

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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"Praise Ye the Lord"

(Psalm 150)

OH for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy Name.

JESUS!—the name that charms our fears,
That bids our sorrows cease,
'Tis music in the sinner's ears,
'Tis life, and health, and peace!

He breaks the power of cancell'd sin,
He sets the pris'ner free;
His blood can make the foulest clean—
His blood avail'd for me!

He speaks—and, list'ning to His voice,
New life the dead receive:
The mournful, broken hearts rejoice,
The humble poor believe.

Hear Him, ye deaf! His praise, ye dumb,
Your loosened tongue employ!
Ye blind, behold your Saviour come,
And leap, ye lame, for joy!

CHARLES WESLEY.

**"Let everything that hath breath
Praise the Lord. Hallelujah!"**

A BREAK-DOWN AND ITS REMEDY

JUST outside the town from where I write, a motor-truck was stalled on the road. The driver had tried every means to start the engine, without success. Baffled and exasperated, he sent to the town garage for help. The mechanic came, examined the motor, testing its various parts to discover the seat of the trouble, but failed to find anything wrong; everything seemed in order, just as it should be; and there he was, perplexed at the refusal of the motor to work. As a last possibility, he thought of testing the gas, and to the surprise and disgust both of the truck-driver and himself, found the gasoline tank was empty! To add to the chagrin of the two worthies in this instance, they had been working on a gasoline delivery truck with a supply of at least 500 gallons in the tank! This was indeed a most unusual occurrence, and it created no small amount of amusement at the driver's and the mechanic's expense.

Now, if these two men felt mortified in finding they had ready at hand what would instantly have cured the trouble, what shall be said of the Christian who once went along happily and steadily in his Christian course up the "Hill Difficulty" and through the "Valley of Baca" in his journey to the glory, but now is at a sad and dishonorable standstill, whilst the power which had carried him on is at his very door—aye, within himself!

And what is this power which, if used, would prevent the spiritual breakdowns and the haltings in the Christian's course?

Before answering this question, let us take a look at those stalled along the road, while others are speeding by. So frequently do we meet such, that it excites little inter-

est or compassion from the rest. Alas! how much like this are the spiritual breakdowns!—so common are they, that they attract little attention from the others; yet they are precious souls, halting on the heavenward road, whilst they should glorify God, by life and testimony to the power of His grace.

My reader, are *you* progressing, or at a standstill? In the things of God, a standstill means *going back*. For the Christian's way to glory is upwards; and in such a case, to stop is to go backwards, for God has provided no brakes to prevent the Christian's falling back when he ceases to progress. If this be your case, and you earnestly desire to return, listen while I tell you what is to be done.

Salvation from such a condition is found just where your breakdown has come about. In some way you have been grieving the Holy Spirit who is the power by whom the child of God is sustained, blest, and strengthened to live to the glory of God, to serve the Lord, and testify for Him in the midst of opposing influences. It is just as our risen Lord said to His disciples in Acts 1: 8, "*Ye shall receive power, after that the Holy Ghost is come upon you.*" And if He is grieved, dishonored in our life, and silenced by heedlessness when He testifies in our conscience, notwithstanding He is present, we must be left stranded on the road-side, a sad spectacle to those speeding on their heavenward way. Our power for progress in a holy life and faithful witnessing for the Lord, is by the Holy Spirit. It is only as we "walk in the Spirit" that we do not "fulfil the lusts of the flesh." Therefore the exhortation is given, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). It does not say "grieved *away*," as many have mistakenly supposed it to mean, for the sealing of the Holy Spirit is "unto the day of redemption," when even our body shall

be made like unto the glorious body of our Lord. But being grieved, it is as if He were away, and the Christian becomes a spectacle by the road-side. Redemption from sin, the world and Satan has been made ours by our blessed Lord, but it is made good to us in a *practical* way by the Spirit who dwells in us.

So, dear reader, if you are one of those halting on the way, making no heavenward progress, take courage; arise, confess to God your condition, your shame—whether it be worldliness, or sins committed, breaches of the moral law or whatever else: own it frankly to God—not in a lump, but in detail, calling the sins by their names, with resolve by the Spirit's help to cease from evil, and you will find His power actuating you, giving energy and willingness with ability to walk in the way marked out by God for us in His written Word.

See David, in his notable "penitential psalm," the 51st, after making full confession of his sin, he begs for restoration of soul and desires grace to be of service in blessing to others. Notice how three times over in seeking this restoration to God he makes mention of the Spirit (vers. 10-12). And though he knew of the Spirit only as from without, not as from within, as we do since He has come to dwell in the believers (see John 14: 17; Rom. 8: 11), he looked for restoration and power by the Spirit. One important lesson we may learn from it is, that power to keep us from falling into worldliness and sin is through the Holy Spirit. Let us be careful, then, not to grieve Him that dwells in us, through infinite grace. There is no limit to His power, and no excuse for any believer to fall and remain helpless by the way. C. KNAPP.

OUR TRIUMPH IN CHRIST JESUS

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1).

WHAT wonderful words are these, "No condemnation," and "In Christ Jesus!" There is no condemnation here, for "in Christ" there is nothing to condemn. It is like a similar verse in Galatians where Paul, speaking of the beautiful fruits of the Spirit in the lives of believers, says of them, "Against such there is no law" (Gal. 5: 23), because they are according to the mind of God Himself. The law of the Spirit always leads in the same direction—in the path of godliness. In whomsoever that law is unhindered in its operation, there will be seen the fruit of the Spirit. It is a law of *life and liberty*—not of coercion or prohibition, but with desires and aspirations according to God. Being produced by the Spirit, it also is led by the Spirit when the heart dwells in obedience and dependence upon God. It is implanted in the soul of the believer as a living seed, to grow and develop in the child of God (1 Pet. 1: 22, 23; 2 Pet. 1: 5-8).

The believer is identified with this divine life; it introduces into a new sphere of being, a "new creation" (2 Cor. 5: 17; Gal. 6: 15); for as the Lord, speaking to Nicodemus, says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh and whither it goeth; so is every one that is born of the Spirit" (John 3: 6-8); and it is by this new and heavenly birth that we become "children of God" (John 1: 12, 13).

God could not improve the flesh, so He condemned it. The flesh has been evil from the Fall, and spiritual relationship with God has always been through faith—faith that recognized that God had set aside man after the flesh, and faith in the One that was to come was the ground of this new relationship with God. It is in the cross of Christ that man after the flesh is seen to be utterly condemned, root and branch; but those in whom faith dwelt saw that the new Seed, the “woman’s Seed,” was to take the first Adam’s place; therefore they drew near to God by sacrifice pointing to the promised One to whom they looked in faith.

The law came in as an experiment for man’s sake, or, as Paul tells us, “That sin by the commandment (the law) might become exceeding sinful” (Rom. 7: 13). The law came in as a prohibition to the desires of the flesh—the fallen nature. But instead of the law’s righteous demands being fulfilled, it caused sin to “abound;” the rebellious will of the flesh was stirred by its prohibitions, and man became, not only a sinner (which he already was), but more, a *transgressor*. Thus it was demonstrated that as a means of procuring righteousness the law was powerless, because the flesh “is not subject to the law of God, neither indeed can be.” The natural man then was set aside forever, when the Son of God presented Himself as our Substitute and the law’s full judgment fell upon Him.

The death of Christ ended man’s probation; he is no longer on trial; he is utterly and forever condemned as unfruitful; he must give place to the “new man, who after God is created in righteousness and true holiness.” God therefore has done with the law—it has served the purpose for which it was introduced. Its righteous requirements nevertheless are to be fulfilled in the Spirit-born and Spirit-led people of God, but it is not by the law’s

authority that they are fulfilled, but by the operation of the Spirit of Christ, "the law of life in Christ Jesus" operating in the believer.

This new life of which Scripture speaks as "eternal life," "life in Christ Jesus," etc., is an "incorruptible" life, having the character of its source, which is Christ Himself, as Scripture says: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3: 4). See also chapter 1: 27; 1 Jno. 5: 12. It is by the Word of God in the power of the Spirit that this eternal life is communicated to the believer (1 Pet. 1: 23; Jas. 1: 18; Jno. 3: 5).

The apostle John, speaking of those possessing this life and identifying them with it, says, "He that is begotten of God does not commit sin, because His seed abides in him, and he cannot sin, because he is born of God." No sin can proceed from the new life in the new man, which is "created in righteousness and true holiness" (Eph. 4: 24).

We shall see presently why those in whom is this new life and nature, do sin at times, alas; but it is first necessary to see clearly that the new life is incorruptible; and secondly, that the believer in Christ is identified with this new life, and that God speaks of us at times as if we were entirely characterized by the divine nature; for He desires His people to realize what they are in His eyes, that they are no longer in their sins, nor even what they often are in their actual experience; for it is by this standard we should judge our ways and regulate our life, and God's purpose to conform us to the image of His Son is already in measure true of those in whom Christ dwells. This law of life in us is to spring up into action, under the control of the Spirit, who creates its desires by means of the Truth; and this new life never acts in rebellion to the Spirit's impulses, but always in accordance

with them. Hence is it said of those who believe, "As many as are led by the Spirit of God, they are the sons of God." The Spirit's leading is ever in accordance with His revelation in the Word and *it is by this Word, and not by mere inward suggestions*, that His mind is known and followed. Even our Lord Jesus, who had no disposition ever to act or speak other than as the Father would have Him, was always governed by the Scriptures, and not by mere impulses. In meeting and overcoming the tempter, He always replied, "It is written."

The title "Christ Jesus" is suggestive of His present position as "the Last Adam." As such He is the Head of His race, as Adam was the head of *his* race. The poison of sin is in the life we have received from Adam, as Gen. 5: 3 hints, "Adam lived . . . and begat a son *in his own likeness*;" and Rom. 5: 12-19 states it doctrinally. A "new birth" therefore, or a "new creation," is necessary to deliver out of such a condition. So the new life and nature received from our new Head, called "life in Christ Jesus," frees us from our former link with Adam, as we read: "The Spirit's law of life in Christ Jesus has freed us from the law of sin and death." Does this mean that the old nature has been eradicated? If it meant *that*, it would be impossible for any believer ever to sin again, for this "life in Christ" is not the possession of a few superior Christians, but true of all who are Christ's. It does not mean that by the Spirit's presence in us we are freed from the sinful Adam nature, but that we are freed from it as a ruling principle. We are to count ourselves no longer debtors to it, and to give ourselves up to the control of the new law of the Spirit. What the law of "Attraction" is in the physical realm, so it is in the spiritual: the nearer we live to the "Sun" of our souls, the more powerful the influence of the Spirit of Christ upon our lives; and, con-

versely, if we follow Him "afar off," the influence of the flesh, or as it is called here, "the law of sin and death," comes to have its influence over us. This is why true believers are in danger of falling into sin. If they lived in the joy and power of their place in Christ and His fellowship by the Spirit, the old nature could have no power over them: the greater power of the Spirit would hold and lead them.

Characteristically, the believer is Spirit-led: "As many as are led by the Spirit of God, they are the sons of God." What need there is, then, to be always near to Christ, "abiding in Him," for then sin has no power over us. This is what the apostle means when he says elsewhere, "Let us put on the armor of light." To clothe ourselves with the light of His presence, is the surest protection from the power of darkness.

"Therefore, brethren, we are no longer debtors to the flesh, to live after the flesh: for if ye live after the flesh ye are on the way to die. But if through the Spirit ye mortify the deeds of the body, ye shall live." Notice, it is not, "If ye mortify the deeds of the body," etc., but "If ye *through the Spirit* do mortify," etc. The manner by which the Spirit enables us to put to death the deeds of the body, which characterized the old man, is not by conflict with it, but by a practical enjoyment of Christ through occupation with Him. Israel was commanded to go around the land of Edom, not through it, which would have brought the two into conflict. For us this means to "abstain," or keep away from "fleshly lusts, which war against the soul." They make war against the soul if we engage with them, or enter upon their territory, so to speak. To do so means defeat. Our sphere is communion with Christ. In His company we are safe, and nowhere else.

WM. HUSS.

"GAVE HIMSELF FOR IT"

"Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it . . . that He might present it to Himself a glorious Church" (Eph. 5: 25-27).

A servant's place He took in grace;
Came from the Father's side—
Came to fulfil God's blessed will
To seek on earth the Bride:
Though captive in the bonds of sin,
Though deep in darkness laid,
His love o'ercame the sin and shame—
His life the ransom paid.

For ere set free the Bride could be,
His precious blood must flow:
At love's command, from God's own hand
He drank the cup of woe.
On cross of shame—blest be His name!—
He full redemption wrought:
Himself He gave! naught less could save,
Could win the Bride He sought.

From glory's height a flood of light
Now streams on faith's clear eye:
The Lamb once slain broke death's cold chain,
And lives, our Head, on high.
And while earth's wise His grace despise,
And worldling coldly scorns,
With robe divine and linen fine
The Lamb His Bride adorns.

But ere the Bride can grace His side,
Ere dawns the nuptial day,
The dreary desert must be crossed,
A dark and toilsome way.
But faith can still, 'mid good and ill,
His guidance wise discern;

And, ah! 'tis there we prove His care,
His ways of mercy learn.

At last! at last! the desert past,
The race of faith is run;
The night is o'er for evermore,
Eternal Day begun:
For He who died comes for His Bride
In triumph Home to bear;
With Him to be, His face to see,
His kingly throne to share.

While angels raise their note of praise,
And joyful homage bring,
The blood-bought throng the new sweet song
Of grace exultant sing.
God's wondrous plan, with love to man,
He'll gloriously display:
In light divine the Church shall shine
Throughout Eternal Day!

W. L. G.

FELLOWSHIP AND SERVICE

THOSE parts of the New Testament which describe these last days make clear that the spheres of fellowship and of service are not the same. The 2nd epistle to Timothy especially brings this out; and being written for those servants of the Lord who desire to be "faithful," it is of exceptional value in guiding us as to these important questions.

The first consideration with the faithful man is, how he stands with regard to the testimony of the Lord; to be "not ashamed of the testimony of the Lord," and to be "approved unto God" will take precedence of all else.

Then comes fellowship with others—with those “that call on the Lord out of a pure heart.” For such fellowship he must have purged himself from those who are not faithful to the truth as to the Person and work of Christ, or who in any way deny our holy faith. 2 Tim., chap. 2, encourages us to believe that those who do this will not lack company; they will find others who have also purified themselves from unholy associations, and walk with these. The bond which binds such together is a positive one, it is the Lord Himself; they “call on the Lord out of a pure heart.” But this is not possible apart from separation from evil.

It is significant that just before speaking for the first time of the truth of His assembly (Matt. 16: 12, 18), the Lord warns against the leaven of the Pharisees and Sadducees. These leavens are ecclesiastical and doctrinal pride and iniquity, which contaminate more or less all who are in association with them. “Evil communications corrupt good manners,” and the truth as to the Person of Christ and His assembly cannot be held with one hand while that which destroys the truth is gripped by the other. That which is pure does not purify what is corrupt, but is quickly corrupted. Hence “let him that nameth the name of the Lord depart from iniquity.” Let him purify himself from the vessels to dishonor by separating from them. But the bond that binds in this fellowship must be a positive one; mere separation from evil is no guarantee that our feet are in the path of truth; our separation must be *unto the Lord* or it will have small value in His eyes; otherwise it will tend to pride, which would spoil both the fellowship and the service.

Along with this separation to the Lord, there must be diligence and energy to pursue “righteousness, faith, love and peace.” These were the brightest traits of the Church

in the freshness of its first love for Christ. They were then the general habit and practice of saints—the very atmosphere in which the disciples lived and rejoiced and prospered. Alas, that worldly principles and aims have so largely displaced these divine qualities in the house of God! But let us exercise diligence in reaching out after them, and hold on to them, with constant exercise of heart and conscience. Thank God, they are not beyond the reach of any, or of all; but it is only in separation from evil and in faithfulness to the Lord that any can hold on to them.

The early days of the Church were as when all Israel gathered themselves to David at Hebron, and made him King; while these last days are as when David fled before Absalom; then were the Cherethites and Pelethites and Gittites manifested in faithfulness to David. Their love to David was their bond; they were willing to share *his rejection*, and cleave to him through it all. They did not form a new fellowship; they were but true to that which was from the beginning—true to the covenant made more than thirty years before at Hebron. So those that call on the Lord out of a pure heart form nothing new when they walk together; they only go back to that which was at the beginning, and find in the darkest day that which He was to His church in the brightest. *The Lord is the bond*. This is the fellowship, and it demands that we be uncompromising toward what is treachery to Him.

