDAR: Nov. 16th to Dec. 15th

**Daily Bible Reading**, Nov. 16th, *Ezra 8*; Nov. 30th, *Neh. 12*;

**Memory Work** . . . *1 Peter 4* . . . . . [Dec. 15th, *Job 4*

**Good Reading**, . . . . . C. H. M.'s Miscellaneous Writ's., Vol. 2,  
from "Discipleship" to end of "Gideon and his Companions."

**Monthly Question**:—What are the special prophecies fulfilled  
in the Ezra-Nehemiah restoration?

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In our memory Epistle we might just note several of  
its prominent themes. For example, *God's call*.—Our  
character as connected with it (ch. 1:15); our position

(ch. 2: 9); the example, called to suffer as Christ did (ch. 2: 21); then our conduct as called to inherit a blessing (ch. 3: 8, 9); finally, the end in view, eternal glory (ch. 5: 10).

The *will of God* is mentioned several times (chs. 2: 15; 3: 17; 4: 2, 19). If we study the connection of these passages we would find, as a general principle, that the way we are to act is the way in which He Himself has acted in His dealings with men.

Then *grace* suggests a profitable subject. First, it is our God-given portion (ch. 1: 2)—God's favor is known throughout our journey as pilgrims and strangers. Secondly, it is the salvation prophesied of in the past, and fully revealed by the Holy Spirit through the apostles. This reaches on to the grace we shall receive at the revelation of Jesus Christ (ch. 1: 10, 11). Grace is ours in the present soul-salvation, and at the end in body-salvation, with the accompanying glory of Christ.

In the third place we are spoken of as "*stewards* of the manifold (or, various) grace of God." How privileged, and responsible, we are as having this various and wondrous grace to minister to others. Finally, we are assured that the place and portion in which our hearts rejoice is "the true grace of God." Our call is from "the God of all grace" to a path in which we need grace from Him multiplied all along the way to the eternal glory to which in grace He has appointed us.

Still other lines of thought will occur to you as this precious epistle is committed to memory. May it prove to be most helpful and encouraging to all.

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### *Missionary Work*

I am writing to you just after the close of the St. Louis Conference, where the Lord gave a happy season



of fellowship and ministry. During its course we had two missionary meetings at which we heard from those who have devotedly labored in Central America, Japan, and among the Indians of this land. It was a great cheer to hear of those happily converted in these spheres of service, the work gradually extending, and the progress already made. The need, too, for others to enter into these needy fields as the Lord may lay it upon their hearts, and the approval by their brethren was specially pressed. May our interest and exercise be stirred up in these matters, resulting not only in increased effort for these distant lands, but also stimulating home effort in the gospel. Those who have best filled the foreign field, have first creditably filled the home field. You could not read a better, more inspiring book along these lines, than that entitled, "Mary Slessor of Calabar."

You will be interested in some extracts from a letter from our sister, Mercy McCandless, who is in Africa. After some nine weeks of travel from England, by ocean, train, and river, she with others reached Inkongo, April 24, where there is a large native gathering, from which many have gone to other villages to teach the people how to read. The school at Inkongo is a large one, composed of men, women, and children—parents and their children are found in the same class.

From this place our sister went on to Baka Mbule where she was to be stationed, and serve in the school for boys. About 120 attend, coming from distant villages. They range in age from 7 to 19 years. They stay 2 or 3 years learning to read, and some learn to teach others. Those who go out as teachers spread the gospel to other villages. This place is three days'

journey from Inkongo by river and forest. Concluding, she says,

"I hope in another year I shall be able to speak more freely than I can now. It is discouraging sometimes, but it is good to be able to say with another, "My flesh and my heart faileth; *but* God is the strength of my heart, and my portion forever.'

"We would value the prayers of those interested in the work out here, for this school, and for the many villages around us."

### *Congo's Needs*

*Isaiah 44: 14, 15.*

From his hut of leaves and rushes,  
See a dusky native goes;  
Searches, 'mid the trees and brushes  
Where the mighty Congo flows,  
Finds a tree which suits his fancy,  
Cuts a log, and homeward goes.

Now with chisel and with mallet  
Fashions he the piece of wood;  
Then, from out a dirty wallet,  
Takes his "bwanga" strong and good,  
Smears it on the ugly fetish  
Which has now become his god!

*Psalms 115: 8*

And a more degraded creature  
'Twould be hard indeed to find;  
Sin is stamped on every feature  
Of his body and his mind.  
As his fetish, so his heart is—  
Filthy, naked, wretched, blind.

*John 3: 16*

But at last he hears the story  
Of the wondrous grace of God:  
Of the One who left the glory,  
And this world of darkness trod;  
How He died for guilty sinners,  
To redeem them by His blood.

Now we see the native turning  
From his idols and his sin;  
His enlightened heart is burning  
With a strange new love within;  
He who once was poor and wretched,  
Now is happy, ransomed, clean.

One to God has been converted,  
Thousands still remain the same,  
Thoughts and actions all perverted,  
Knowing not the Saviour's name—  
Serving Satan, not their Maker,  
Living lives of sin and shame.

Lord, increase our love, we pray Thee;  
Fields are ripe, and servants few;  
Teach us gladly to obey Thee,  
Give us willing hearts and true,  
That, responsive to Thy bidding,  
We may seek Thy will to do.

(Written by H. WILSON, missionary at Inkongo.)

These simple verses describe not only the needs of the Congo region, but of many another part of this sad world.

"And ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and to the uttermost part of the earth" (Acts 1: 8).

The Lord's command is, "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24: 47).