But the sphere of *service* is much wider than this sphere of fellowship: it carries us into chap. 4 of this same epistle. How solemn is the charge with which that chapter opens: "I charge thee, therefore, being God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom, *preach the Word*:

be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Not before his brethren must the faithful man serve the Lord, as if *they* could define when and where he should serve. This would make him the servant of men, and bring him under a yoke of bondage. Nor is his own will to be the standard, as though he were his own judge, for that would be independency; but his service is to be *before God and the Lord Jesus Christ*, who will scrutinize all that is done in His name, according to His own perfect standard, when it is finished.

Upon what a high plane does this charge lift all true service! In what searching light does it set it! Who with a sense of the gravity of it could serve with levity? or compromise the truth that he is called to preach? or pander to the notions of men for popularity? or hide the truth for fear of men? or even limit the sphere of his service to meet the prejudices of his brethren? The service of the Lord is sacred; it is under His authority, and everyone who takes it up is responsible for, and shall give account to Him for it. The thought of it brings the exercised servant to his knees, and bows him before God who knows all, and before the Lord who will test all, and men and time sink into their own insignificance, or become simply the objects and opportunities for the carrying out of this great trust that lies beyond man's ordering or authority.

Our *fellowship* must be marked by purity; our *service* is to be exercised where *need* is. "*Do the work of an Evangelist*," applies to the latter. No matter if those who profess Christianity abandon or oppose the truth; no matter how godless and indifferent to the claims of God the multitudes become; the faithful man will still proclaim the fact that God is a Saviour-God, that the pre-

cious blood of Jesus is the great proof of His love, and His atonement the ground upon which God can justify and bless even the worst of men. Those Christians who slight the gospel, or say that it is not their interest or testimony, or settle themselves down into selected circles to study the Word to justify the position they have assumed, only prove how faithless to their great trust they have become, or how their faith has succumbed to the general pressure. The servant of the Lord must seek the unconverted. If the love of God fills his heart, he will. He will meet with disappointments, with rebuffs, with opposition and persecution; prayers and tears and exercise of heart will be his portion, but having received this trust from the Lord he will be sustained by grace from Him, and will not flag: for sin, and sorrow, and death, and hell-fire are the same as when our Lord disclosed them. The world can not satisfy the souls of men; their hearts are empty, often broken, and Christ died for them. God yearns for them; life is offered them; heaven is open for them; and "there is joy in the presence of the angels of God over one sinner that repenteth," and God's very nature is glorified in the salvation of everyone of them.

Some are especially entrusted with the work of evangelizing; let them exercise their gift whenever and wherever the opportunity presents itself—in season and out of season; but they and all others who would serve the Lord as faithful men must address themselves also to those who profess the name of the Lord. They must "*preach the Word*" — reprove, rebuke, exhort with all longsuffering and doctrine. Does not this mean that they are to carry the word into the very circles where it is opposed? As they are not called to "reprove and rebuke" those who call on the Lord out of a pure heart, they must do it where those are who "turn their ears away from the truth."

He must go to them if he is to fulfil his God-given trust. Is it not clear that the servant, subject to the guidance of the Lord, must seize every occasion, and enter every open door in making full proof of his ministry?

But what wisdom, what courage will be needed for this! How easy it is for "fools to rush in where angels fear to tread," and having rushed in proclaim their own folly instead of the truth of God. If not sustained of the Lord, courage may break down, or the truth be watered to suit the surroundings, or be drawn into fellowship with what is hateful to God. But if, according to Jude, while we build ourselves upon our most holy faith with those who are like minded, we would in compassion snatch others out of the fire, we must go to them, as the angels went to out from the soul-destroying doctrines and worldly lusts Sodom to drag Lot out of that doomed city—bring them in which Christendom is wallowing with the world—obnoxious to us as the filth of Sodom was to the angels sent there for Lot's rescue.

The disobedient prophet, in 1 Kings 13th chapter, is an example and a warning to us. He was sent to proclaim the Word of the Lord against the altar of idolatry in Bethel. In so far faithful, he was afterwards drawn into fellowship in that place with one who claimed to be a prophet even as he was; then his service came to a sudden and sorrowful end under the judgment of God.

I am not urging the "liberty" of the servant of the Lord; that is too low a ground for the "faithful man" to take; it savors too much of the socialistic spirit of the day, and might easily degenerate into "every man doing that which is right in his own eyes." But I am urging *the rights of the Lord over His servants*. The only liberty that the servant of the Lord has is freedom from every other yoke to be his Master's bonds slave, which after all is a

glorious freedom. He cannot obey two masters, but must be free from all entanglements to serve Him who has enlisted him as a soldier. He must be at his Lord's disposal.

The Lord is outside of Laodicea, and the faithful servant, in loyalty to Him, must be outside it too. He can have no fellowship in that which excludes his Lord, but be ready to knock at the closed door, if the Lord pleases so to use him, or to carry a message of faithful and long-suffering love to any who have ears to hear within it. Some of those who are of the Lord's household are scattered in queer places in Christendom, and the faithful and wise servant will be on the lookout to carry them a portion of meat in due season for his Lord's sake. As a servant he has one obligation, and that is to his Master. Let him fulfil this, and he will not damage the fellowship.

It is questionable if in Christendom's great organizations the whole truth would be tolerated. Well, there can be no compromise, and where the truth would not be admitted there is a closed door. But where the truth is not known, and not opposed, one who is faithful and wise may find an open door. Again there are circles in which a measure of light is enjoyed, and where the Holy Spirit has wrought; the man of God will not ignore this or think lightly of it, but recognize it, and further it as he may. The work of God is one work; it is nearing its completion. Happy will those servants be whom the Lord, when He comes, are found diligently trading for Him, doing business in many waters, searching the highways and the hedges for guests to the feast, while keeping their garments unspotted by the flesh.

J. T. MAWSON.

“IN HIM WAS LIFE”

LIFE is from, and belongs to, God. Man forfeited it at the beginning, and when now enjoyed, it is received from God. Adam, as soon as he lost it, was taught to know that he could never of himself regain it. Cherubim, with flaming sword, were set at the gate of the garden, to keep in every way the way of the tree of life. He might, and did receive the promise of God, the gospel of a bruised and yet victorious Jesus—a dead and risen Saviour. But of himself he never could regain it; and as surely, never transmit it to us. We who have it, have it by gift from God.

This is afterwards told to Noah by another symbol. Flesh was given to Noah to eat; but *the blood* was not given with it, for the blood was the life; man had lost that, and could not recover it (Gen. 9); and this same ordinance, that blood was not to be eaten, was continued under the Law, to the same end (Lev. 17).

Accordingly our Lord declares, “Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.” And so when He had risen from the dead, this life which He had pledged from the beginning, He formally imparted, breathing on His disciples, and saying, “Receive ye the Holy Ghost.”

This is life which cannot be touched. The murderous stones may tear down Stephen’s present tabernacle; but his life in Christ is unharmed, his spirit takes its journey homeward to the Lord—there awaiting a clothing worthy of itself, that “mortality may be swallowed up of life.”

This life is hid in Christ. The life was forfeited by Adam, and God has secured it in Christ. The law was broken by man, so that Moses cast down the tables at the

foot of the hill, and God put them into the ark. *His honor* and *our life* are thus secured alike.

God coming into this world, where death is reigning, must come as the living God, and give life again—life, in victorious strength, to those who had been the captives of death. Surely, we may say, it is in such glory as this that He must act and show Himself in such a world where sin is reigning unto death.

Peter represents or utters this faith in Matt. 16: 16; and Jesus at once seals him as taught of the Father. And this is "the Rock." It is God in victorious life, and the church is built upon Christ, as the Lord of Life in victory over the power of death. Therefore, it is unassailable. The gates of Hell shall not prevail. Life in Adam was to be tested; it was tested, and yielded to the power of death. The life we have from our "Rock" has been already tested and stood in victorious strength. "The last Adam was made a quickening Spirit."

John's Gospel recognizes this at the beginning, for, speaking of Jesus, it says (chap. 1: 4), "In Him was life." In chap. 2: 19 the Lord Himself recognizes this, saying, "Destroy this temple, and in three days I will raise it up," and He spake of the temple of His body.

In chap. 3 after teaching the need of being born again, He anticipates His being lifted up on the cross for the purpose of imparting "eternal life" to the believer.

In chap. 4 He speaks of Himself as the source and communicator of life. In chap. 6 it is His subject throughout His discourse to the people. In chap. 7 He stands as at the head of the river of life, for all thirsty ones who will come to Him. In chap. 8 He declares Himself to be the "Light of life," and announces the blessed, victorious character of that life which He imparts, saying, "If a man keep my sayings, he shall never see death."

Chaps. 9, 10 close His public ministry: and as a comment upon it He says, "I am come that they might have life, and that they might have it abundantly."

But after this, in a retired scene of service, at the grave of Lazarus, Martha, Mary, their friends, all alike are talking of death, but Jesus is the Life, victorious over death.

When at the end of this Gospel the Evangelist himself speaks again, as he had done at the beginning, it is of *life* connected with Jesus he speaks: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

J. G. B.

MINISTRY AT THE LORD'S TABLE

I DESIRE to call attention to a matter as to which I have long been exercised, and which I feel is of considerable importance to those known as "Brethren."

When we come together on the first day of the week to remember the Lord, how very common it is to hear ministry before the bread and wine are passed round. This is something which, it appears to me, ought to give rise to earnest consideration before the Lord.

Perhaps it would be well to ponder afresh these words:

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it and said, Take, eat: this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament (covenant) in my blood: this do ye, as oft as ye drink it,

in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 23-26).

We come together on the first day of the week to *remember the Lord Jesus* in the travail of His soul, when He was forsaken of His God, and that for our sakes. Holy mystery! Unfathomable wonder! As we meditate upon the Person and sufferings of our adorable Lord and Saviour, our hearts are drawn out in worship and praise to Him and to His God and Father, whom we now through grace know as our God and Father. Worship is the fruit of a heart divinely pressed. It is the overflowing of the heart in the contemplation of that which speaks of love beyond all measure. Like the queen of Sheba, there is no more spirit within us. How zealously we should guard against anything of the nature of intrusion on so holy an occasion.

It seems to me that ministry before the actual breaking of the bread is, in the main, out of place. If given, it should be so distinct in character as to deepen worship.

I fear that the liberty of the Spirit, in which we rightly rejoice, is often taken advantage of to air "thoughts." In this connection it is well to bear in mind that "the spirits of the prophets are subject to the prophets" (1 Cor. 14: 32).

It seems to me that the force of this scripture is not generally grasped. I understand it to mean that the spirits of the prophets are subject to the prophets *themselves*. Ofttimes a brother gets a "thought" from a line of a hymn which has been given out, or, perhaps, a scripture read, and he considers he must give expression to it. But, surely, there ought to be exercise before the Lord as to whether the "thought" is in the line of the Spirit's

leading, and we *ought to have our own spirits in subjection*.

I would add that the holy character of the supper cannot be too much before us; and if we cultivate the habit of judging ourselves before we go there, the Holy Spirit will be unhindered in His gracious activities in our hearts, and in our midst, and worship will be the happy outcome.

Soon our Lord Jesus Christ will call His waiting people to Himself, and the privilege we have of remembering Him down here will be ours no longer. Then fitting worship and praise will arise from unhindered hearts. May we be more and more a worshiping people now.

JAMES R. ELLIOT.

How important it is for us to keep in mind that our bodies are "the members of Christ" and "temples of the Holy Spirit" (1 Cor. 6: 15, 19). If our daily life accords with this, and what is inconsistent with this has been confessed to God, our gathering together before the Lord will be real, unpretentious, and happy.

Then the Spirit, who dwells in His temple (1 Cor. 3: 17) will have liberty to guide the members of Christ in their function and place according to His holy will. The liberty of the Spirit must be maintained. Human rules as to when and how to act will not be necessary—nay, they may, and have, led into strange notions as to the breaking of bread. The Holy Spirit has not given rules. And why? God's people must be dependent upon Him even after they have been instructed in His word; and if they walk or act in the flesh, it is best to be made manifest, and thus put to shame.—[Ed.]

Young Believers' Department

Calendar: Jan. 16th to Feb. 15th.

DAILY BIBLE READING:.....Jan. 16th, *Ezek. 35*;
Jan. 31st, *Daniel 2*; Feb. 15th, *Hosea 5*.

MEMORY WORK:—.....2 Thess. 2.

GOOD READING:—...."The Crowned Christ," pp. 1-67.

MONTHLY QUESTION:—What is the difference of meaning in the twofold way in which the full course of Gentile power is shown in the king's dream and Daniel's vision?

Our Memory Work

Very few names have been received for successful work in the study of 1 Thessalonians. We trust there are a goodly number on the way. We gladly record a new name with those from the Bahamas which have so regularly found their place among the successful ones.

Clara C. Atwood.....New York City.

John A. Algreen.....The Current, Bahamas.

Agnes Algreen " "

Malvena Elden " "

Mabel Weech " "

Mary Ingraham " "

We would like all those who have not yet sent their names to do so before January 31st.

Our Good Reading

With our last portion we concluded the Miscel. Writ's of C. H. M. We feel sure that those who have followed this course have reaped great spiritual blessing. Stimulating to both mind and heart as such ministry must be, may it produce lasting results in our lives to the glory of Christ.

For the next six months (D.V.) we propose a course of reading to occupy us with the varied glories of our blessed Lord. A selection of books, or pamphlets, will be made in view of this. It is a theme which should lead our hearts into sweet and precious meditation, and develop a real spirit of worship. Let us guard against reading in a careless way what may thus come before us. Let our Bibles be at hand for reference to the scripture referred to in the course of our reading; and make it a matter of prayerful thought.

The subject before us is of prime importance. On every hand we hear wicked denials concerning the truth of our Lord's person, and we need to be thoroughly established in God's testimony concerning His Son. Russellism, Adventism, Eddyism, New Thought, Higher Criticism, Mormonism, Unitarianism, etc., all touch in an evil way this vital line of truth.

Let us begin with Mr. Grant's book "The Crowned Christ."* The first 67 pages may be sufficient for our first portion. Read this in the manner suggested and you will find enough material to carry you through the month. Give it a second reading, if you can.

CHRISTIAN CONDUCT

Some practical topics for Young Believers

In these little talks, which we desire to have, as from heart to heart, the purpose is to present some of the more important things which should mark us in our daily lives as Christians. It is manifest that these things can only spring from personal faith in the Lord Jesus as our

* If you have not a copy, you may obtain one from Loizeaux Bros., paper covers, 30 cts.

Saviour, and communion with Him through the Word and prayer. Thus only can His example be known and followed. Into this may our hearts and ways be more fully led.

UNSELFISHNESS

Unselfishness, which includes self-denial and self-sacrifice, is one of the chief characteristics of Christian life. Unselfishness is in the very essence of true Christianity. The Lord Jesus is the great pattern of this. The 2d chapter of Philippians shows it markedly. He did not think of His own place and right. He did not cling to the divine form and glory that were His. He laid them aside to take the lowly form and circumstances of a servant; as man to be thus among needy, sinful men. Not only this, but when scorned and hated by those to whom He came in deepest love and grace, He took upon Himself the judgment for our sins that we might be fully blest. What marvelous things this chapter unfolds for our meditation! It is the grace of One who though rich, yet *for our sakes* became poor, that we through His poverty might be made rich. If this mind which was in Christ Jesus be in us, unselfishness will be a distinguishing mark. "Love one another as I have loved you . . . By this shall all know that ye are my disciples." Many heroes of history were brave and stoical, but the moral and spiritual beauty of unselfishness is little seen in them. Men extol examples of self-sacrifice, which express perhaps what is best in man. Even the worthies of the Old Testament, much above the great ones of profane history, do not give full expression to this Christian character. In the Lord Jesus alone we have its perfect manifestation. He has given us an example that we should follow in His steps.

To Him, then, we must primarily look for both inspiration and instruction. We may also consider with much profit His devoted followers whose lives are brought to our attention by the Spirit. Look at Timothy in his de-

voted interest in God's people; or Epaphroditus who was nigh unto death, not regarding his life, that he might fulfil his service. And what shall we say as we ponder over the record of Paul's unselfish life!

This virtue develops by the contemplation of, and communion with our Lord, in whom it is perfectly expressed. The best way for this is found in a prayerful study of the Gospels, so full of His fragrant life, works, and words. A man may be naturally brave, industrious, or even generous, but not, I think, naturally unselfish. This springs from another source. It is of the new, the divine nature—the life imparted in receiving Christ by faith.

Yet, practically, it is a plant which needs constant cultivation. It will not grow in the fields of this world, but in the garden of the Beloved, while its fruits will be in ministry to others in this needy scene. For this, the greed and selfishness so native to us must be rebuked, and the way of self-sacrifice learned in the secret place with our Lord. More anxious should we be to have our lives exhale the fragrance of His character, than to be marked as great, as the world counts greatness, or rich in that which man esteems. Ambitions, pride, eagerness for riches, which induce men to be ruthless toward those that stand in the way of their cherished attainments, pass un-reproved, or are even applauded by the world, and the selfishness of it all passes unnoticed. Purity, truth, courage may be extolled apart from Christ; but true unselfishness is the mark of those who sincerely follow our Lord Jesus.

But let us be very practical, and begin at home. In how many ways we might deny ourselves, instead of yielding to self-gratification which may disturb household arrangements, or interfere with plans agreeable to others. To fit our ways with the plans of others, instead of working for our own pleasure or force our own way—that is unselfishness. To suppress our own feelings, hide

our own inconvenience, withhold complaint, leave out the tale of our trouble or ache when others are in trial, are suffering or are burdened—that is unselfishness. To perform a service for others, for a sister or a brother, which may take us out of our usual routine, be attended with some difficulty, yet do it cheerfully—that is unselfishness. You have some particular object or place in view, but you find it will give needless trouble, and give up the cherished thought—that is unselfishness. Not only at home (there first, however), but at school, in the office or workshop; you may find a multitude of ways in which you can exercise this excellent characteristic, making things more easy and pleasant for those around you, though it give you some extra trouble or inconvenience. To *cheerfully* follow such a course is unselfishness.

A multitude of such examples might be given, all showing that unselfishness is not the accomplishment of some great achievement (which is usually accompanied with great pride), but rather the tenor of life, shaping even the details of our intercourse with one another.

“Consider one another to provoke unto love and good works.”

“By love serve one another.”

“Bear ye one another’s burdens and so fulfil the law of Christ.”

“For even Christ pleased not Himself.”

“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. Let this mind be in you which was also in Christ Jesus.”

“Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another.”

By contrast the selfish man is full of himself and his own affairs. There is no end to his talk concerning *his* abilities, *his* work, *his* success, *his* failures, *his* ailments. It is always *his* this, that, or the other. If the conversation turns to other things he becomes uninterested and listless. The unselfish person will be a good listener, ready to enter into the concerns of others, ready to help if possible, not bringing forward his own interests or worries to those already burdened. A wounded heart may find more balm through sympathetic listening, than in talking and suggesting or even doing that which, though really helpful, may be done in an ungracious manner.

The truly unselfish do not act in an obtrusive manner, and though acting in self-denial, seek to hide rather than trumpet it abroad. They do not hint or remind others of what they have done. Fame, applause, or material advantage fall to the brave, the generous, the great of this world; but the truly unselfish reap no *present* reward, except that of a secret joy with the Lord and approval of conscience.

First and last, the *motive*, the spring of action, for an unselfish life must be found in the Lord Himself, and for His approval. *He* should command our hearts. If He governs it, there need be no fear but that His mind and spirit will be out-breathed in true unselfishness.

"He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

*Correspondence for the Y. B. Dept., please address to
Mr. John Bloore, c/o Loizeaux Brothers.*

NOTES

In the Rectory at Olney, England, is a room called "Newton's Study." There, for sixteen years the devoted pastor and preacher of the gospel, John Newton, spent much of his time in prayer, conversations with those seeking counsel, and in preparations for his ministry of the Word. The checkered history of his early life—the miserable condition and degradation in which he groveled, until Divine grace rescued him in bringing him back to God—made him an able and sympathetic adviser to souls in various conditions and need.*

In this unpretentious room, the eye is immediately attracted to the following texts which Newton caused to be painted in clear black characters above the mantel-piece of the small fire-place, surrounded by a broad border of black, like a frame:

**Since Thou wast precious in my sight
thou hast been honourable.**

Isaiah xliii. 4th.

But

**Thou shalt remember that tho wast
a bond-man in the land of Egypt,
and the Lord thy God redeemed thee.**

Deut'my xv. 15th.

bringing thus to mind the Divine grace of the present with the remembrance of his past condition. It was in this room that the poet Wm. Cowper, so often depressed

* John Newton's early life and conversion has been published under the title of "FROM BONDAGE TO LIBERTY" by the same publishers—25 cts. postpaid.

and assailed by the adversary, found in Newton a faithful and sympathizing brother and their acquaintance ripened into an intimate friendship. Here also Newton wrote the letters of "Omicron,* "Cardiphonia," "Vigil," and the "Olney Hymns" in which God's wondrous grace to meet man's ruin are beautifully and often graphically portrayed.

The following letter which he wrote to the Rev. Thos. Scott who occupied the Olney Rectory after Newton removed to London, brings to our view the spirit and humility that characterized Newton in his ministry:

"Methinks I see you sitting in my old corner in the study. I will warn you of one thing: That room (do not start) used to be haunted. I cannot say I ever saw or heard anything with my bodily organs, but I have been sure there were evil spirits in it, and very near me—a spirit of folly, a spirit of indolence, a spirit of unbelief, and many others—indeed, their name is "legion." But why should I say they are in your study when they followed me to London, and still pester me here?"

Twelve years after he left Olney, sitting in the same room as a visitor, Newton wrote to a correspondent in London: "The texts over the fireplace are looking me in the face while I write. A thousand thoughts crowd upon me. What I have seen, what I have known of the Lord's goodness, and my own evil heart—what sorrows and what comforts in this house! All is now past! The remembrance only remains as of a dream when we awake. Ere long we shall have done with changes." †

Let us value the lowly spirit which the above words

* "Omicron" is the small o in the Greek alphabet; "Omega" being the great O and final letter.

† Newton occupied Olney Vicarage from 1764 to 1779, then in London until his death in 1807.

express. It is the outcome of a secret walk with God. What a contrast to the self-important, self-confident man with external knowledge, whose conscience and heart have little spiritually digested the truth they profess.

It becomes a habit with some to call the meeting for the breaking of bread, "the worship meeting," and our Lord's saying, "I am in the midst" is applied to this meeting almost exclusively. Yet, whilst the breaking of bread should indeed call forth the worship of our inmost heart, the expression "worship meeting" is not scriptural—it tends to depreciate other meetings, and "I am in the midst" is our Lord's promise to saints united in prayer (Matt. 18: 19, 20).

Some also would make it a rule to have the breaking of bread the first thing, and if *any* ministry, it must be *afterwards*. A correspondent goes even further and says, "We are there for *worship*, and our [Lord's day] meeting should be confined to worship, and not exhortation or teaching." Acts 20: 7 should correct the mistake of such views. Can 1 Cor. 14: 24-26 also be ruled out of the meetings primarily convened for the breaking of bread? Let us beware of human rules which infringe upon the liberty of the Spirit. How often souls tried or distracted by various cares, mothers pressed with family duties, etc., find refreshment and composure of mind and heart by prayer or hymn or some suitable scripture read, with or without comment, before the breaking of bread.

A LAMP-POST

If I were a lamp-post,
Then whither would I go?
Where lamps are thickly clustered
In brave and brilliant show?—
Round the stateliest mansion
Within the city square,
To shed a day-like radiance
On the gay and fair?

If I were a lamp-post
Much rather would I stand
Within the darkest alley
The city can command:
Where the day is sunless,
Nor through the long dark night
E'er comes from earth or heaven
One small gleam of light.

If I were a lamp-post—
Oh how would I delight
In such a dismal corner
To bear my burden bright:
Standing where most needed,
'Twould be joy to me
Of those whose homes were brightened
The grateful joy to see.

Let me be a lamp-post,
With faithfulness and care
In some of earth's dark places
The lamp of Truth to bear:
Heavenly light upholding,
To show the one right way
To wand'ers through the darkness,
Lest they fall or stray.

MOSES: THE MAN OF GOD

THE CHARACTERISTICS OF HIS FAITH

(Heb. 11: 24-27.)

THE eleventh chapter of Hebrews has been called the "picture gallery of faith," inasmuch as in it God has furnished His beloved people with an inspired account of personal acts of faith in Old Testament worthies, from Abel to Rahab; thus to encourage and stimulate faith in us by their example. May our hearts be stirred up to follow in the wake of these dear saints of old, for the same Spirit that enabled them to overcome in days of trial and difficulty is with us, and in us, as the needed power in conflict and the walk of faith, while pointing us to the hope before us.

Important characteristics of faith are exemplified in the life of Moses, as leader and deliverer of God's chosen people from Egypt to Canaan. He is the first saint called in Scripture a "man of God" (Deut. 33: 1). As God's messenger, he appeared before Pharaoh and said: "Let my people go that they may serve Me" (Exod. 5: 1); as their deliverer he opened the sea to pass out of Pharaoh's dominion (Exod. 14: 21); thus he became the honored instrument of God's deliverance for Israel. As "man of God" he stood for Jehovah's honor when His covenant people had turned away from Him.

The "man of God" is one who stands true to God; true to divine principles in a day of declension. This Moses did with all his heart. In the present day of unfaithfulness in spiritual things, the man of God is one to whom Christ and His truth is everything. Timothy, in the New Testament, earned for himself that honored title. May both the reader and writer seek to maintain the rights of

our absent Lord in this day of His rejection; and thus be practically men of God. (See 1 Tim. 6: 11, 12; 2 Tim. 3: 14, 15.)

The first out-shining of Moses' faith to which Scripture calls our attention is his *REFUSAL* of the world's honor: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter" (ver. 24). The man of God must first disentangle himself from what hinders or prevents the activities of faith. Herein lies the first great hindrance to faith: we are not sufficiently in the good of our spiritual blessings in order to refuse as worthless what the world may have to offer. In Genesis 14: 17-24, we get a beautiful example of this in the life of Abraham. How was it that the victorious patriarch could say to the king of Sodom, "I will not take *anything* that is thine?" It was that Melchizedek had filled the vision of Abraham's soul with greater and higher blessings than all that the king of Sodom could offer. Being strengthened and cheered by Melchizedek, "priest of the Most High God," coming to meet him with bread and wine (type of our Lord's sacrifice for us), he was able to meet the king of Sodom's offer like our Lord in Matt. 4: 1-11—refuse all that Satan could offer. It must have cost Moses much to refuse the emoluments and dignities of Egypt, and it will cost us something to refuse this world's offers, but if we accept them, it will cost us more at the judgment-seat of Christ. May our hearts be in the joy of our heavenly inheritance with our Lord in glory, that, like Moses, we may refuse the world's attractions here.

In verse 25 we see the *CHOICE* which Moses' faith made: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Our hearts must have an object, and the ob-

ject of our choice will form our character and direct our walk. "Lot lifted up his eyes on the well-watered plains toward Sodom," and his feet soon carried him there (Gen. 13: 10, 11). Joshua chose to serve the Lord, because His heart was right with God (Josh. 24: 15); and our blessed Lord could choose the poor of the flock as those in whom He found His delight (Ps. 16: 3). Is it so with us, dear reader? Is the Lord's choice our own? Have we cast in our lot with them? Were the children of Israel so attractive as to draw out the heart of Moses? In themselves they were no more so than the Egyptians. Why then did Moses choose to associate himself with them? Ah, here is where Moses teaches us a lesson: he looked at them as the people of Jehovah's choice, and said, in effect, "Jehovah's people is my people;" and if we look upon our brethren to-day as the people of God's choice (Eph. 1: 4)—if we look at the saints with the anointed eye, would not *we* choose them and their company, as the objects of our affection? I believe we would. May we, then, like Moses, "the man of God," view God's people from His standpoint.

Then we have his FAITH'S ESTIMATE (ver. 26): "Esteeming the reproach of Christ greater riches than the treasures of Egypt." Through faith, Moses was able to estimate things aright—like our dear apostle Paul, who was able to count all that was dear to him according to the flesh, as loss, for Christ (Phil. 3: 4-7). It is a moral impossibility for a child of God who is walking after the desires of the flesh, to have the divine estimate of things, inasmuch as his spiritual perceptions are clouded; his mind is not above the sordid things of the world; he "cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Pet. 1: 9). But Moses was not that sort of a man. Faith enabled him to enter into

the sanctuary, and to form his estimate according thereto. Faith sees eye to eye with God; it views things as God views them. May we too form our estimate of things here according to the value which our all-wise Lord puts upon them; then, like Moses, we shall esteem the reproach of Christ of more worth than the pleasures and smiles of the world.

Next is the REWARD that Moses' faith looked to: "For he had respect unto the recompense of the reward" (ver. 26). It does not mean that the *motive* of reward governed Moses. No. The glory of Jehovah and the good of His people, was what controlled Moses, but God sets the glory before us as *encouragement* to faith; like Paul in his day, who served the Lord in a way that draws out the admiration of every heart that loves the Lord. Let any read 2 Cor. 11: 16-33, and see what that dear servant of Christ suffered; and what reward did he have here? Alas! "All they which are in Asia have turned away from me," he has to say (2 Tim. 1: 15); yet listen to his joyful note from his Roman prison on the eve of his martyrdom: "Henceforth there is laid up for me a crown of righteousness" (2 Tim. 4: 8). The Lord's reward to His faithful servants will be a worthy and glorious one, for as the same apostle says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8: 18).

Lastly, we notice the COURAGE of faith in Moses: "By faith he forsook Egypt, not fearing the wrath of the king: for *he endured as seeing Him* who is invisible" (ver. 27). This courage was not of human resolution, but in the sense of God's presence, who had appeared to him in the burning bush, and would be with him in the conflict with the king of Egypt. "In the fear of the Lord is

strong confidence" (Prov. 14: 26). Thus the fear of God in the heart of Moses imparted to him that courage and calm confidence which is essential in service for the Lord. The wrath of the king was little to him, for he knew the Lord was with him, and thus "he endured." Oh that *we* knew more of this heavenly courage which frees from the fear of man, while we walk before the face of God!

Dear young fellow-believer, beware of the sunshine of the world's smile; it would fain seduce thee from the path of loyalty to our absent Lord; but with the courage which faith begets, say with the apostle: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 14).

JAMES F. TURNBULL.

THE LORD'S PATHWAY IN LUKE 22

IN this particularly fine and solemn chapter, we may see the Lord in four connections, so to speak,—with the *sorrow* itself that was awaiting Him,—with *His disciples*, with *the Father*, with *the Enemy*.

Verses 1-23.—As far as He is seen here, He is seen as looking directly and advisedly at the sorrow that was awaiting Him. He sits at the Paschal Table, the witness of His coming sufferings, and He tells of His body given, and of His blood shed; at the same time refusing *for the present* the paschal cup, the expression (as I judge) of Israel's joy on the accomplishing of their redemption.

Thus we see Him in full, advised anticipation of His sorrow, looking at it directly and without the least shrinking; refusing a single thought that could qualify or reduce it.

Verses 24-38.—In this part of this great chapter, we

see Him with His disciples, but we must remember, carrying in His bosom the full sense of the sorrow He had just been foreseeing and counting on.

But it is, beloved, a great sight which these verses give us of Him. I mean in this character. When any trouble is upon us we judge right easily, and without rebuke, that we may think of ourselves. But here Jesus thinks of others. The condition of His disciples is the anxious, diligent object of His various affections and sympathy. He warns them where their souls are getting wrong. He lets them know that He was praying for them, and providing strength for a coming hour of need and weakness. He teaches what changes they must now reckon upon, and how they must get themselves ready—thus while carrying a grief which might well have commanded or absorbed, He, as though all were quiet within, spends His various cares, His sympathies and attentions, on those who were around Him.

If there be a moment in human history when selfishness is even vindicated by our moral sense, it is the moment of personal grief. We instinctively allow a person to think of *himself* in such a moment. But at no other moment was the Lord Jesus even more thoughtful of others than here, in Luke 22, when trouble and grief beyond compare was before Him!