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### *Our Daily Bible Reading*

In these closing chapters of Ezra, note how care for God's house and service (without dependence upon man's power or protection), and in separation from unholy relationship, marks this devoted servant. In Nehemiah we see the same spirit. "Ought ye not to

walk in the fear of our God because of the reproach of the heathen our enemies?" The walls of separation from their enemies are guarded. Worldly help is refused in the fear of God. The word of God is given its place. The spirit of humbleness and confession, combined with the celebration of God's great goodness, characterize the gatherings of the people. Then the ordering of all as to dwelling, service, and worship. Finally, we see the faithfulness which marked this man of faith (and which should mark *us*) when failure and departure come in among those gathered back to God's centre.

In Esther we see the providential dealings of God; His care over His people, as behind the scenes, ordering circumstances, moving the hearts and minds of men—in short, making all things work together for good, apart from manifest intervention. Relating primarily to Israel, it shows her in the place she is in because of departure from God who is watching over them during this "Lo-ammi" period of their history.

We just enter upon Job, and will speak of it next time. Let me suggest that you read the books by Mr. Ironside on Ezra, Nehemiah and Esther, and Mr. Ridout's recent book on Job. These God-given helps will greatly increase your interest in, and understanding of, these parts of Scripture.

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#### *A Suggestion for Study*

The Gospel of God—Christ the subject (Rom. 1:1-3).

The goodness of God—man the object (Rom. 2:4).

The grace of God—the believer's standing and portion (Rom. 5:1, 2, 15).

The glory of God—the believer's hope (Rom. 5:2).

The gift of God—the believer's life (Rom. 6:23).

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## NOTES

THE end of another year's publication of our magazines is reached with the December number, and we take occasion to tender our grateful thanks to all the dear fellow-servants who have contributed to the pages of **HELP & FOOD** and our other magazines. We earnestly desire their continuance, and that others who have taken no part in this year's printed ministry may furnish something out of what the Lord has committed to them. For, as the gifted pastor Goulburn wrote, already some fifty years ago,

“Spiritual reading has to a certain extent taken the place of preaching. Without at all denying that oral teaching has still certain great prerogatives over teaching by books—in voice, manner and personal influence—we are no longer dependent on oral teaching alone, as the early Church was. In books and print is mirrored the author's best mind at his best moments. Words committed to the press are, usually, maturely considered, whereas in oral teaching or preaching this cannot be. But suppose we were made privy to much of the inner life of men of piety—that they communicated to us the result of their experience in religion, that they gave us fresh thoughts upon the Holy Scriptures, threw out suggestions to help us in a holy life, could we fail of deriving benefit from our association with them?—and this we have in their printed works.”

This is a day when quiet, meditative reading is greatly lacking. The world is filled with worthless productions which dissipate the mind and render valuable reading unwelcome. Let the Christian turn resolutely away from them. How much harm this frivolous literature has done, to the young especially, who devour these light productions, whilst

good books and our magazines remain mostly unread. Dear fathers and mothers of a rising family, are you encouraging your children to read helpful literature, or are you content to read it yourselves and let the children read worthless fiction with which the world's magazines and books are replete? Are you letting your children simply drift—choosing where they shall go, what friendships they shall make, what habits they form? Perhaps you have presented your children to the Lord in baptism—well indeed, if in faith you presented them to God for His sovereign grace in Christ in whose grave you buried them in hope. But that was the *beginning*, not the end of their consecration. There is the bringing up “in the way they *should* go;” therefore throw not down the reins of fatherly government which God has put into your hands for your children's present and eternal good. And if this godly government has already been allowed to slip away, better go to the Lord with the full confession of it, that He may give grace to restore it again if possible, with humility and patience.

We are thankful for the frequent encouragements which have been ministered to us through the year by the expressions of help, light, and encouragement received through the magazines, tracts, and books sent out—and we trust that these are but a very small part of what the Lord is doing through the printed pages which go in a multitude of places where the living voice of the preacher is never heard. Dear fellow-Christian, let us *all* have part in the spread of the glad tidings of God to a perishing world. Let us not be content with being blest ourselves, but remember those that are perishing.

Let not your magazines, tracts, pamphlets remain cast aside and unused in your home. Think of others who may be blest by them, and pass them on. In prayerful activity, seeking the good of others, you shall find blessing to yourself. How many weary hearts may be hidden under a quiet exterior, or even by a show of happiness! Let all slothfulness, earthly ambitions and pleasures give way for what is *really* life. Time is too precious, the end too near, to waste or neglect our present but soon passing opportunities. And let us remember that gross darkness is settling fast upon the Christ-rejecting world. Let us who are "of the day" bestir ourselves and hold forth the word of life while we may, for "the night cometh when no man can work."

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## FRUIT-BEARING

**W**HAT a beautiful illustration the Lord has given us as to fruit-bearing in His parable of the Vine and the branches in the 15th chapter of John. And He has explained it also, that we should make no mistake, if we but pay attention to His words.

First, HE is the Vine—the *true* Vine, in contrast to Israel whom God had brought out of Egypt, as the Psalmist relates: "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen (the Canaanites) and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land" (Ps. 80: 8, 9). But Israel was not a converted nation; they were but children of the first Adam (though God had His own true chil-

dren also amongst them); but *as a nation* it brought forth but "wild grapes," as Isaiah 5: 2 declares: "He looked that it should bring forth grapes, and it brought forth *wild* grapes."