It was not the hour of Sychar's well—it was not the two days spent amongst the Samaritans—it was not the season when Mary was sitting at His feet, or when the family of Bethany was at the table with Him. It was not such a moment as when the Centurion accosted Him in the language of a faith greater than what He had found in Israel; or as when the poor woman touched Him in the crowd; or as when the Syrophenician clung to Him in spite of apparent slight and indignity. Such occasions

were moments of deep joy to the heart of Christ, and no wonder. To speak as a man, He was free to wait on the occasion then, and serve them, and think of others in them and through them. But it is Jesus *at the Paschal table* we get here. It is the Man of sorrows and acquainted with grief. It was natural for Him at the house of Bethany to sit and teach,—but this was at the last Pass-over; and knowing, as one does, the absorbing selfishness of times of sorrow, this path of the mind of Christ through this part of this solemn chapter reflects something perfect and beautiful.

Verses 39-46. Here we have the same Jesus in company with the Father—the *same Jesus*.

He had just been serving His disciples in all the various conditions and need in which He found them: warning them, praying for them, teaching them, providing for their blessing in every way; so now He is surrendered to the Father's will, with the same self-sacrifice as He had been serving them. The hour is full of terribleness, but the surrender of Himself to it is perfect. The mission of the angel to *strengthen* Him, tells that the cup was not to be taken out of His hand. He knew this, and felt it in the agony of that solemn hour. But nothing turned the spirit of self-sacrifice. The will of the Father was supreme with Him now, as the need and conditions of His poor disciples had just been, and He surrenders Himself to it all.

Verses 47-71.—In these closing verse, we find our Lord as the prisoner of His enemies. We have already seen Him in the gaze and near sight of the sorrow itself,—then, in company with His disciples, making their need and blessing all His thought as though He had no sorrow of His own. Then in communion with the Father, and now in the midst of His persecutors. There was nothing

here for Him. A mad and rude rabble, set on wickedness, was making Him their sport and their captive; and then a wily and murderous, though in its way refined, Court of Elders (in its character more contrary to His spirit even than the others), purposing His death under guise of law and religion. But in Him it is a blessed path we trace! He had been in communion with the Father. He had met this hour *there*. He had surrendered Himself, as we saw, and in that surrender there is victory; in that communion there is strength. And now that He is in the battle-field itself, He is more than conqueror. He may be led through files of the enemy. He may meet the occasion in its different characters, but all is strength and calmness of spirit. He challenges Judas the leader. He restores the wounded ear of one of the servants. He addresses the heads of the multitude. He has His eye upon Peter for good, when Peter was giving Him to feel at that moment that His disciples would cower amongst His enemies. He answers the elders and priests whilst in the full triumph of His soul He anticipates His kingdom and glory!

This was treading the field of battle like a Conqueror. All was perfect calmness of heart. There was no agony or sweat of blood here. No falling on the ground now. Oh how deeply the soul judges that that could not have been His way among the people, though perfectly His way before the Father! He had indeed already met the occasion in communion, and now He is only above it.

Such was His journey which we trace through this chapter; we see the path of His soul through these distinct stages. Was ever anything like it? *We* have need to be set to right in the time of trouble—at least if one may speak for another. The Psalmist had such need in Ps. 73, and again also in Ps. 77. Poor Job was con-

quered. It touched him and he fainted, though he had often before strengthened others. The stoutest, as an old writer says, are "knocked off their legs." Peter sleeps, and Peter lies—and our own poor hearts again and again have told us secrets of ourselves in such moments. But in sorrow, the like of which never was tasted, Jesus is borne through every change of circumstance and connection, and all is in full perfection. Pure gold it was indeed; and when cast into the furnace, it comes out the same mass as when cast in, for there was no dross.

What a sight! What faith! It is found unto admiration in our eyes, beloved; and unto what acceptance was it found with God!

I feel as though I could not look at it, or speak of it longer. Having just traced this brilliant path of faith, tried in the furnace, to the end, I must leave it. My own heart is so unacquainted with it. May the good Lord strengthen us with might by His Spirit! "If thou faintest in the day of adversity thy strength is small"—but not so with Jesus!

J. G. B.

When the Christian life is real, in living communion with "Christ who is the fountain," there is a joy and sparkle about it which they never know who are drinking of old experiences and past memories. How is it with *you*, brother? Is it fresh with you every morning?

—EXTRACT.

"Men are convinced more certainly and quickly by what they *see* than by what they *hear*. It is not, 'Let your lips tell,' but 'Let your light shine before men.' "

—EXTRACT.

IS THE LORD'S COMING FOR HIS PEOPLE BEFORE OR AFTER THE TRIBULATION? 2

ARE there circumstances connected with our Lord's coming *for* the Church which determine whether it is before or after the predicted tribulation that is coming upon the world. Let us see.

Scripture tells us that when the Lord comes in power to establish His millennial kingdom He will be *accompanied by His saints* (1 Thess. 3: 13). Rev. 19: 11-15 gives us the vision of this in the Warrior-King and His armies. It must be clear that for the saints to come with the Lord upon this occasion, as Col. 3: 4 affirms, they must first have been gathered to Him, as 1 Thess. 4: 16, 17; 2 Thes. 2: 1, and 1 Cor. 15: 51, 52 plainly teach. The Lord Himself comes for His saints and gathers them to Himself in the air. This departure of the Church from the world is of the same order as Christ's own ascension to heaven, which the world did not see. The *rapture* is thus clearly distinguished from the *appearing*, which is attended with a display of glory which every eye *shall* see (Rev. 1: 7).

There are then two distinct parts in the second coming. Their character forbids identity of time, for we cannot go *to*, and come *with* Christ at the same moment.

If it be argued that there is no interval, but that we are gathered to the Lord in the air and immediately return with Him in visible glory to rule over the earth, difficulties arise which demand solution.

1. If this were true, our entrance into the Father's house is delayed for a thousand years at least. Whereas the Lord's promise is that, when He comes to receive us unto Himself, He will take us into the place prepared for

us in the "Father's house" (Jno. 14:2,3): this can only refer to that first part of His second coming to which we have called attention. Thus we enter the Father's house *before* returning with Christ in glory. We are to be presented faultless in the presence of God. When? Before or after the millennium in which we shall reign with Christ? Surely the mere asking of the question is to answer it.

2. The saints appear with Christ in fine linen, which is defined for us as the "righteousnesses of saints"—their righteous deeds. This must be connected with the manifestation and appraisal which takes place at the judgment-seat of Christ before which we must all appear (2 Cor. 5:10; Rom. 14:10-12). In view of Rev. 19:8,14, this must take place before the *appearing* with Him in glory. Must it not also take place *before* the saints are presented faultless before God? Moral fitness requires it to be so. These things of which we have spoken must precede our appearing with Christ, and can only follow our being gathered to Him, or His coming for us.

3. According to Rev. 19, the supper of the Lamb precedes His appearing in glory. This is a *third* event, which must be placed in the interval between our going *to*, and return *with* the Lord, when it is said that the Bride has made herself ready. Giving account of ourselves at the judgment-seat can only follow the Lord's coming *for* us; the judgment-seat must precede the marriage supper, and the presentation in the Father's house. *These three great events* (1, the judgment-seat; 2, the presentation before the Father; 3, the marriage supper) can only have their fitting place *between* the two distinct parts of the Second Coming, and their moral and spiritual occasion forbids the thought of their being synchronous

4. The only question remaining for consideration is the

possible length of the interval between the Rapture and the Tribulation. The Lord emphatically states that His coming in glory to reign is *immediately* after the tribulation (Matt. 24: 29-31), and the three events we have outlined must take place during the tribulation period. Then those that are thus gathered to Him do not pass through *all of the tribulation*. That seems clear. A further point is, do they pass through any of it? or, are they removed before it commences? Several things point to the latter as being true.

1st. The tribulation is a time of world-trouble—particularly that of Jacob. The Church, composed of all true believers in the Lord Jesus, is not of the world, but is viewed as heavenly in calling, relationship and destiny, being distinct from both Jew and Gentile. 2d, The tribulation is part of that period in which a distinctively Jewish testimony will again exist on the earth, and it is incompatible with God's order that it should run parallel with the testimony pertaining to the Church. The one must definitely close before the other could be fully established: as, for example, Judaism and the Church at the beginning, or with the commencement of Gentile supremacy and Judah's overthrow, when the "times of the Gentiles" began. The Son must return to the Father before the Spirit could come to dwell with us.

There is also a certain overlapping to be noticed, but it is always of that which has become apostate. For example, the rejected kingdom of Judah exists for a short time after the commencement of the new period called "The Times of the Gentiles:" the unbelieving and Christ-rejecting Judaism with its temple and worship is permitted to continue and thus overlap the establishment of the Church and its testimony. The Christ-rejecting, apostate church will continue and thus overlap the commencement

of testimony by the Jewish remnant. In each case it is what God has already rejected overlapping what He has establishment as a *new* testimony to Himself. Thus the Lord's rejection of the apostate profession is indicated by His gathering to Himself all the members of His body—the true Church and Bride.

These considerations would intimate that the Lord's coming for His saints is not only before the commencement of the great tribulation, but also before the commencement of revived Jewish testimony. Is there any indication as to when this will be revived? It is generally conceded that the tribulation begins in the middle of Daniel's 70th week, and continue for three and a half years. Does Jewish remnant testimony begin before this? Matthew 24 would show that it does. For the "glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall come the end." This "end" embraces the events which follow in this chapter; beginning with the abomination of desolation being set up and the consequent great tribulation, and closing with the coming of the Son of Man. To this whole period Isaiah 8 applies; for the association and confederacy there spoken of has evident reference to the covenant of the 70th week. It is, in fact, the covenant which opens that week. Likewise Isa. 28 deals with these circumstances; a remnant testimony throughout the week of this evil covenant seems clear. Daniel 11: 29 and 12: 3 give the same evidence.

Let us now consider who those are that will be gathered to the Lord at the first part of His coming, commonly called "the Rapture." Is it all who believe, or only those who are specially faithful and are looking for His coming? We recognize that all believers of this Church period are members of the one body of which Christ is

the Head. Will He take up to Himself an incomplete, we might almost say, a mutilated body, to present such in the presence of God? Were not some of those who have fallen asleep in Jesus *more* faithful than others? Will the Lord only raise *them* up, and leave the others in their graves? How can such incongruity be maintained? Without qualification or distinction, it is, "Them also which sleep in Jesus will God bring with Him"—"We which are alive and remain"—"They that are Christ's at His coming"—Those "in Christ shall *all* be made alive"—"We shall *all* be changed. We are in Christ by faith, not by faithfulness. On account of God's Spirit dwelling in us our mortal bodies shall be quickened at His coming, and all believers are indwelt by the Holy Spirit in this Church period. Phil. 3: 20, 21; 1 Thess. 4; 1 Cor. 15, show *when* the quickening and the change take place.

Sometimes Heb. 9: 28 and 2 Tim. 4: 8 are advanced to prove a limited class. In the first passage the point is that they wait for the Person; their expectation is in and from Him as to the final issue of their course. It is not that they look for Him at His second coming (some might not be sufficiently intelligent to do so), but that they are looking to Him as the One who will accomplish all for which faith has been taught to look. To all such (and this includes all believers), Christ will appear the second time, apart from sin, unto salvation—the sin question having been settled at His first coming. He appears therefore to all those who are partakers of the results of His perfect sacrifice, concerning whom there is no question of sin to settle, as far as sacrifice is concerned. In the second passage participation in the coming is not in question, but the reception of the crown of righteousness in the day of award for the faithful combat in the Christian course.

Our Lord's coming for His own is put before us as a present expectation, and to place its occurrence either during or after the great tribulation introduces the necessity that certain events must *first* take place. This at once defeats the moral power of this blessed hope for practical sanctification of life and the comfort of faithful hearts. If certain things must take place before the coming of our Lord, it nullifies both the letter and the spirit of those scriptures which make His coming our hope. The evil servant then says in his heart, "My Lord delayeth His coming," and begins to smite his fellow-servants, and gives free reins to his flesh; but his Lord comes in an unexpected hour, and appoints his judgment with the hypocrites (Matt. 24: 48-51). The Lord grant that each one of His beloved people be "as men that wait for their Lord."

JOHN BLOORE.

THE VIEW OF THINGS AT DIFFERENT TIMES

Men trifle with goodness and virtue till they awake to their value in the bitterness of their loss. The consequences of disobedience to God seem to them commonplace enough now; but how will it seem when they look back to them from the place of shame and helpless misery?

—EXTRACT.

"The trials of life are not to break us down, but to build us up. The blow at the outward man may be of greatest blessing to the inward man. If God puts or permits trials in our life, be sure that the real danger is not in the trial, but that we heed not God's purpose in it."

—EXTRACT.

WAITING FOR CHRIST

*"And the Lord direct your hearts into the love of God
and the patient waiting for Christ" (2 Thess. 3: 5).*

'Tis not far off—the hour
When Christ our LORD shall come;
According to His gracious word,
He'll come and take us home.

The days are passing by,
The years flow on apace ;
Thy coming, LORD, surely draws nigh;
We long to see Thy face!

Earth's shadows deeper grow;
This is no rest of ours:
The fairest portion here below
Fades like the fragile flowers.

Eternal in the heavens
Is our prepared abode;
Radiant and pure, in light divine,
There shall we dwell with God.

No more the aching head,
The weary pilgrim feet,
The toil to win the daily bread,
But rest—divinely sweet.

Rest, LORD, in serving Thee.
As none have served below:
Oh, through that blest eternity
What tides of praise shall flow!

Come when Thou wilt, O LORD,
And claim us as Thine own!
In patience may we keep Thy Word,
And watch until Thou come.

H. K. B.



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 1.—Did God write on the tables that Moses hewed? Exodus 34: 28 would make it appear that *Moses* wrote the Law on the second tables, but Deut. 10: 1-4 is in apparent conflict with that conclusion. I have always taught that God never does anything twice. Am I right in that? I am convinced that the second tables were written by the Spirit through Moses.

ANS.—In verse 2 of this chapter to which you refer, God says to Moses, "*I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them into the ark;*" and in verse 4 Moses repeats it. Should not that be final?

The only possible difficulty in Exod. 34: 28 is to whom does the pronoun "he" in the last sentence refer. This was answered in *Help and Food*, March, 1919, in which it was pointed out that verses 10-26 of Exod. 34 give the items of what Israel was to observe, when God would bring them into Canaan. Moses was to *write* these things—not merely tell them to the people. Verse 27 closes the subject. Then, verse 28 reiterates how Moses was with Jehovah on the Mount, and that *He* (Jehovah) wrote upon the tables the ten commandments, which were then to be kept in the ark (type of Christ) instead of those broken by Moses, in view of the people's sin.

To assert that "God never does anything twice," though in a general way true, is going beyond Scripture, as this about the the tables shows. 2 Sam. 22 is, with slight differences, a repetition of Ps. 18; and some of our Lord's miracles and parables are repeated in different Gospels, usually in different connections, with a purpose not always easy to discover.

QUES. 2.—Can an unsaved person lie to the Holy Ghost or tempt the Spirit of the Lord?

ANS.—Lying to the Holy Spirit refers to the *circumstance* in which such an offence is committed, rather than the person's condition. The presence of the Holy Spirit was manifest by works of power and grace before the eyes of Ananias and Sapphira when they professed what was not true. Dissembling at such a time made their offense exceeding serious and hateful. It was tempting, or provoking, the Spirit of the Lord to His face, and by their sudden cutting off from the earth God impressed upon all the holiness of His presence and character.

In Leviticus 10: 1, 2 and 2 Kings 5: 20-27 we find similar circumstances. On the inauguration day of the priesthood in Israel, after "fire from before the Lord" had consumed the sacrifice upon the altar, two sons of Aaron presumed to offer what the Lord had *not* commanded, and fire from the Lord consumed them. Sacrilegious Gehazi falsified the grace of God by lying to the Syrian, and the leprosy from which divine grace had just delivered Naaman was attached to Gehazi. In all this we are not called to judge if the person is saved or lost, but to the fact of God's holiness, who "will be sanctified in them that come nigh, and glorified before all the people."

QUES. 3.—Will you give us your thoughts in *Help and Food* as to Christmas celebrations—Christmas trees, etc.? Are those things right for Christians?

ANS.—It all depends on the purpose of the heart. Generally speaking the day is used as a public holiday, for feasting and pleasures in which our blessed Lord Jesus has no place. It were far better in such case that Christ's holy name were not associated with it. On the other hand a large number *do* think of Christmas as a celebration of our Saviour's birth, and associate innocent pleasures with it for the children, such as a green tree hung with lights and little presents, often accompanied with suited hymns. Let us not condemn such, though thankful when the joy takes more spiritual forms.

QUES. 4.—To whom was Paul speaking in Gal. 6: 1? —to those who were seeking to be justified by the law, or was it to others?

ANS.—“Ye that are spiritual” (in ver. 1) seems to be used by the apostle somewhat as a challenge to the law-teachers who posed as superior or more advanced Christians. Here was the opportunity to show *true* spirituality—a true spirit of Christ—in caring for the lame and the sick among His flock. A legal spirit is of necessity self-occupied. To bear one another’s burden is the spirit of grace—the ways, the spirit, the law of Christ.

Young Believers' Department

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

DAILY BIBLE READING :.....Feb. 16th, *Hosea 6*;
Feb. 28th, *Amos 1*; Mar. 15th, *Micah 2*.

MEMORY WORK:—.....2 Thess. 3.

GOOD READING:—“The Crowned Christ,” p. 67 to end.

MONTHLY QUESTION:—Which of the Minor Prophets as to personal history is most prominently a type of Christ, and why?

Our Memory Work

With the portion for this month we finish another epistle. Those who successfully repeat it will please send in their names to reach us by the end of March. Remember the rule: not more than two slight mistakes in each chapter allowed, and the recitation to be before two witnesses. The book to be sent to those who succeed is “Romans,” by C. Crain.

Comparatively few names have been sent in for 1 Thessalonians, but it is a pleasure to see that those we have received can be credited with perseverance almost from the beginning. In addition to those already mentioned, we have,

Annie I. Gow (7)	Felton, Del.
Mrs. W. S. Banford (4)	Penticton, B. C.
Mrs. W. T. Helmer (6)	Cumberland, Ont.
Clara E. Holcomb (5)	Shiprock, New Mex.
Douglas Ferguson (6)	Ottawa, Ont.
Miss Mable Stockford (7)	Detroit, Mich.
Miss Carrie Schwartzel (7)	" "
Miss Marie DeVries (3)	" "

Our Daily Bible Reading

Last month we read through Daniel and the earlier chapters of Hosea. The former set before us the course of the great world-empires, in their gradation of power, and their religious, political, and moral characteristics. In Daniel and his companions we learned many practical lessons concerning the attitude of faith, and the man of God amid such world-conditions.

Entering upon the Minor Prophets, with Hosea, we take up very different themes from those in Daniel. They relate almost exclusively to Judah or Israel, giving lessons of God's holy government in connection with His people in their failure and rebellion. The scope of the Minor Prophets is generally much more limited than that of the larger prophetic books, and they deal more with particular aspects of the moral condition and religious apostasy of the chosen people.

This month we finish Hosea, and go through several of these prophets.

Hosea deals with the *infidelity* of the people, which broke their relationship with Jehovah. His prophecy is marked by intensity of feeling, the earnest pleadings of love, with remonstrances and promises. There are three main parts:

Chaps. 1-3. The broken bond caused by the nation's infidelity to Jehovah.

Chaps. 4-13. Pleadings, warnings, and announced judgments.

Chap. 14. Recovery and blessing.

Joel deals with the *instruments* of God's judgment—the invasion and desolation by powers from the north. Along with a graphic description of the terribleness of the day of the Lord the prophet interjects calls to repentance, and closes his message (as is so general in these books) with promised deliverance and restoration.

Amos rather looks at the people from a family standpoint (ch. 3: 1), and a consequent broken fellowship. Chapters 1-2 give us the arraignment which takes in all the near-by nations with whom disobedient Israel had mingled. Chapters 3-6 God's witness against His family. Chapters 7—9: 10 His judgment; and in chapters 9: 11—15 His restoration of the people.

Obadiah, in his brief vision, presents the judgment of Edom. It shows how God deals with the scoffers who glory in the fall of those in relation with God. When the enemy takes advantage of God's judgments upon such to increase their calamity and sorrow, He views it as acts against Himself by insolent scorners.

We follow with Jonah—a very interesting and instructive biography. Its parts may be thus indicated: 1 (ch. 1: 1-3) disobedience; 2 (ch. 1: 4-16) judgment; 3 (chaps. 1: 17—2: 10) salvation and resurrection; 4 (ch. 3) service; 5 (ch. 4) discipline.

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Purity and Temperance

"Keep thyself pure."

"Temperate in all things."

"The fruit of the Spirit is self-control."

"God hath not called us unto uncleanness, but unto holiness." His grace teaches us "that denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this present world." The rich and precious promises of that grace should be motive enough to abstain "from every pollution of flesh and spirit, perfecting holiness in God's fear."

Purity applies not only to private conduct and outward behavior toward others, but to our thoughts, the working of our minds. Every impure thought, when such arises, ought to be banished, not harbored, otherwise we shall be defiled. Evil thoughts harbored, will crystalize into serious evil. There may be no impurity of *act*, yet impurity of word; there may be no impurity of *word*, yet impurity of *thought*. This poisonous germ must be destroyed. This fountain must be jealously guarded. Only by resisting the *beginnings*, will the more deadly forms of impurity be withstood. Subject your thoughts to the purifying power of God's searching Word (Heb. 4: 12). "The commandment of the Lord is pure, enlightening the eyes." "Every word of God is pure." How often the eyes are an avenue by which appeal is made to our impure human nature. "Mine eye affecteth my heart." Turn them away from what is suggestive of evil. "If thine eye offend thee pluck it out"—that is, remove it from the object which offends and corrupts the heart. Let it be as with the Psalmist: "Mine eyes are ever toward the Lord," and He will open the eyes to "behold wondrous things out of His law."

Not only must we be jealous of purity as to the eye, but also in speech. "Put away from thee a froward mouth, and perverse lips put far from thee." "Let no corrupt (or, filthy) word go out of your mouth, but if there be any good one for needful edification, that it may give grace to those that hear it." "Let all injurious language be removed, and filthiness and foolish (indecent) talking or jesting (buffoonery), which are not convenient," or, becoming. "Put off filthy language out of your mouth." "Be a model of the believers in *word*, in conduct, in love, in faith, in purity." May David's desire be ours, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my

Redeemer." "Evil thoughts are an abomination to the Lord; but pure words are pleasant" (Prov. 15: 26; *New Trans.*). "Whatsoever things are pure, think on these things."

It is the fashion with many in the world to make jokes, and tell stories counting upon their filthiness for success. Never laugh at or repeat such. Shun the company where such conversation enters the intercourse.

The Lord expects purity of body in His own, for it is the temple of the Holy Spirit in which we are to glorify God (1 Cor. 6: 19, 20). "Do ye not know that your bodies are members of Christ?" We are to present our "bodies a living sacrifice, holy, acceptable to God," and immoral practice, whether secret or in collusion with others, is an offense against God, and will meet its judgment (2 Pet. 2: 9, 10). The apostle prays for the sanctification of the body as well as soul and spirit. It is to be washed with pure water, "the washing of water by the Word." One of the dreadful results of man's alienation from God is the dishonoring of the body (Rom. 1). From this, the grace of God alone delivers, and practically preserves.

Speaking of our words, or conversation, James tells us that he who offends not in word is able to bridle the whole body. Like the ship's rudder, so is the tongue to our body. He speaks of it also as fire, a world of iniquity, the defiler of the whole body, setting on fire the course of nature. How needful to control it!

The Holy Spirit dwells in God's people, His Word is in our hands, and this divine competency will be practically realized in the measure in which we are *subject to them*. "Walk in the Spirit and ye shall no way [stronger than simply 'not'] fulfil flesh's lust. For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are opposed one to the other, that ye should not do those things which ye desire" (Gal. 5: 16, 17, *New Trans.*). The apostle exhorts us to put to death our members, and he tells us it is by the Spirit we put to death the deeds of the body (Col. 3: 5; Rom. 8: 13).

As to *temperance*, in view of what has already been said a few words will suffice. The scriptural use of this word is rather *self-control*. This does not mean control by self,

but self being controlled by subjection to the Word of God and the Spirit; for self-control is called part of the fruit of the Spirit (Gal. 5: 23). Peter also speaks of it as one of the things needed that we may not be unfruitful (2 Pet. 1: 6).

This self-mastery, in connection with our bodies, is spoken of by the apostle in 1 Cor. 9: 25, thus, "Every one that contends for a prize is temperate (or, self-controlled) in all things: they, indeed, that they may receive a corruptible crown, but we an incorruptible. I therefore thus run, as not uncertainly; so I combat, not as beating the air." The apostle was neither uncertain as to the issue, nor was he engaged in a vain contest; but, says he, "I buffet my body, and lead it captive, lest after having preached to others I should be myself rejected" (i. e., as to the reward or prize at the end of the race).

Let us, then, exercise this self-control, even in what we have the right or liberty to practise or enjoy. If even as to eating and drinking we are to act in consideration of God's glory (1 Cor. 10: 31), excess in any form of self-gratification, instead of temperance in all, cannot be to His glory. Gluttony or unrestrained indulgence of fleshly pleasure or bodily appetite are all out of harmony with God's thought for His children.

Temperance, or self-control, enables one to exercise better judgment; the mind is clearer and better fitted to discern things that are more excellent. We may link with this, passages in which the word "sober" occurs, which implies clearness of mind, which results from self-control. Thus to Timothy it is said, "Be sober in all things." Peter says, "Gird up the loins of your mind; be sober." And again, "The end of all things is drawn nigh: be sober, therefore, and be watchful unto prayers." Paul says that the grace of God teaches us that "we should live soberly," that is, with self-restraint and consideration (Titus 2: 12). Throughout we are warned against being ruled by excess in anything.

May we walk as being before God even now; that we may please Him in all things.

FELLOWSHIP AND THE LORD'S TABLE

(1 Cor. 11: 17-34.)

HAVING fenced off in the previous chapters what is inconsistent with the Lord's house, the apostle now comes to the consideration of the assembly itself; and, first, what gathers it. The order here is very simple and beautiful. We have, first of all (ch. 11: 17-31): Christ in the exhibition of His love for us in the sacrifice of His death as that which draws us together. This is what our eyes are first fixed upon. This is where communion is found with one another.

Then, in chapter 12, we turn to look at those who are in this way gathered. They are members of Christ, the body of Christ; and we learn what is implied in this, not only that which makes them one, but the diversity which exists in this unity, which is implied in the body as an organism. Then we have, in the 13th chapter, the spirit which practically animates the body of Christ, the spirit of love, which is the spirit of ministry—a ministry which the body implies, for the members are members one of another, and exist not merely for themselves, but for the whole. We are then competent to look at the exercise of the gifts as come together in actual assembly. This is in the 14th chapter, and we see how the spirit of love orders everything, and produces that which is true spiritual order according to God. This closes this part of the epistle.

Now, in chapter 11, we have, in the first place, the centre of communion, Christ Himself—not looked at as a living Person, as many would expect, although He *is* in the midst. We are gathered together to His *Name*. That implies His absence rather than His presence, but

it is the expression of what we know of Him as the absent One. It is this apprehension of Him that gathers us, and we see at once that it is not a living, but a dead Christ that is before us. That is the very point of it. We are brought to look back upon the hole of the pit from which we are digged, and to realize our indebtedness to this blessed One whom we remember. Important it is that we should realize this fact, that it is a dead Christ and not a living One we remember. It is the destruction of ritualism, in this respect, to its very centre—the body of Christ which some speak of as indeed received in the Lord's supper. What body do they think of—a living or a dead body? Do they really think that they actually receive the dead body of Christ in the Lord's supper? The living body is out of the question. It is a dream which is not found in any text of Scripture. A dead body they do not think of, and yet if it be any participation that we have here, it is in the dead body, not in the living one.

The apostle begins here with a reference once more to their divisions—that in coming together they came not for the better, but for the worse; it makes apparent—as coming near to God in fact does—their true condition. Their sects declared themselves in making separate parties in that which they owned to be the one body of Christ, even going so far as each to take before others his own upper; it was manifest that he made it *his own* and not the supper of the Church as a whole, and one was hungry and another was even drinking to excess.

The "*agape*" or love feast, which existed very early in the Church, was the continuation of this paschal supper, which, though it did not really belong to the supper of the Lord ("the breaking of bread"), yet was supposed to make it all the more exactly according to the institution.

Thus there was in connection with the supper the taking of a meal, which gave the opportunity that we see here the Corinthians availed themselves of for license. The preliminary feast was in fact, crowding out the Lord's supper altogether, and they were going on as if in entire forgetfulness of it. That is evidently what the apostle is saying here. He reproves them by asking, have they not houses for eating and drinking in, or were they putting to shame the poor who had not, and despising the assembly of God which embraces them all?

Then he calls them back to the institution of the supper as the Lord had given it. It is striking that he had received this of the Lord Himself. As the distinct minister of the Church, it was not simply what he found already existing, as in the case of baptism. Christ had not sent him specially to baptize, although he did baptize as others did; but the Lord's supper has a different place altogether. As that in which the unity of the body of Christ was manifested, he must have a special revelation concerning it. Thus he speaks of the special way and circumstances, so touching as they were, in which the Lord had instituted this gathering feast; it was on the night on which He was delivered up, in which there was the treachery of one of His own, one of those specially gathered around Himself, who had walked in company with Him, beholding the manifestation of divine love and power in Him.

It was upon such a night as this, and in the midst of the shadow which was thus coming upon His soul, that He had taken the bread, giving thanks, and broken it, and said: "This is my body, which is for you; ["broken" is not in the original] this do in remembrance of Me." Simplicity itself all this is; how completely opposite, again, to all that ritualism has connected with it! In

like manner also, after supper He took the cup, saying: "This cup is the new covenant in my blood. This do ye, as often as ye drink it, in remembrance of Me." The apostle adds, as this interpretation of it: "For as often as ye eat this bread and drink this cup, ye declare the Lord's death until He come."

No atmosphere of mystery surrounds this. It is simply the memorial of a death to which we as Christians owe our all—the death of the One whom it has made our Lord forever. In contrast with all this, think of what ritualism has made of it! It is striking, also, that the thing for which he is reproving the Corinthians, is for not *discerning* the Lord's body. It was the very opportunity to show what this discernment of the Lord's body would be. He takes no trouble to define it. He does not in the least suppose that there is any mystery about it, in the sense in which men speak of it. That which he speaks of is bread and the cup. These are the memorials of the Lord in His death. The bread is His body, more strictly Himself, as one may say. The cup is His blood, the remembrance not so much of Himself as of His work. The body and the blood are separate. It is, again, a dead Christ that we remember. We surely remember also that He is risen from the dead, and we know, by faith, that He is present with us; but all this, while it gives additional gladness to the celebration, in no wise forms part of the celebration itself.

The Person of the Lord, as already said, appears more distinctly in the bread which we break. It is this One, the Man Christ Jesus, whom we remember. This implies no forgetfulness of what He was, of course; it is in fact the One who was here in the world in that life and death of His which were for us, which give us all our knowledge of Him as He lives now before God. All our apprehen-

sion of Him belongs to this manifestation of divine love and glory in Him who was upon earth among us. He is gone out of it, but He is the same Christ who was here, and He is coming again to receive us to Himself. We look back in the ordinance to His death. We look forward to His coming again.

The cup is here said to be the new covenant in His blood. It is the memorial of a life given up for us, and which, as given up, in its sacrificial character is the foundation of the new covenant of grace in which we stand. The Lord adds again in this case: "Do this in remembrance of Me." That is its distinctive character, *a remembrance*. A remembrance is not of something existing at the present moment, but of something in the past. It is all our joy to know that this death that we celebrate is actually past, and that it can never take place again. To talk of an unbloody offering, as men do in their mass, is only to destroy the whole reality of what is expressed here. The bread is the communion of the body of Christ. The cup is the communion of the blood of Christ. It is the expression of our fellowship in it, which is the very thing which the common remembrance implies. The bread and the wine would be nothing to us except we saw in them the body and the blood of the Lord.

How thankful we may be for the simplicity that we find in all this scripture! But there is, none the less, in the celebration of the Lord's supper, a solemnity which the apostle warns us of. They could not eat this bread or drink of the cup of the Lord in a light manner without being guilty in respect to the body and blood of the Lord. Here it is distinctly the "*Lord*" who is spoken of, that we may realize the character of the slight here given. We cannot bring sin into the presence of that which we celebrate as having put it away from us. If we come to

celebrate the Lord's death without self-judgment, we destroy the holy character of that which is the most impressive proof of the holiness of God that could be given. It is impossible that sin and the knowledge of the Lord can go on together.