So, in coming to earth as God's Servant to do His will—"Lo, I come to do thy will, O God"—our Lord became the *true* Vine, and those begotten of God are its branches. By new birth, children of fallen Adam are grafted into this Vine, and the life of the Vine produces the fruit in the branches. Thus the true disciples are in the Vine, and the Vine in the branches—in other words, we are in Christ and Christ in us. So, as 1 John 5: 11, 12 says, "This is the record, that God hath given to us eternal life, and this life is in His Son"—He is the source of it in the branches:—"He that hath the Son hath the life, and he that hath not the Son of God hath not the life." So He says, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for *apart* from Me ye can do nothing." It is the power of life in the Vine that, in the branches, produces fruit unto God. How strange that any intelligent Christian should hold, as some do, that eternal life is not in us, but in Christ only! The apostle's challenge to his opposers in Corinth might well be repeated to such, "Know ye not your own selves, that Jesus Christ is in you—except ye be reprobates?" (2 Cor. 13: 5).

Man in the flesh (the unconverted) though a professed disciple, and thus *outwardly* in the Vine, can bring no fruit unto God. The divine life (Christ) not being in him, he is but a dead branch in God's estimate; so in God's own time it is cut off and burned.

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## EXTRACTS

WHEN there are but few gathered at a meeting, remember there may be really as much blessing as with larger numbers. God will bring together those whom He purposes to bless; and if we remember this it will keep our eyes upon Him; and that is one condition of blessing.

If we look for power or acceptance from what is of man—from manner, learning, eloquence, etc.—we are at once off the ground of dependence upon the power of the Holy Spirit, because our dependence is in that which is of man—his abilities or natural gifts.

A preacher is not to be anxious of results: that belongs to God. He has only to be anxious about three things: (1) the state of his own soul; (2) to be in communion with the mind of God as to those whom he addresses; and (3) fidelity in delivering his message.

The Lord always sought to deepen exercise of soul of His hearers. In the Syrophenician woman's case, He refused to grant her request till she took the proper place, was in the proper state, to receive it. *We* often seek to shorten them, as, for example, when we press souls to an immediate decision for Christ, without considering whether they have been brought to that point by the work of the Holy Spirit in them.

E. D.

“The Jewish Sabbath commenced on Friday evening; and, I have often thought, if we could begin the Lord's day on Saturday evenings, what gainers we might be by it. If we did, we should be far oftener “in the Spirit, on the Lord's Day.”

E. D.

## “TEARS”

A Word of Comfort for the Afflicted People of God

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“Thou tellest my wanderings; put Thou my tears into thy bottle; are they not in thy book?”—Ps. 56: 8.

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*Condensed Notes of an Address at the Nashua Conference,  
by H. A. Ironside.*

DO you, my hearers, ever weep? Have you wept over your own wanderings and over the sad failures of others? Do the burdens of life sometimes seem so heavy that, though perhaps no tears drop from your eyes, they as it were drop inwardly upon the heart?—the bitterest, the saddest tears of all! When none may sympathize and God Himself *seems* not to care! Ah, but He *does* care, and in His time will give deliverance and wipe all tears away with His own blessed hand. Meantime, as our text says, He puts His saints' tears in His bottle. It is an Oriental conception, and a beautiful one.

I remember, when I was but a lad, hearing a missionary from Arabia address our Sunday-school. He had a number of curios from that distant land, and among other things he showed us a peculiar little bottle. He asked, “Can any of you children guess what this bottle is for?” Most of us, I believe, thought it was perfume, or a smelling-bottle, and answered accordingly. “No,” he answered, “it is a *tear*-bottle,” and he referred us to the verse I have read. I have been ever since deeply interested in God's tear-bottle: that is, that God keeps in mind the tears of His beloved people. He

has the tears of notable saints in His bottle—the tears of Joseph; the tears of David; the tears of Hannah; the tears of Jeremiah, the weeping prophet; the tears of the apostle Paul, who often wept over the failures of God's people; but, above all else, He has treasured up the tears of His beloved Son.

It is recorded of our blessed Lord Jesus, on three different occasions, that He wept, when passing through this vale of tears. You remember He wept at the grave of Lazarus. In tenderest sympathy He wept; and what comfort greater than the sympathy of the Lord Jesus? It is not merely pity. You *pity* one who is beneath you. You *sympathize* with one on terms of friendship. I have an intelligent little dog, and I *pity* him in suffering. But when my wife, children, or friends are in pain or trial I *sympathize* with them. The blessed Lord Jesus sympathizes with us; He enters into all our sorrows, even as it is written, “In all their affliction He was afflicted, and the angel of His presence saved them” (Isa. 63: 9).

In the second place, He is said to have wept over Jerusalem. He wept tears of sorrow over that poor self-ruined, guilty, insensate people, who did not know the day of their visitation. Do you ever shed tears over men and women in their sins, persistently going on in the rejection of the grace of God? Then you can do it in fellowship with Him, for He wept over those who rejected Him.

Again, in Hebrews, chap. 5 and verse 7, we are told how He made supplication “with strong crying and tears unto Him that was able to save Him out of death”—not *from* death, but *out of* death.

He went down into death, but was saved out of it. These tears were shed in view of the cross, where He was to bear our sins: when He said to His followers, "My soul is exceeding sorrowful, even unto death," and "His sweat was as it were great drops of blood falling down to the ground:" when the horrible cup He was to drink made Him say, "O my Father, if it be possible, let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt."

Sometimes we may feel like crying with the psalmist, "Oh, Lord God of Hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears, and givest them tears to drink in great measure" (Ps. 80: 4-6). Have you ever felt that way when you went to God in prayer? You felt as though He paid no attention to your pleadings, and your heart cried out, "How long, O Lord?" as you were fed on the bread of tears.