But he would not frighten us away from the table of the Lord. He does not say, "Let a man judge himself and refrain from eating," but, "Let a man examine (or judge) himself, and so let him eat of the bread and drink of the cup." It is true that "he that eateth and drinketh" does so in judgment to himself if he discerneth not the body. That is the whole point. It is evident that the Corinthians were making a mere common meal of that which was intended to be the constant reminder of a love which has nowhere else any equivalent, and were reaping the fruits of this laxity. There were, he says, many weak and sickly among them, and a good many had fallen asleep. Thus the judgment of the Lord was necessarily upon them; not because they were not His own; rather because they were; for, as the apostle says, "When we are judged" in this way, "we are chastened of the Lord, that we may not be condemned with the world." He distinguishes between this *present* judgment and the judgment *to come*. But this present judgment is a most serious thing. It is the infliction of a love which, because it is holy, must inflict what is pain to inflict. We force the Lord to judge us in this way when we do not judge ourselves. God must of necessity exhibit His holiness with regard to the sins of His people. Whatever the work of Christ has done for us, it can never be allowed to be used for unholy purposes. These were the main points of what he had to say to them. "The rest," he says, "will I set in order when I come."

F. W. G. in "Num. Bible."

A "FAITH CURE" AND ITS SEQUEL

IN view of all that is being claimed and proclaimed in reference to faith healing, the following facts concerning a "faith cure" and its sequel are given to our readers. The narrative is taken from the book, "Counterfeit Miracles," written by no less an authority than the late Benj. R. Warfield, and reads as follows:

"The matter may be illustrated by the case of one of the most celebrated instances of faith healing ever wrought in America, because it took place in a sphere of operation into which "faith healing" rarely penetrates. It was nothing less than the instantaneous knitting of a broken bone in answer to prayer. Dr. Chas. Cullis is said to have reported it to Dr. W. E. Boardman who printed it in his book called *The Great Physician*. Gordon quotes it from Boardman, and Stanton makes it one of his test cases. The narrative comes ultimately from the father of the boy in question—Dr. Reed, a physician of Philadelphia.

"The story is reported as the father's words by Boardman thus: 'The children were jumping off from a bench, and my little son fell and broke *both bones of his arm below the elbow*. My brother, who is a professor of surgery in the college at Chicago, was here on a visit. I asked him to set and dress the arm. He did so; put it in splints, bandages, and a sling. The dear child was very patient, and went about without a murmur all that day. The next morning he came to me and said: 'Dear papa, please take off these things.' 'Oh, no, my son; you will have to wear these things five or six weeks before it will be well.' 'Why, papa, it is well.' 'Oh, no, my dear child; that is impossible!' 'Why, papa, you believe in prayer, don't you?' 'You know I do, my son.' 'Well,

last night when I went to bed, it hurt me very bad, and I asked Jesus to make it well.' I did not like to say a word to chill his faith. A happy thought came, I said, 'My dear child, your uncle put the things on, and if they are taken off he must do it.' Away he ran to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when the little fellow told him Jesus had made him well, he said, 'Pooh! pooh! nonsense!' and sent him away.

"The next morning the poor boy came to me and pleaded with so much sincerity and confidence that I more than half believed it, and went to my brother and said: 'Had you not better undo his arm and let him see for himself?' . . . My brother yielded, took off the bandages and the splints. 'It is well, absolutely well!' he exclaimed, and hastened to the door to keep from fainting.

"Could anything be more conclusive? Here is expert medical testimony to the fracture and to the cure. Here is the testimony of the father himself with all its details. We have the additional guarantee (?) of the repetition of it as authentic by a series of the chief advocates of Faith Healing. It is the case of a broken bone, and must be a miracle!

"The case was thoroughly investigated by Dr. J. H. Floyd of the University of Pennsylvania, and in *The Medical Record* for March 27, 1886, Dr. Floyd published a letter from the *very child*, who is grown up, and became a physician. It reads, 'Dear Sir: The case you cite, when robbed of all its sensational surroundings, is as follows: The child was a spoiled youngster who would have his own way, when he had a *greenstick* fracture of the forearm; and, after having had it bandaged for several days, concluded he would much prefer to go without a splint. To please the spoiled child, the splint was removed, and

the arm carefully adjusted in a sling. As a matter of course, the bone soon united, as is customary with children, being only partially broken. All the same, some nurse, or crank or religious enthusiast, ignorant of matters physiological and histological, evidently started the story, and unfortunately my name—for I am the party—is being circulated in circles of faith-curites, and is given the sort of notoriety I do not crave.

Very respectfully yours, Carl H. Reed.'

"There is scarcely an item in this case which is correctly reported in the current story. "

Here, then, is a case where we should not suspect intentional fraud; for the story is repeated in all sincerity by such evangelical men as Boardman and Gordon. And if, after all, the tale turns out as *not true facts at all*, but an ordinary occurrence grown by repetition and exaggeration into a marvelous account as a well authenticated case of divine healing, what shall be said of those stories current to-day concerning "cures" wrought in the midst of religious excitement, connected often with doctrines of shadiest complexion? Why will Christians allow themselves to be deceived by these stories—and so often led off by them, alas, into doctrinal error of the gravest kind! It will be found, we believe, that in every instance where faith cure is taught as an article of belief, or made prominent in practice (as in some of the immense meetings held of late throughout the country), grave doctrinal error, either as to the person or work of Christ accompanies it. It is another device of Satan to lead souls away from the truth of the gospel. Were we not fully assured of this we would not waste the reader's time and our own in giving any attention to it.

If men of the world think they can benefit or cure

themselves by any method of mind cure, self cure—or call it what you will, even "faith cure" (provided the faith referred to is not connected with the holy name of our Lord), we have no quarrel with them. Let them seek or hope for help, where and as they will; only let not the sacred Name be linked with their claims, nor call their fads or cults "Christian." But when men or women, calling themselves the servants of Christ, go about the country gathering immense audiences, and profess in His name to work cures by the wholesale, we must warn all those who wish to be preserved from error and deceit. God's power to heal we do not question; but the sensational stories given publicity during the campaigns of professed "healers" we *do* question; more than this, we look upon them as frauds, or stories of the nature as that given above, and as a ruse of the enemy to sully, or bring into ridicule, the precious name of our holy Lord.

C. KNAPP.

HONESTY IN PRAYER

"If we have nothing that interests us enough to pray for definitely and honestly, we had better frankly tell it to God rather than go through a meaningless formality. Better not pray than not be honest in it. *This* prayer, however, might be always in place: 'O God, show me my need of Thee; show me *myself*, and show me *Thyself*.'"

"If we were but more emptied of ourselves, the Lord might use us more. The carpenter can use his saw, file, or hammer without fear of its boasting of the work for which it was used by its owner. If God uses any of us, how much discipline often accompanies it, lest we boast in what He has wrought by our means—lest we be spoiled by it."

DARWINISM AS VIEWED BY THE EVOLUTIONIST AND THE CHRISTIAN

THE EVOLUTIONIST:

Science! O Science! unto thee
Life's pages past unfold,
And weird and wondrous are the things
We through thine eyes behold—
From "cell" up to our simian sire,
Some super-ape of old!

Yet, ape ancestral, thou abid'st
A mystery profound:
For form or fossil we have sought,
Above, below the ground—
In vain, alas!—thou "Missing Link"
Art nowhere to be found!

But what although our theory lack
A vital link, or two?
And though the leading Scientists
Deride it—as they do.
That it belies what Scripture saith,
Commends it to our view!

By Evolution's trail we trace
Life to its primal clime:
Through all its myriad multiforms,
Since dimmest dawn of time,
To plasm and primordial cell
And ancient ocean slime.

"Man" may accept what Moses wrote —
No "simian" savant can;
He gives the cell and ape no place,
Says "God created man!"
The "slime" and "monkey" we prefer
For *our* creation plan:

Can Adam's race presume to claim
A lineage old as we?

Some few short thousand years ago
First signs of man we see:
To ages hoar *our* racial sire
We trace back—up a tree!

Beyond all language known to man
Our oral records reach,
To ages dim, when super-ape
First lisped in human speech
The lore of the primordial cell
Which we our apelings teach.

But though we have from Nature's heart
Her inmost secrets rent,
Through ages vast from cell and ape
Have traced our proud ascent,
Alas! our triumph yet alloyed
With fateful gloom is blent,

For all our science cannot keep
Great Nature's torch alight,
And e'en life's highest, fairest forms
Must fail and fade from sight,
And Evolution's long, long day
Shall surely wane to night.

For, soon or late, life's cycle vast
Its zenith must attain,
And high howe'er the height achieved
It may not fixed remain;
For Evolution's law demands
A downward curve again!

Life's order is Development,
Maturity, Decay,
And Evolutionary life
This order must obey.
And so, through transformations vast,
Through future ages, as through vast,
Life must fulfil its course at last,
Must ebb, and pass away!

E'en now, 'mid pleasure-loving throngs
 That giddily go by,
 'Mid fevered unrest, dire distress,
 And pride that flaunteth high,
 Disintegrating agencies
 Fast spread and multiply.

Why, some who flout our theory,
 Don't scruple to avow
 That we, the simian stars that gem
 Our fair Science's brow,
 In our primordial mud and slime
 Are wallowing e'en now!

THE CHRISTIAN:

Beyond faith in a "Missing Link"
 This "faith" has naught to show—
 It knows not God, nor Christ, nor hope
 Beyond this life below:
 Ah! much the heart of "man" holds dear
 The "simian" must forego!

The God of mankind, to redeem,
 His Well-Beloved gave—
 But 'twas the race of fallen man
 He came to seek and save:
 The authropoidal race must share
 The anthropoidal grave!

A glorious resurrection-morn,
 A blest eternity,
 Can seed of ape, howe'er so far
 Removed, e'er hope to see?
 Evolved into a "son of God,"
 How could an ape e'er be?

The thought must wring the heart bereaved
 With unassuaging pain,
 That they and their beloved dead
 Shall never meet again!
 For Evolution cannot break
 Nor free from death's cold chain.

This *theory*, brazenly, a mask
Of "so-called science" wears.
"One flesh of men, one flesh of beasts,"
The Word of God declares;
And all true science so affirms—
All nature witness bears.

In lieu of God's inerrant word
And sacred truths sublime,
Unfolding verities which link
Eternity and time,
It proffereth a concept based
On monkeyhood and slime!

It knoweth but material life—
Somehow, sometime received;
Denieth man's immortal part—
The spirit God inbreathed;
Enshroudeth present, future, past
In darkness unrelieved!

From all life's deep realities
It powerless stands apart—
It meeteth not one human need
Nor soothes one sorrow's smart;
It breathes no heavenly benison,
It heals no broken heart.

God's work creative it defames,
Redemption's truths deny;
The Man of Calvary's cross dethrones
To lift an ape on high;
And leaves its dupe at life's lone close
E'en like the beast to die!

But God's own Word inerrant saith
That *all* the dead shall rise,
And *they* must stand before that God
Whose Word they now despise.
Appalling thought! How shall they meet
Those holy, flaming eyes?

CHRIST, JESUS

CHRIST is the official, Jesus the personal name of our Lord. It is from the Greek word *Christos*, which signifies "anointed," corresponding to the word *Messiah* in the Hebrew. He is called the *Anointed* in allusion to the custom of anointing with oil such as were set apart to a sacred or regal office, because by the Spirit He was anointed to the threefold office of prophet, priest, and king.

The word "Jesus" is derived from a Hebrew word signifying "to save," or "sent to save" (Matt. 1: 21; Lk. 2: 11, 21). The word "Joshua" has the same meaning, and is a very common name among the Hebrews, and should have been used in Acts 7: 45 and Heb. 4: 8 instead of "Jesus."

Jesus *the Christ* is a descriptive phrase, like John *the Baptist* (Mk. 14: 61; John 1: 41). The word "Jesus" is almost always used alone in the Gospels, while, in the Acts and Epistles, "Jesus Christ," or "Lord Jesus Christ," is the prevailing expression.

The first promise of the Messiah was given in Gen. 3: 15. The Son of God is "the seed of the woman." The devil and his servants represent the serpent and his seed. The temptations, sufferings, and ignominious death of Christ, are significantly described by the bruising of the heel; while the complete victory which our Redeemer has Himself achieved over sin and death, and which His grace enables the believer also to obtain, and the still more perfect and universal triumph which He will finally accomplish, are all strikingly illustrated by the bruising or crushing of the serpent's head.

The books of heathen mythology furnish curious allu-

sions to this passage of the Bible. In one of them *Thor* is presented as the eldest son of Odin, a middle divinity, a mediator between God and man, who bruised the head of the serpent and slew him. And in one of the oldest pagodas of India are found two sculptured figures, representing two incarnations of one of their supreme divinities, the first as bitten by a serpent, and the second to crush him.

The promise thus given when man fell was supplemented by many types and symbols—in poetry and prose, in prophecy and history; so the Jews had before them in increasing prominence and clearness the character and life and death of the promised Messiah, and yet, as a nation, they grossly misapprehended His character and the purpose of His mission. They were accustomed to regard His coming as the grand era in the annals of the world, for they spoke of the two great ages of history, the one as preceding and the other as following this wonderful event; but they perverted the spiritual character of the Messiah and His kingdom into that of a temporal deliverer and ruler.*

We find that about the time of the Messiah's appearance Simeon, Anna, and others of like faith, were eagerly expecting the promised salvation (Lk. 2: 25-38).

At the appointed time the Redeemer of the world appeared. He was born in the year of the city of Rome 749—*i. e.*, 4 years before the beginning of our era—at Bethlehem, in Judæa, of the Virgin Mary, who was espoused to Joseph; and through them He derived his descent from

* Or, rather, they refused to see a description of Him as the Sufferer and sin-bearer in Isa. 53, Ps. 22, and typified in the sacrifices. They only looked for His *kingdom*, and refused the atonement sufferings which were to precede the kingdom.—[Ed.]

David, according to prophecy (Ps. 89: 3, 4 and 110: 1). Com. Acts 2: 25, 36; Isa. 11: 1-10; Jer. 23: 5, 6; Ezek. 34: 23, 24; 37: 24, 25; John 7: 42.

The story of Christ's life is told with so much simplicity, completeness, and sweetness in the Gospels, and is at the same time so familiar to every Bible-reader, that it is not possible or necessary to give even an outline of it here. In one sentence, Jesus Christ was the incarnate God, whose coming was the fulfilment of prophecy; whose life was the exemplification of absolute sinlessness; whose death was the result of man's malice, and yet the execution of God's design and the atonement for the sins of the world; whose resurrection was the crowning proof of His divinity: whose ascension was a return to His abode, where He ever liveth to make intercession for us. To prove His character we have the unanimous testimony of eighteen centuries. "The person of Christ is the miracle of history."

We claim for Him perfect humanity and perfect divinity. He was not only the Son of Man, but the Son of God in one undivided person. The term "Son of Man," which Christ applies to Himself about eighty times in the Gospels, places Him with other men as partaking of their nature and constitution, and at the same time above all other men as the absolute and perfect Man, the representative Head of the race, the second Adam (Rom. 5: 12; 1 Cor. 15: 20-22). While great men are limited by national ties, Christ is the King of men, who draws *all* to Him; He is the universal, absolute Man, elevated above the limitations of race and nationality. And yet He is most intensely human. The joys and sorrows of our common life are met by His deep and tender sympathy. All love Him who know Him. His foes are the cruel, the licentious, and the malicious.

The records of the Evangelists are not elaborate, artistic pages, with many erasures as if the writers had toiled after consistency. They are simple, straightforward, guileless testimonies; and yet the impression they leave upon the attentive reader is that in Jesus Christ the plant of Humanity bore its rarest flower, the tree of Life its most precious fruit.

It will be granted that the question of the justice of this claim turns upon His perfect sinlessness. Some have dared to say that while in the Gospels no sinful acts are recorded, there may have been sins which are unrecorded. But without fear He challenged His foes to convict Him of sin (John 8: 46). He was the only man could make such a challenge. Christ's sinlessness is confirmed by His own solemn testimony, the whole course of His life, and the very purpose for which He appeared. Self-deception in this case would border on madness, falsehood would overthrow the whole moral foundation of Christ's character. Hypocrites do not maintain themselves under such a strain.

But besides being sinless, He was perfectly holy. He did not simply resist sin; He blended and exercised actively all virtues. The grandeur of His character removes Him at once from all the sordidness, pettiness, and sinfulness of our every-day life. His memory comes to us with the refreshment of the cooling breeze on a summer's day. We can supplicate His help because we have seen Him tried and triumphant, and we know His strength is great. All human goodness loses on closer inspection, but Christ's character grows more pure, sacred, and lovely the better we know Him.

But Jesus was likewise the Son of God and so He is usually called by the apostles. The perfection of His humanity is matched by the perfection of His divinity.

His Godhead comes out in many ways. He exercises a supernatural control over Nature. The waves sink at His command, the fig tree withers away, the water turns into wine. By His touch or word, without a prayer or any recognition of superior power, the lepers are cleansed, the blind see, and the lame walk. Higher yet does Christ go: He forgives sins—not with the ostentation of a presuming charlatan, but simply, authoritatively, gently. He takes from the sinner his damning load by the same action which brings back health. He likewise intercedes with the Father for men. He claims equality and eternity with God. Twice God proclaims Him as His Son. Jesus of Nazareth lives as the express image of the Father, conquers the grave, rises from the dead, and ascends to take His place as God, blessed for ever.

“Behold the God-Man!” cries the Church; and this is the exultant exclamation of the soul left to its deepest instincts and noblest aspirations, the soul which was originally made for Christ, and finds in Him the solution of all moral problems, the satisfaction of all its wants, the unfailing fountain of everlasting life and peace.

From *“Schaff’s Bible Dictionary.”*

When Luther had woefully wronged and reviled Calvin, the latter said, “Well, let Luther hate me, and call me Devil a thousand times, yet I will love him, and acknowledge him to be a precious brother and servant of God.”—*Spencer.*

The words of Christ in the mind of a disobedient man are like grains of wheat in the wrappings of an Egyptian mummy.

—EXTRACT.

CORRESPONDENCE

To the Editor of *Help and Food*:

DEAR BROTHER:—As many speak of difficulties connected with fellowship according to God in the present days, may it not be desirable to restate the basic principles which have always been recognized amongst us? With this in view I would give a brief outline of what we believe and have sought to practice, hoping you might find room for it in *Help and Food*.

I think we can say we have sought to maintain a testimony free from sectarian principles or practice. In recognizing the unity of the Body, and membership in *that* alone, we seek to maintain the order and government pertaining to God's house, as established through the apostle Paul—at least so far as possible in the ruin and disorder occasioned by departure from the truth. Do I miss the mark in making the following statements regarding the position we have sought to maintain?

1. As to reception and discipline, we refuse such principles as leave the door open to evil; thus seeking to *preserve the sanctity of God's house*. In this our *associations* are guarded.

2. Congregationalism, which makes assemblies independent of one another, we also refuse, as it practically denies the unity of the Body of Christ, reducing the corporate testimony to that of the mere local assembly, or even to that of the individual. We seek to express *the unity of the Body, and of the Spirit*, which checks man's will, and an unscriptural individualism in place of assembly action.

3. On the other hand we guard against Romish ecclesiasticism which gives the church an authority which belongs only to God's Word, or unduly exalts assembly actions—thus guarding against unrighteous acts, or ritualism. We acknowledge *the Lord's authority by His Word*, to which the assembly, as well as the individual, is to be subject.

4. Liberty of ministry we recognize, both within and without the assembly, while its *fellowship and counsel*

should be regarded, since we are members one of another, thus guarding against independency even in ministry. Subjection to one another, as well as to the Lord is a scriptural direction (1 Pet. 5: 5).

To maintain these things amid the ruin of the Church (in weakness, and failures to confess) is not seeking to re-establish the church, or form our own little church and act as though it were the whole; but it is a recognition of and seeking to obey what has been laid down by the apostle for the church of God to follow at *all times*. The ruin neither abrogates divine principles, nor lessens our responsibility to act upon them when we know them.

To proceed along these lines cannot fail to unite those who thus act, and so practically to form what is, after all, best described by that much tabooed term, a "circle of fellowship." Certainly to hold faith and a good conscience to-day, we must be obedient to the directions given in 2 Tim. 2: 19-22. In separation unto the Lord we find others who are separated, with the result that we walk together. Thus companies are formed, making a circle within which these divine principles are to be exercised. This circle is but enlarged when similar companies are added to this unity of believers obedient to the Word.

In closing may I suggest three points which need to be remembered:

1. Fellowship at the Lord's table has a *corporate* character. It is not only an individual response to the Lord's own request, but an expression of our place in the Body as to *relationship*. This, however, by no means involves the necessity under present conditions of receiving every member of the Body, for the assembly is responsible to maintain the order and government of God's house. We can only deeply regret that in this day *all* the members of the body will not subscribe to this.

2. The liberty of the Spirit is to be owned in the exercise of Christian ministry by whom He will among the members of Christ, in whatever gift He may have given.

3. This liberty is to be exercised in a way which will conserve the unity of fellowship among God's people, not as independent of the assembly.

May the Lord enable us to set a just value upon the place and testimony which we, through grace, may yet enjoy in these closing days.

Sincerely yours, JOHN BLOORE.



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 5.—Does Col. 2:12, teach that a person must first put off “the body of the sins of the flesh by the circumcision of Christ” before he can be baptized? If so, would that do away with infant baptism?

ANS.—Baptism itself is, *in figure*, the putting off the body (the sum total) of sin. When a person is dead, we bury him; and the law has nothing more to say to him. “We are buried with Christ (our representative) by baptism unto (His) death” (Rom. 6: 3, 4). Baptism is a picture of this—and no more. Faith in Christ is what connects us with Him who is the life eternal. A better rendering of Col. 2:12 is as follows: “Buried with Him in baptism; in whom also (in Christ) ye have been raised through faith in the operation of God who raised Him from the dead.”

As to Christian parents baptizing their children, they present them to God in that which figures the death of His beloved Son; trusting in Him to connect them with Christ by faith. Everywhere in Scripture, approach to God is by that which figures the death of His Son. As God-given guardians for their children, parents present them thus to God; then “bring them up in the discipline and admonition of the Lord” (Eph. 6: 4).

QUES. 6.—In 1 John 2: 28 it says: “Now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at his coming.”

Can this happen to a saved person, or does it speak of the mere professor?

ANS.—The apostle was writing to *Christians* about deceivers (ver. 26) who had been among them (ver. 19), but had gone out teaching error (ver. 23); and the children of God are warned not to be led astray by them, but to abide in the truth. God's true children are manifested by *continuing* in the truth (ver. 24), and to this they are exhorted and encouraged by the apostle; for spiritual diligence and prayerful watchfulness are enjoined as our responsibility in connection with God's gracious call—see 2 Pet. 1: 6-10.

"That we may not be ashamed before Him at his coming," is applied by John to *himself*, I believe, as in 2 John 8. If those he calls "my children" should prove untrue, his labor for them would also fail, and *he* be ashamed as a bad workman when all is manifested at the Lord's coming. See 1 Cor. 3: 14, 15.

QUES. 7.—I have a difficulty as to Heb. 4: 15: Speaking of our Saviour it says, He "was tempted in all points like as we are, yet without sin." Was He liable to sin?

ANS.—The little word *yet*, in italics (which should not be there), tends to give a wrong impression. A truer rendering is as follows: "We have not a high priest who cannot sympathize with our infirmities, but one in all points tempted like as we are, apart from sin"—or "sin excepted."

In all circumstances of trial in which we may be, our Lord passed through it before us, and sympathizes with us in any trial. In *sin*, He does not, *cannot* sympathize. Scripture says: "He was manifested to take away our sins, and *in Him is no sin*" (1 John 3: 5). His humanity was as holy as His divinity. It was not of the seed of man, but from the Holy Spirit: so it was said to His virgin mother, "*That Holy Thing* which shall be born of thee, shall be called the Son of God" (Luke 1: 35)—no taint, no nature of sin was in Him. The sacrifice to be accepted for us must be, "Holy, harmless, undefiled, separate from sinners" (Heb. 7: 26).

Young Believers' Department

Calendar: March 16th to April 15th.

DAILY BIBLE READING:..... March 16th, *Micah 3*;
March 31st, *Haggai 2*; April 15th, *Malachi 1*.

MEMORY WORK:..... 1 John 1: 1—2: 11

GOOD READING:—The Moral Glory of the Lord Jesus,
by J. G. Bellett. (20 cts. at our publishers.)

MONTHLY QUESTION:—At what period of Israel's history, and under what circumstances, did Haggai and Zechariah minister?

Our Memory Work

One name more for successfully studying 1 Thessalonians.

Adelaide Potter.....Concord, Mass.

No names have been received thus far for 2 Thessalonians, but I hope many are on the way. Do not delay your final recitation, but get your name in as early as possible so that we can list the successful ones together.

This time we take up the Epistles of John. They are very precious, and full of the great theme of eternal life. This, in a special way, links with the Lord Jesus as manifested in His life down here, for in Him eternal life found its perfect display.

Let us apply ourselves perseveringly to the study of these epistles, and thus be supplied with food for our souls, and equipped for the conflict of faith.

Our Daily Bible Reading

Completing Micah, we read through Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and just commence Malachi. These prophets give us a wide range of subject matter.

Nahum deals with the Lord's judgment of Assyria, the great oppressor of His people. Ch. 1, First is the presentation of Jehovah as judge, then an appeal to Assyria, with a brief message of comfort to God's people interjected in vers. 12, 13. Ch. 2, The Judge's action. Ch. 3, The complete ruin.

Habakkuk deals with the Chaldeans, their rise, characteristics, and final overthrow, while also emphasizing the special glory and power of Jehovah. In this prophet we may see beautifully expressed the spirit and attitude of faith in view of what he is called to declare. Zephaniah is more general, dealing with the condition of God's people as well as the coming judgments upon certain nations. Judah and Jerusalem are arraigned for idolatry and many sins, but future restoration promised.

The three last prophets are linked with the return of a remnant from Babylon under Ezra and Nehemiah. Haggai deals with God's house; Zechariah more directly with what relates to Jerusalem and its future; Malachi with the low moral and spiritual state of the people, showing that they had repeated the sad history of the nation in departing from the ways and will of Jehovah, although the worship of idols was not revived.

In reading these books let us seek to gather the great moral lessons of God's government, and learn of His ways in relation to the course of world-affairs.

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Patience and Forbearance

"Better is a patient spirit than a proud spirit."

"He that is hasty of spirit exalteth folly."

Patience is the link between tribulation and experience. The former we find in connection with *things*

which cross our path, and sometimes from persons with whom we are in relation, and very often both combine to give us trial. We all have to live and work with others, and it gives abundant opportunity to exercise patience. In the measure in which it is lacking, we lose in that experience which enriches spiritually, which develops self-mastery, good judgment, and increases our wisdom.

One thing which will greatly help us to exercise patience toward others, is a sober judgment of ourselves. By this I mean an honest appraisal of our own shortcomings, weakness, and oft-time failures; all of which, if considered in secret with the Lord who searches and tries the hearts, will produce humbleness of mind. Self-judgment and resultant humble-mindedness are the companions of patience and forbearance. We find in Scripture that lowliness, or humbleness of mind, precedes the exhortation to forbear and forgiveness of one another, for which it is an essential prerequisite.

To be proud is the very opposite of this—it is to be self-centred, boastful of one's own things, of high look and disdain of others, impatient of supposed deficiencies in others. The proud heart stirs up strife (Prov. 28: 25; 13: 10). "Lofty eyes, and the proud heart, the lamp of the wicked, is sin" (Prov. 21: 4, *N. Trans.*). "When pride cometh, then cometh shame; but with the lowly is wisdom." Wisdom says, "Pride do I hate." The wisdom which is from above is with the lowly, never with the proud; it is "first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without wrangling and without hypocrisy." Beautiful features of character are seen in the lowly. Such do nothing "in the spirit of strife or vain glory, but in lowliness of mind, esteeming others as more excellent than them-

selves;" not puffed up with their own qualities, but valuing those of others.

The Spirit of God ever turns the hearts of the godly to the Lord Jesus, in whom all moral graces are found in perfection, that we may be more conformed to His likeness. So "let us run with patience the race that is set before us *looking unto Jesus.*"

Endurance links closely with patience. But we may endure because there is no other way. To patiently endure as in obedience to, and as under the eyes of the Lord, is quite another thing. As children of God we are to be His imitators (Eph. 5: 1) and He is called "the God of patience."

To these thoughts we may couple "longsuffering" as the apostle does in Col. 1: 11. He linked it, too, with lowliness and meekness, as connected parts in the Spirit's precious fruits.

The first feature of the Spirit's fruit is love, and of it we read: "Love has long patience, is kind; . . . love is not insolent or rash; is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked." May we "keep ourselves in the love of God" as Jude speaks; our hearts directed into it, as Paul desires.

"Be patient towards all."

How long? We are not told. Should we put a limit where God has put none? Consider *His* longsuffering with you and what then will *you* say!

We have said patience links with experience, as well as tribulation. How much of experience we may gather if we but patiently endure? How much we may learn of God and ourselves in connection with what we bear and forbear, which must be lost to us if we meet things with

impatience, or pride, instead of humility and self-judgment.

Patience and forbearance are needed at home, at school, in business, even in our amusements, and in fellowship with God's people. Often it is in the little things and among the nearest and dearest to us that we need to learn how to exercise them and subdue our spirit. Like many other things, they should be assiduously practised at home, for it is in those daily circumstances that what we truly are is manifested.

"Let patience have her perfect work."

In temperance or self-control, Peter exhorts us to have "patience." These, too, usually go together; for when trials assail, then is the time and need for patience, that the fruits of trial may be realized .

Young Believers' Meetings

Since my return home last November, and in the course of ministry in the vicinity of New York, I have enjoyed with profit and pleasure meetings with from 20 to 30 young believers who assemble together every Saturday evening for study of the Word; and a brief season of social intercourse afterwards. Those attending come from Brooklyn, New York, Jersey City, Passaic and Plainfield, nearly all are in fellowship. One is rejoiced to see soberness, interest and liberty on these occasions.

A similar gathering is held at Detroit, or vicinity, and while I have not had the privilege of being with them, I receive a detailed stenographic report of each meeting which gives one confidence that profit and help must be derived by those who attend.

There are other meetings concerning which I can bear similar testimony.

“WORK OUT YOUR OWN SALVATION”

“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” (Phil. 2: 12, 13).

HOW misunderstood this most important exhortation often is by well-meaning persons! Some, unestablished in the grace of God, unwittingly deny the gospel by making this exhortation a necessary addition to the work of Christ, as if *that* needed any addition on man's part for our salvation. Others, less mistaken, **think** it is a call to show outwardly, by good works, the faith in Christ which we profess. Needful as this last is, it is not what the apostle speaks of here.

Let us view this very important passage from the apostle's standpoint—the true standpoint, so necessary in all things for a right apprehension.

The apostle himself had brought the gospel of Christ to Philippi (Acts 16: 8-40), and believers were added to the Lord in the midst of persecution and the world's enmity. As a nurse with her children, he had lovingly watched over them whilst with them, lest any should be turned from the Christian's path through various temptations. As he elsewhere said to others, “Remember that by the space of three years I ceased not to warn every one of you night and day with tears,” so he had done also among these dear Philippians. But now, this beloved pastor-apostle was shut up in a Roman prison; so, ever concerned as to their spiritual condition, their progress, and steadfastness in Christ, he *writes* to them, and in substance says: Wherefore, my beloved, as you always obeyed my admonitions when I was with you, now that I am

absent, beware of the enemy's wiles and the pitfalls to which you are exposed. Work out your own deliverance from it all; do it with godly fear, for it is a conflict between Satan's power and wiles to ensnare you, whilst God is working in you the desires of His own mind; range yourselves therefore with God against all that is not of Him.

Beloved fellow-Christian, are you bent on so doing—are you ranging yourself with God against all evil? Remembering our weakness, our frailty in the presence of evil, let us heed our Lord's admonition: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26: 41). Failing in this, the fear of man scattered the disciples from their Lord, and the most ardent one amongst them soon affirmed with an oath, "I know not the man!"