How many of God's people have known something like this in recent times! I suppose more tears have been shed in the last seven years than in any other period in the world's history. What a world of sorrow!—not only for the Christless, but the people of God. How many thousands of God's beloved children have wept during the bitter years of the Great World War from which many nations have not even yet fully emerged. Think of the sons taken from the arms of Christian parents! All the parents could do was to drop their tears before God while looking up to Him. How many sons went away, never to come back; and through what horrors they had to pass in many places! Tears,

tears, tears—all over this world—yet God has noticed every one. He puts them in His bottle, and writes them in His book.

But why does God allow tears? Why does He permit those who fear Him to go through such deep sorrows, such heavy trials? Why does He not give them the joy and gladness they long for? Why does He permit the clouds to darken the sky? Why does a loving Father allow such experiences as these?

Do you remember the autograph albums in which some of us as children used to write? What a lot of good wishes filled these albums. We wished sunshine without clouds; joys without sorrows; happiness without suffering of any kind. But how could such wishes be fulfilled? How much we would *lose* if they were! We would be like a lot of hot-house plants, utterly unable to stand if exposed to the weather outside.

I know a brother who was a missionary in South America for a number of years, and on returning to the Western States in his old age, he said on one occasion, that when he first came up from Ecuador, right under the equator, he was grieved with a lot of our so-called gospel songs which he heard Christians sing here in California. His remark was, "It seems to me that everybody here is singing of sunshine. It is either, 'There is Sunshine in my Soul;' or 'Sunlight, Sunlight, All Along the Way;' or 'Let the Blessed Sunlight In,' as though clouds and refreshing rain were never needed or desirable. For one who has spent twelve years directly under the equator, this idea of perpetual sunshine is painful. In South America, how

often we used to long for an occasional cloud, or a rainfall, or an over-cast sky." And the God who rules the weather is the God who is ordering the experiences of His people, and who sees the need of tears.

There is a word in psalm 126 that is intimately linked with the second reference to the tears of our Lord Jesus. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How true this was of our Lord Himself. He went forth bearing precious seed; He sowed in tears, and shall reap in joy; and we shall do well if we enter into this fellowship with Him, as Paul did.

On one occasion, a devoted Salvation Army officer who had labored for months in a hard place without results, wrote to the London Headquarters asking if something could be suggested by means of which he could reach the hearts of thoughtless people. The old general simply telegraphed back, "Dear Captain: Try a tear." It went right home to that man's soul. It drove him to his knees in his room; he got down in the presence of God and asked to be baptized with the spirit of compassion like that of the Lord Jesus Christ; that he might have such a sense of the need of lost souls, as to weep over them, as his Master did. It is related that when he next stood before the people, he broke down weeping; he could not go on with his address, and felt that he had made a complete failure. A big fellow came up to speak to him, and the Salvation Army man began to apologize, saying he had made a fool of himself. But the man replied,

“I want to be saved. If a big chap like you can cry over us poor sinners, there must be something to the salvation you talk about.”

Another reason the Lord permits His people to pass through sorrow is that they may be better able to sympathize in the suffering of others. He would have us “weep with those that weep,” and be able to comfort others. See 2 Cor. 1: 4. Then you can say to souls in distress, or bodily suffering, “I have been through it myself; but the Lord sustained me in it all.”

In closing let us remind ourselves of that precious word in Rev. 21: 4, “And God shall wipe away all tears from their eyes.” Would you not be a little disappointed if *you* had none to be wiped away? It will be well worth our while to have sorrows for Him to assuage, to have had tears for Him to wipe away. We will understand better His love for us if we experience suffering and trials; and when we get home we may be assured that one sight of His blessed face will make up for it all.

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“ONE Song of Songs, the sweetest,  
Once learnt thou still repeatest,  
And singest, Christian, o’er and o’er.  
Earth cannot learn its measure,  
This song of heavenly treasure,  
Of grace abounding evermore!

Of one great LOVE it telleth,  
Which every grief expelleth  
Like mist before the morning sun;  
Farewell to all thy sorrow,  
Thy cares about the morrow,  
When thou canst sing this sweetest song.”

*Trans’d from Spitta.*

## THE EARTH'S REJECTED, BUT COMING KING

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THERE was a night, in ages past,  
When angels swept through Eastern skies:  
Their presence thrilled the shepherds' hearts  
And filled their souls with glad surprise;  
For angel tongues made known to them  
That Christ was born in Bethlehem.

The magi saw His glorious star  
Above the lowly manger-bed,  
And by its silvery beams of light  
Were to that ancient stable led.  
There they beheld that peerless One—  
The Son of Man, and God the Son!

They bowed their knees before His shrine,  
And worshiped in that humble spot;  
They lavished on Him costly gifts  
Which they in love from far had brought.  
Thus they adored the One from heaven—  
They honored Him whom God had given.

But men despised His righteous claims—  
Despised His holy person too;  
They hailed Him not as Lord and King,  
But on dark Calvary pierced Him through!  
"Away with Him" in rage they cried—  
Earth's Sovereign thus was crucified.

No room for Him in inn was found,  
And human breasts were locked and barred;  
But when He comes to earth again  
No power His kingdom can retard.  
No foe shall then dispute His throne,  
All must His claims with honor own—

His day of glory hastens on—  
That day when all mankind shall bow,  
He'll be enthroned as King of kings,  
Then many crowns shall deck His brow.



The entire world shall own His sway  
Throughout that bright millennial day.

O Lord, the whole creation groans  
For that bright sin-dispelling day,  
When Thou shalt reign on Zion's hill,  
And purge the ills of earth away.  
Faith longs to see Thee on Thy throne  
To reign supreme o'er every zone.

C. C. CROWSTON

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## NOTES ON PHILIPPIANS

(Continued from page 289.)

### *Paul's Steadfast Purpose*

(CHAP. 3: 8-11.)

"Yea, doubtless, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the out-resurrection from among the dead" (last part, literal rendering).

**I**T should be noted that many years of faithful witness-bearing intervene between verse 7, which closed our last section, and verse 8, which opens this. Not only had Paul counted all things but loss for Christ when first he saw His glory on the road to Damascus, but the long arduous years since had brought in no change as to this. He still counted all things to be of no worth as compared with that which had so dazzled the vision of his soul—the excellency of the knowledge of Christ

Jesus the Lord. How different it is with many: fervent and self-sacrificing in their first love, how soon the fine gold of their devotedness becomes dimmed and their early freshness passes away! The world, which once seemed so worthless in view of the matchless glory shining in the face of the Saviour, begins again to exercise attractive power when the heart has "begun to wax wanton against Christ." It was blessedly otherwise with our apostle. Never for one moment did he go back on the great renunciation he had made when first won for that exalted Jesus whom he had ignorantly persecuted.

And so in this section of the epistle he re-affirms the faith with which he began. He still counted all that earth could offer as dross and refuse when placed alongside of Christ's surpassing glory, which was the one great object ever before him. And this was not with him mere mystical rhapsodizing, for already had he suffered the loss of all things, even of liberty itself, as we know (though in these verses he does not refer to it), and this was all in accord with the dominant purpose of his life, that he might win Christ and be found in Him in the great consummation.

It is not that he is putting the being found in Christ on the ground of attainment or as something to be earned by self-abnegation, but he is letting us into the secret of the supreme emotion of his being. It is as though he were saying, "Ever since I saw Christ in the glory of God I have considered nothing else as worth living for. He has so won my heart that nothing now counts with me but the blessedness of knowing Him, of being com-

pletely identified [with Him both in life and in death, yea, and beyond death. I would not stand before God in a righteousness of my own now if I could. I desire only to be found in Him. I long only to know Him more intimately, let the suffering involved be what it may; I would even die as He died at last, if need be—anyway that He may choose, that at last, whatever way may lead me to it, I shall attain to the great rapture of all saints at His coming, the glorious out-resurrection from among the dead. 'This for me will be the goal attained which has been for so long before my soul; for then I shall be so completely identified with Him who has won my heart to Himself, that I shall be like Him forever, and with Him through all the ages to come.'

I have sought thus to paraphrase his words in order that it may be clearly seen that there is here no element of uncertainty involved in them, as many have supposed, and some have taught. He did not fear that he might miss the first resurrection through unfaithfulness or lack of watchfulness. Nor was this out-resurrection from among the dead a matter of present experience (as the verses following show), but refers to that one great event for which every instructed Christian should wait with eagerness—the coming of the Lord Jesus Christ and our gathering together unto Him.

To teach that the rapture is only for certain devoted saints, and that even Paul himself was haunted with the fear that he would come short of it, would be to lose entirely the sense of the rich grace of God which is to work in us the glorious change which will make us like Him for whom we

wait. The uniform teaching of the apostle is that "they that are Christ's" shall rise "at His coming." And in this hope the aged prisoner of the Lord faced the prospect of martyrdom in its most cruel form. It would be but the appointed means by which he should attain unto the blessedness of the first resurrection.

Nor, it seems to me, can we with propriety say that what the apostle has in mind is the power of resurrection-life working in him here on earth so that he may live in the first-resurrection experience, as some have designated it. This would be dangerously near to the "death to nature" theories promulgated by earnest but misled men in the last century, and which resulted in grave departures from sobriety and scriptural order. Surely none had more fully entered into that knowledge of "the power of His resurrection" in his human body than did the apostle, yet he puts the having part in the out-resurrection as the climax of all his years of devoted service. Everything would be incomplete without that. Nor do I know of any other place in the word of God where the expression is used as referring to a believer's experience. In fact there is added here a second preposition to intensify the thought of a selective resurrection; otherwise it is the regularly used expression for the first resurrection as distinguished from the resurrection of all the remaining dead at the expiration of the ages of time.

That there are two resurrections—not one general rising of saved and unsaved at one time—I take it for granted is clear to my readers, as so much has been written and orally taught upon this

subject in recent years. The resurrection of the just; the resurrection of life; the first resurrection; the resurrection from, or out of, the dead—these are all terms synonymous with the one the apostle uses here.\*

It is with the eye and heart set upon this that the apostle can cast aside as so much *impedimenta* all that would cause him to glory in the flesh, or give others an occasion to glory on his behalf. Like the racer stripped for the contest, he struggles ardently on with his eye upon the goal, which is for him this out-resurrection. In view of it, suffering cannot daunt him, nor death terrorize him. He sees in both but an opportunity for fuller, sweeter fellowship with his Lord. He would count it all joy to drink of His cup of suffering, and to share in His baptism of death—the last of course only as witness-bearer, as was promised to James and John before him.

How little do most of us enter into this holy "fellowship of His sufferings!" It is to be feared that some who make the most pretension as to fellowship in things ecclesiastical, would be found sadly wanting when opportunity is given to enter into this fellowship of sorrow and of pain, in which, as in no other phase of fellowship, the soul enters into communion with Him who was on earth a Man of sorrows and acquainted with grief.

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\* If any are perplexed as to this, may I recommend "The Two Resurrections, and the Judgment," by C. H. M.—from the same publishers, 5 cts.

## WALKING IN THE FOG

ONE of the great charms in walking is the view one gets of the surrounding country. What is more delightful in this way, than a walk in which one gets sight of fertile fields, surrounding the cosy farm-house with its outbuildings grouped near; cattle lying down in "green pastures;" a sparkling rivulet flowing down toward the broad ocean in the distance, and on the other side, rolling hills with woodland slopes leading up to the mountains beyond; while overarching all is God's blue sky, bending, as if with His benediction, over the fair scene below. We can imagine the Christian pedestrian raising a song to God as he passes on :

"O Lord, how blest our journey  
As here on earth we roam,"

But the Christian's journey is not always through lovely roads and under bright skies.

Did you ever walk through a heavy fog, such as frequently settles on the land near the sea? Sometimes it is so dense that the nearest houses are hidden from view; figures can be seen only a few feet away, and only a small bit of the road upon which we are walking is visible. As for the journey's *end*, it is as much out of sight as if it really did not exist.

What do we do under such circumstances? We are not foolish enough to say that the object of our journey is blotted out of existence because it is not visible, and turn back to the place we had left. No, we are on the road, and can see enough to take a few steps. We take those steps, and a few more open up, and thus we go, seeing little, perhaps not enjoying it, may be even grumbling about it. But

step by step we go on and find that the end of our journey is at last reached—through the fog, and in spite of it. Need we apply the figure?

“Sometimes mid scenes of deepest gloom;  
Sometimes where Eden’s bowers bloom.”

But we know the *Way*. Thomas was looking through a spiritual fog, and the glories of the Father’s house were far beyond his vision as he said: “Lord, we know not whither Thou goest, and how can we know the way?” Little did he know of the wondrous journey he was to take with all its perils and its joys. The Lord does not outline that journey, but simply shows Himself as the way. “I am the way.” Thomas was a believer in the Lord Jesus Christ, and as such his path was simple. He was to *abide* in Him. Step by step the Lord would convey him onward to the appointed end. There would always be the next step visible, and that was enough. He was not to worry about what would take place to-morrow, or next week, or next year. Just one step with the Lord, that was all.

Sometimes we may think we are near such and such a stage of our journey, but are not sure. Sometimes our *feelings* would assert themselves, and demand that we follow them. But we have simply to cleave to the Lord, the Way, and step by step to let Him lead us. So the journey will be made, even though it be through the fog. And the *end* is not gloom and fog, but joy and blessedness beyond all our thoughts.

“Through waves, through clouds, through storms,  
God gently clears the way;  
We wait His time, so shall the night  
Soon end in blissful day.”

S. R.

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## Answers to Questions



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**Ques. 13.**—In the course of our Scripture readings, questions were raised as to *when* and *where* the Lord would bestow His rewards to the saints for faithfulness. Will it be for the millennium only, or go into eternity? Please answer in **HELP & FOOD**.

**Ans.**—The “when” is answered by Matt. 25 : 19–21; Luke 19 : 12–17; 1 Thess. 2 : 19. In His absence, the Master’s servants are put to the test how they use what He has entrusted to them; and *at His return* they give account and receive His praise and reward, or shame in the day of revelation (1 Jno. 2 : 28). The “where” is shown in those same passages, with Matt. 19 : 28–30; 1 Pet. 5 : 4; 2 Tim. 2 : 12, etc.

As to these rewards extending into eternity we can quote no definite revelation, except it be Daniel 12 : 3; “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” May not the joy of having “turned many to righteousness,”—bringing out souls from the dominion of Satan to the feet of Jesus—be an eternal joy and glory?

We quote in this connection from the *Num. Bible* on 2 Tim. 4 : 7, 8 : “The crown of righteousness was now awaiting him (Paul) from the Lord, the righteous Judge; when not only he will receive his recompense, but ‘all those who love His appearing.’ It is Christ’s *appearing* that is most suited to what he has before him, when everything will appear in its true character. And then He bestows the rewards. This is always the way in which Scripture connects these things. He comes to take us to Himself; but the rewards are put rather as in connection with the kingdom. Every one in it will receive his place in due recognition of the work that he has done.

“There are things which are common to all the people of God, and which we have to keep carefully apart from the thought of their being in this sense a reward at all. The place in the Father’s house is not a place which is determined by the value of whatever work we have been enabled to do. The nearness of children to the Father is not according to the appraisal of their work, but the outflow of His own heart towards those who are begotten of His



own Spirit, and all of them are the subjects of divine grace. So, too, the belonging to Christ as members of His body is the portion of all the saints of the present time; all make part of the bride, of which the apostle speaks as that Church which He loves, and for which He has given Himself. These are things which have been more or less confounded on the part of some. The fruit of Christ's work must be, of necessity, far beyond any fruit of our own; and thus it is a comfort indeed to realize that that which we shall have and enjoy together is far beyond anything that can possibly distinguish us from one another."

**Ques. 14.**—What are the "Living Creatures" in chapter 4 of Revelation?

**Ans.**—Being "*in the midst*" of the throne," and "*round about* the throne," certainly connects them with what is divine. Besides this they are "*full of eyes within*," which expresses complete, divine knowledge. They seem, therefore, to *symbolize* the agencies which God uses in His perfect government; which is

In sovereign, irresistible power—represented by the Lion (Prov. 30: 30).

In patient, fruitful service—represented by the Ox (Prov. 14: 4).

In tender grace and intelligent purpose—represented by "The face of a man."

In ways inscrutable to us and past finding out, represented by the Eagle (Prov. 30: 19).

These divinely-used agencies may be angelic, or human, or even natural and physical powers—all under God's hand, subject to His will and guidance in the fulfilment of His purposes.

## Young Believers' Department

CALENDAR: Dec. 16th to Jan. 15th

**Daily Bible Reading**, . . . . Dec. 16th, *Job 5*; Dec. 31st, *Job 20*;

**Memory Work** . . *1 Peter 5* . . . . . [Jan. 15th, *Job 35*

**Good Reading**, . . . . C. H. M.'s Miscellaneous Writ's., Vol. 2,

"Eternal Punishment" and "The Lord's Coming."

**Monthly Question**:—What is the difference in meaning between the expressions "*in Christ*" and "*in the Son*?"

*Our Memory Work*

This month we complete Peter's first epistle. I hope we may have a large increase in the number of those who qualify in its recitation.

For Philippians we had the encouraging number of 30, one more name (Miss Frances Cox, of Cornville, Arizona) having come in since our list was published. Galatians was the first epistle successfully memorized, and we recorded 19 names. I hope we may have 40 or more for 1st Peter. It's a real cheer to see the list increasing, and to know there are many others engaged in this memory work, who continue steadfast in it, though not successful in meeting the requirements of final recitation. I am sure (as some of them have told me) that they are not without their reward, in the help and comfort they derive, as well as strength supplied for the day of battle; with present compensation, too, for such labor in the fields of Holy Scripture. The more the dark clouds of apostasy settle down upon this world, the more we who are young need the divine strength and sufficiency which alone comes through acquaintance with the Word of God—its language written upon our memories, its truths enshrined in our hearts, and our ways conformed to its holy instructions. The Spirit of God can only bring out from us what has first been taken in. To be able to use "the sword of the Spirit" we must first have some knowledge of it and know how to use it, as directed by Him.

Two things are important—*Diligence* in our spiritual things: "Every place that the sole of your foot shall tread upon, that have I given unto you." *Obedience* to God's Word: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day

and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (or "do wisely"—margin).

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"Thy Word, O Lord, Thy precious Word alone,  
Can lead me on;  
By this, until the darksome night be gone,  
Lead Thou me on!  
Thy Word is light; Thy Word is life and power;  
By it, O guide me in each trying hour!"

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Will those who successfully repeat 1st Peter, please send in their names not later than February 15th? Those complying with the usual condition (of not more than two slight errors in each chapter) will receive Mr. Ridout's book "From Genesis to Revelation," which is a valuable synopsis of the structure and contents of the Bible. It will open up to you the wonderful *unity* of God's book, and give you *its great themes* in a way that will stimulate further study and deeper interest.

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### *Correspondence*

"The young people here (Zephyrhills, Fla.) are displaying good interest in the Y. B. D., and the progress has been quite marked since we started our meetings. I think there would have been more names for Philippians had we known sooner of the time-extension; but look for more with 1st Peter; some of us are quite determined."

Our correspondent also asks, "Have you given up entirely your idea of summer Bible Schools where young people might spend their vacations, devoting time to Bible study along with the enjoyment of wholesome recreation?"

I have not spoken of this in these columns, but have mentioned it on different occasions to several brethren

for their judgment and counsel. We may speak more of this later on; meanwhile let us seek to the Lord about it.

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### *Indian Missionary Work*

I am spending a few days at Albuquerque, New Mexico, where there are many openings for preaching the Word. It has been my happy privilege to spend part of the time in these parts with Mr. Ironside, but he has now gone to visit among the Indians in Arizona where Mr. Holcomb and his daughter carry on missionary work; also Mr. Anderson and his wife at Valentine. For many years gospel work has been limited to the Indian children who come to the Government schools, but now entrance has been gained to the older people of the tribes, and God is clearly working among them. The field enlarges, with blessing in the gospel, and there is a great field for home missionary work which should claim a good share of our interest. We pray that the Lord may call others into this field of labor to join those already devoting their lives to this work. May the Lord stir up among us such as are qualified for such service among those who, at our very doors, as it were, are in heathen darkness. I have asked Mr. Ironside to give me a little account of the Indian work, and I hope to have it for our next issue.

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### *Our Daily Bible Reading*

Our reading this month is entirely in Job. The principal features of the book might be given thus: (1) The perfect man—untried (ch. 1: 1-12). (2) Tried by adversity (chs. 1: 13—3: 36). (3) World-wisdom expressed by the three friends (chs. 4-31). (4) Elihu—the mediator (chs. 32-37). (5) God speaks (chs. 38-41). (6) Job

sees and confesses his nothingness (chs. 42: 1-6). (7) Fullness of blessing closes the book. In it we get the test of man *at his best*, and he breaks down under it; it shows also that none, no matter how good, are exempt from severe trial in a groaning creation. God often makes use of such circumstances to bring man to the end of himself, and thus change the outward knowledge of God into an *experimental* knowledge of Him, with greatly increased blessing. The apparent mystery of human suffering gets its answer in that all is in the hand of One who knows the end from the beginning, and is able to make even Satan contribute to this divine purpose of final blessing. "I had heard of Thee by the hearing of the ear," says Job, "but now mine eye seeth Thee," and the former moral elevation in which he had prided himself, he now puts under "dust and ashes."

The book gives us much that is the best in *human* goodness and wisdom, while its impotence to meet man's need and its problems is made manifest. The soul with God is taught by Him—with how great and blessed results!

Let me suggest that you read Mr. Ridout's book on Job; also, "Job and his Friends," by C. H. M. These will greatly help you to understand the lessons of this book, with which most seem to have very little acquaintance.

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We need *eyes* illumined by the Spirit to see the glories of Christ; *ears* opened by the Spirit to receive the Word of God; *hearts* filled by the Spirit for service to the Lord.

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Correspondence for the Y. B. Dept., please address to  
Mr. John Bloore, care of Loizeaux Brothers.

## SUNDAY-SCHOOL VISITOR LESSONS for 1922

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IN the course of the past two years we have completed our study of the first Gospel—Matthew; and with the coming year we purpose, God willing, to take up the Gospel of Mark. It especially engages us with the thoughts of the Lord as the Servant of God and of man. Because of this dispensational aspects or expressions are not prominent in this Gospel: neither the circumstances of birth and lineage of the Servant are before us, but His immediate entrance upon His great work, while the need and opposition of men and of the enemy are set in sharp contrast to the love, power, and gracious teaching of the Worker. His service is perfected in a sacrifice which fully meets the sin which had caused those needs to which He so constantly ministered along the way.

Following our Gospel studies we propose to take up the book of Leviticus, which, in its sacrificial types, so fully foreshadows the truth concerning the atoning work of Christ, His priestly office, and the holiness which becomes those who draw near to God dwelling among them. This book sets before us the great truths connected with our *access* into God's presence, as Exodus gives those connected with our *exit* from the world and its judgment, and the consequent place of responsibility under the government of God.

Turning to Romans we find there the foundation truths of the gospel unfolded, and the believer's standing before God. Then, deliverance from sin, from the law, and the flesh, with the hope and manner of life that becomes the gospel. The Epistle also shows God's character, purpose, and will in relation to the gospel.

We close the year's work with a study of four important subjects.

Let us make our work together a matter of constant prayer, that the Holy Spirit may enable us to gather many precious and valuable lessons, so that we all may be more thoroughly furnished in the truth of God.

"We are living now in times of grievous unsettlement. The fountains of the great deep are being broken up around us. Men are everywhere drifting from their old moorings, from the anchorage to which their fathers trusted, tossed hither and thither by every gust of criticism and every wind of false philosophy. In such times there is but one shelter, one covert from the tempest, one haven of rest, it is revealed in our own sacred volume, the Bible."—*Collett*.

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### PROPOSED LESSONS FOR 1922

Jan.	1.	The Servant-Son .....	Mark 1: 1-13
	8.	The Holy and Lowly One in service "	1: 14-39
	15.	God manifest.....	" 1: 40—2: 12
	22.	His mission.....	" 2: 13—3: 6
	29.	The Conqueror .....	" 3: 7-35
Feb.	5.	His teaching.....	" 4: 1-34
	12.	His power to save .....	" 4: 35—5: 20
	19.	Resurrection-power .....	" 5: 21-43
	26.	Rejection .....	" 6: 1-29
Mar.	5.	In Him the divine fulness.....	" 6: 30-56
	12.	Man's thoughts in opposition to God's "	7: 1-23
	19.	Faith and its portion .....	" 7: 24—8: 9
	26.	Faith's path and object.....	" 8: 10-38
April	2.	The Burnt-offering.....	Lev. 1
	9.	The Meal-offering & oblation of firstfruits "	2
	16.	The Peace-offering .....	" 3
	23.	The Sin-offering .....	" 4: 1—5: 13
	30.	The Trespass-offering.....	" 5: 14—6: 7
May	7.	The law of the offerings .....	" 6: 8—7: 38
	14.	Priestly consecration and service.....	" 8: 1—9: 24
	21.	Things holy and unholy.....	" 10—11
	28.	The manifestation of sin.....	" 13
June	4.	The cleansing from sin.....	" 14: 1-32
	11.	Leprosy in the house .....	" 14: 33-57
	18.	The day of atonement .....	" 16
	25.	Constant remembrance of atonement..	" 17

July	2.	The Feasts—God's great purposes. . . .	Lev. 23
	9.	Ways of grace and judgment. . . . .	" 24—25
	16.	Testing by the way. . . . .	" 26—27
	23.	Subject—The Gospel of God. . . . .	Rom. 1: 1-17
	30.	Man's complete ruin. . . . .	" 1: 18—3: 20
Aug.	6.	The manifested righteousness of God. .	" 3: 21-31
	13.	Imputed righteousness. . . . .	" 4
	20.	Peace, hope, and joy. . . . .	" 5: 1-11
	27.	New Headship. . . . .	" 5: 12-21
Sept.	3.	Deliverance and service. . . . .	" 6
	10.	New relation and fruit-bearing. . . .	" 7
	17.	The new place characterized by the Spirit	" 8: 1-17
	24.	The hope and experience on the way. .	" 8: 18-30
Oct.	1.	The triumph of the gospel. . . . .	" 8: 31-39
	8.	God's sovereignty in relation to the gospel	Rom. 9
	15.	" righteousness " " " "	" 10
	22.	God's dispensational purposes. . . . .	" 11
	29.	God's will for His people. . . . .	" 12
Nov.	5.	Our relation to Governments. . . . .	" 13
	12.	Our care for one another. . . . .	Rom. 14: 1—15: 7
	19.	Gospel-ministry & closing salutations	" 15: 8—16: 27
	26.	Sanctification. . . 1 Cor. 1: 2, 30; Heb. 10: 10-14;	[John 17: 17-19
Dec.	3.	Inheritance. . . . Eph. 1: 11-18; 1 Pet. 1: 4; Col. 1: 12	
	10.	Resurrection. . . . . 1 Cor. 15: 12-28; John 5: 24-29	
	17.	The Judgments (1). The cross, 1 Pet. 2: 21-24; 3: 18; Gal. 3: 13. The Believer's works, 1 Cor. 3: 9-14; 2 Cor. 5: 9-11	
	24.	The Judgments (2). The Living Nations, Matt. 25: 31-46 The Great White Throne, Rev. 20: 11-15	

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