Oh the numberless snares that are set especially before the young Christian's feet—by this evil world and Satan its prince; by the treacherous enemy within, our evil nature, "the flesh." It usually begins in small things. Divergence from Christ into the enemy's paths is made attractive, and to appear but a small thing. Observe a railroad switch. It diverges so little at first; but ere long how wide apart are the tracks! So with the Christian. Small deviations at first from the straight path—a little insincerity, a little dissembling, a little lying, then more is required to cover up the first wrong; and the conscience becomes hardened to God's voice. Yet He has been an eye-witness all the while we have forgotten Him!

Has the reader ever been thus led astray, having forgotten to work out his salvation from the enemy's snares? What shall you do now? Listen to God's remedy, made known through His servant John: "My children, these things write I unto you, that ye sin not. And if any man

sin (any of you, children of God), we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins" (1 John 2: 1, 2) — there where Satan, posing as a righteous prosecutor, accuses you before God, Jesus the righteous One stands as your defender through the propitiation made on Calvary to Divine Holiness for your guilt, and Satan is silenced. (See Job 1: 8-11; 2: 3-5; Zech. 3: 1, 2; Rom. 8: 34; Rev. 12: 9-11).

Shall we continue in sins in the presence of Him *who died for them!* God forbid! Nay, like David we cry, "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51: 10), and we watch and pray lest we enter into temptation.

"Work out your own salvation."

"THE REST OF OUR TIME"

LET this expression, "the rest of our time," come home to every one of us in its full force. How long it may be, none can say. It may be years, or months, or weeks or days. It may be brought to a sudden close any day by the coming of the Lord, which is our blessed hope; but, whether long or short, this is all the time we shall have in which to live either in the lusts of men, or in the will of God. Peter puts these two spheres in sharp contrast in one sentence (1 Pet. 4: 2). Let me set them out clearly before our eyes that we may seriously consider them.

One sphere means death, the other life, and every soul that has been born again by the word of God will gladly agree with that word through Peter, that "the time past of our life may suffice us" to have lived in the sphere of

death(ver. 3), that "the rest of our time" may be lived to the will of God. But let us see what was necessary be-

THE REST OF OUR TIME
IN

THE LUSTS
OF
MEN

OR

THE WILL
OF
GOD

fore this can be possible. Great moral questions had first to be faced and settled. Questions of justice, of holiness and truth, of our broken responsibilities and the judgment of God.

It was evident that when God created man He had a great purpose in view. The very way in which He made him, and the life and powers with which He endowed him, and that remarkable word in the divine counsels, "Let us make man in our own image, after our likeness" prove this. It was not God's intention that this creature of His hand and counsel should become a prey to evil and perish from His sight. In man's creation, God's nature and character were involved; the glory of His throne and the joy of His heart were linked up with man.

But man fell—possibly the first day; and how terrible was his fall! Not only was the tempter listened to, and man succumbed in the temptation, but in so doing, *with open eyes*, man became a traitor to his God:—for Adam was not deceived; he knew what he did; he went over to the enemy, carrying with him all the powers with which he had been endowed; and his race in this alienated

state has used them *against* God. So complete is this alienation from the life of God, that the children of Adam, man in his natural state, love the circle of death, and hate the circle of life! Man in his natural state cannot please God; "for the carnal mind is not subject to the law of God, neither indeed can be" (Rom. 8: 7, 8)| "Men love darkness rather than light because their deeds are evil" (John 3: 19).

What an appalling plight we, as natural men, were in!—prisoners in the circle of death, with heavy penalties against us because of our sins. We were as one lying under a death sentence for grievous offence against the laws of the land. There is no release for him without outraging the justice that imprisoned and sentenced him; there is only one door by which he can pass out of that captivity—the door of DEATH. Thus men are held in captivity to sin, and held by their lusts in this circle of death, blind to this awful position, and to the fact that after this comes judgment. There we all were!

And there was no help from any creature; nor could man release himself and regain his former innocence, or make restitution to the outraged Majesty of heaven. Satan neither would nor could release him, but by the captivity of his dupes might menace the very throne of God. Holy angels could not help, for knowing only holiness they could but condemn the transgressor. If God Himself did not intervene there was no hope.

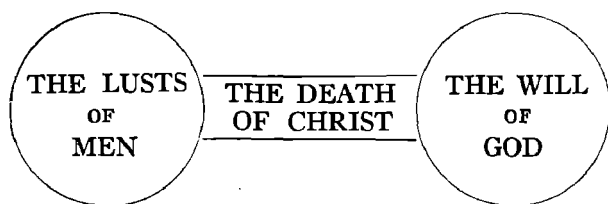
Himself, then, must intervene, for the stability of His throne was challenged and His rectitude impugned. But what can He do? If He is indulgent to His creatures and passes by their sins, He is not a God of holiness; if He judges the sinner according to inexorable justice, His purpose of blessing must fail, and if that happened, could He still be God? May it not be that Satan reasoned

thus, and exulted in the thought that he had placed God upon the horns of an awful dilemma? What will God do? How shall He bring men who hate Him and love their sins, to hate their sins and worship Him? How shall He bring them out of the circle of death and place them in the circle of life, and be consistent with His holy character? Out of the inexhaustible treasures of His eternal wisdom and power He could fill the heavens with countless suns, but this question belonged to another realm, it could not be solved by an act of power, or dismissed by a word. Justice and love, truth and mercy, had all to be considered. God must be Himself; He must display what He is in regard to the apparent overthrow of all His plans for man. Can He find a *via media*? Men may compromise, but God cannot; every one of His attributes must stand to the full height of their eternal perfection; His justice must be fully vindicated; truth must be upheld; how then shall love's sweet voice be heard? How shall the heart of God which moved in all His purposes for man's blessing and His own glory have its way? Every intelligence in the universe awaited the revelation of God's way; for on the success of it depended His glory, the overthrow of all evil, and the blessing and peace of every creature subject to Him.

1 Peter 3: 18 gives the answer: "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the Spirit." Christ, the only begotten Son of God, the eternal occupant of the Father's bosom, is He who undertook this wondrous work. A word then reaches us from the counsels of heaven: it is the Son who speaks, "Lo, I come to do thy will, O God; a body hast Thou prepared Me." And, sent by the Father, He is the evidence to the universe of God's love to man.

He came into humanity, into the circle of disobedience and death where men were. In true humanity He moved amongst sinful men—the holy One in spirit, soul and body; just as holy in His manhood as He was in His divine glory; just as holy in the manger, in childhood, in ministry, and on the cross of Calvary as He was when He sat upon the throne of glory and made the worlds. This holy One of God came into the circle of death to open, by His dying, a way out of it for us, and bring us to God.

The will of God, which He came to do, carried Him into the sufferings of Calvary. He suffered at the hands of men, but the sufferings that this passage speaks of were not from men. "*He suffered for man's sin.*" Men could not inflict *these sufferings*; it was the Lord Jehovah that bruised Him when He was wounded for our transgressions and bruised for our iniquities. A darkness that no eye of man could pierce enshrouded the cross, for the woe of the Sin-bearer no heart of man could fathom, when from that impenetrable pall came the cry, "ELI, ELI, LAMA SABACHTHANI!" From the depths out of which the forsaken One cried, we learn the righteously opened way for us to pass out of death into life. There, upon the cross, where His soul was made an offering for sin, God's love to man was proclaimed in the gift of His Son, that justice and truth might be upheld and that the purpose of God in this to us might come into full effect, in absolute consistency with His holiness. Having suffered for sins, the Just for the unjust, His death opened the way out of the circle of death into the circle of life—a way by which men may pass out of the bondage of lust into the liberty of grace to do the will of God. Again I use the circles as setting before our eyes the way out of the one into the other.



It is faith that carries us along that wonderful way, enabling us to turn our backs upon the lusts of men, and eagerly seek the will of God .

But let us note the fact that DEATH is the only door out of the one circle into the other. This great fact is pressed upon us in the truth of baptism, which is death in figure. "Know ye not that as many of us as were baptized unto Jesus Christ were *baptized unto his death*? Therefore we are buried with Him by baptism unto death" (Rom. 6: 2, 3). It is this connection that an apparently difficult passage in Peter's epistle is made more difficult to many by being torn from its context to support mistaken thoughts. From its use as an illustration, and so of secondary importance, it has been exaggerated to the primary position, and the subject obscured by it.

It is clear that in Noah's day the whole world lived in the lusts of men, as in a circle of death upon which judgment was to fall, and out of which God desired to bring all who would harken to His voice. God's offer was to carry them through the flood in the ark, while the storm would surge about the ark which sheltered them; it was a figure of Christ's death. The Spirit of Christ preached this way of deliverance to men through Noah. Noah and his household escaped by this way out of the sphere of death into the sphere of life. Our baptism answers to this. In it we acknowledge that the judgment of God lies upon man; that the only way out from under it is through death, and in baptism we identify ourselves with

the death of Christ. We acknowledge that death is our place, but rejoice that in the risen Christ we come into the circle of life. We reckon ourselves to be dead to the lusts of men and alive in Christ unto the will of God. In the resurrection of Christ we obtain a good or purged conscience, for all our liabilities have been met by the blood of Jesus. When we consider the way that God has taken for our deliverance, can we be indifferent to His will? When we see that Jesus suffered for us that He might bring us to God, can we any longer live unto the lusts of men? Do not our hearts answer, "The time past of our lives must suffice" for that.

We have received a new life and nature, and power for the sphere of life into which God has brought us. Through death we have been brought into the circle of life, in association with Christ, in peace with God, while we wait in hope of the glory with Him.

How wonderful are God's ways; how unsearchable His wisdom! He has brought us to Himself in Christ after He had made expiation for sin, so that His ways in righteousness and love have been declared before all intelligences in heaven and earth; the devil has been silenced; his schemes of evil are exposed, and every created intelligence will be compelled to acknowledge the excellence and glory of God's resources in His Son, and bow the knee to Him. Thus, He will fulfil every purpose of His love and find His full delight in the sons of men who shall be brought to Him in full conformity to His own Son, as the First-born among many brethren (Rom. 8: 29). Even now His triumph over Satan is so great that we who know His love gladly turn away from the lusts of men to live the rest of our time in the flesh to the will of God,

J. T. MAWSON.

Great is the Lord . . . His Greatness is Unsearchable

(Ps. 145: 3.)

How vast, how great, O Lord, Thy work—
Its greatness who can comprehend?
To glorify Thy Father here
Thou didst from joy-filled courts descend.
God's will by Thee was fully done,
Thou holy, blest, eternal Son.

Thy life on earth was loneliness,
Thy death, a death of shame and woe,
Now through Thy great redemptive work
God's richest, fullest blessings flow
To vile, unworthy sons of men—
O love supreme—beyond our ken!

Now seated on Thy Father's throne
As great High Priest Thou pleadest there,
For those who tread the desert path
That leads to mansions bright and fair.
Thy priestly work maintains Thine own
While traveling through sin's danger zone.

But when Thy priestly session ends,
Thy hand shall close salvation's door;
Then Thou wilt call thy pilgrims home
To dwell with Thee for evermore.
Oh wondrous work—the tomb despoiled,
For living saints grim death is foiled!

Then to the scene of Thy contempt
(Where mortals mantled Thee with shame)
Thou shalt with all Thy saints return,
Thy kingdom and Thy throne to claim.
Earth's chains and shackles then shall fall;
Sin shall no more this globe enthrall.

No brow shall wear a crown but Thine;
No hand but Thine a sceptre hold;

Thou, Thou earth's only Potentate,
Whose glory shall all lands behold;
Thine empire limits shall extend
To all the earth, till time shall end.

The thousand years of promised peace
Are but the blest and budding dawn
Of Thy prophetic reign of bliss,
Which lasts while boundless years roll on.
Thy kingdom boundaries stretch afar,
Where shines the sun, and moon, and star.

Frail puppets of a passing hour,
Who proudly sit on thrones of dust,
Earth's banished King is coming back—
His world, His kingdom, to adjust.
Your crowns shall fade, your thrones shall fall,
For He MUST REIGN supreme o'er all.*

The oath and fiat sealed with blood
Have issued from God's flaming throne;
His word can not by demon hordes
Or wrathful men be overthrown.
God has declared, on Zion's hill,†
His blessed Son earth's throne shall fill.

Then robe yourselves in sackcloth now
Before the hills and mountains quake,
Before the moon is draped in blood,
And forth His awful judgments break.
In this calm day of pleading grace,
Bow at His feet, and seek His face.

'Twill be too late when pent-up wrath
Breaks forth in surging seas of woe—
When His almighty sword is drawn,
This godless world to overthrow.
Then, tarry not, make haste and flee!
He waits in love to welcome thee.

* 1 Cor. 15: 25.

† Psalm 2: 6.

Bow to His claims, own Him thy Lord,
 Bedeck with joy His thorn-pierced brow.
 Thus, antedate that coming day
 When all before His shrine shall bow.
 Crown Him in heart, His praises sing,
 Thus, in desire, bring back THE KING.

—C. C. CROWSTON.

SUGGESTIVE THOUGHTS ON THE GOSPEL OF JOHN

THE GOSPEL OF CHRIST'S DEITY

FIRST DIVISION (chapters 1-12).

CHAPTER 1: The *Word* of God.

"The beginning" here brings to our view a past eternity far beyond "the beginning" of Genesis 1: 1. It is the *Person* of the Creator, the *eternal existence*, *Personality* and *Deity* of the Son.

The universe is set forth as the work of His hands. "All things came into being through Him." Then, "the Word became flesh," came in true and perfect humanity, which in grace and love He took. The disciples beheld His glory, as the only begotten with the Father.

The first eighteen verses are a preface to the entire Gospel. Then come the four days' ministry of John the Baptist; then that of the Lord Himself; each day has *historical*, *moral* and *typical* instruction.

CHAPTER 2: The *Glory* of God.

This chapter opens with a marriage feast. He who *instituted* marriage in Gen. 2: 21 is here the invited guest but is really the Lord of the feast. The marriage of Gen. 2: 21 and this one foreshadow the heavenly and the

earthly marriage of the Lamb. The miracle* manifested His creatorial glory, and is followed by the cleansing of the temple.

CHAPTER 3: The *Love* of God.

Now, New Birth and Atonement are pointed out as necessities. The first, as the work of the Spirit *in man*; the second, as the work of our Lord on the cross *for man*. Both are an absolute necessity for any to enter the Kingdom of God. The *love* of God is manifested in the gift of His Son, who *is* and *was* eternal life—the present possession of every one that receives Him.

CHAPTER 4: The *Gift* of God.

Then He leaves Jerusalem and Judea, and turns His face towards the "Galilee of the Gentiles." In this period of absence from Jerusalem, a work of grace is wrought in other fields: first in Samaria, beside a historic well. The tender love and grace of Christ the Saviour is here displayed toward a sinner in the gift of "the living water," followed by a spontaneous testimony of the woman, "Come, see a Man who told me all things that ever I did; *is not this the Christ?*"

When again in Cana of Galilee, He but speaks the word, and the nobleman's son in Capernaum (26 miles distant) is healed—another display of His divine glory.

CHAPTER 5: The *Power* of God.

Now, beside the pool of the old dispensation, comes the display of present grace that came by Him, overshadow-

* Throughout this Gospel, wherever the word *miracle* occurs (Gr. *semaion*), it should read "sign." It was the display to all of His divine power and glory, hence a *sign* (see R. V. and J. N. D.'s Translation).

ing the law of Moses, and divine power is manifested in the healing of the impotent man. The Jewish leaders' opposition is aroused by this, but Jesus announces His power to quicken dead souls into new life, as well as quicken and raise up the bodies of the dead by and by. Then we get the four-fold witness borne to Himself: (1) that of *John the Baptist*; (2) His own *works*; (3) that of His *Father*; (4) that of the *Scriptures*.

CHAPTER 6: The *Bread* of God.

The miracle of the loaves and fishes, then His walking on the sea, manifest His power and authority over His creation. This is followed by His discourse on "the bread of God come down out of heaven," of which the manna was a type, and those who eat of this heavenly bread live forever, and are assured that they shall be raised up at "the last day"—the whole resurrection period, beginning with that of the saints, then of the unjust after the 1000 years.

This faithful ministry tests the mass of those following Him, and many went back and walked no more with Him, but those drawn by the Father continue.

CHAPTER 7: The *Spirit* of God.

Opposition increases. They seek to kill Him. Neither did His own brethren yet believe in Him. At the feast, in Jerusalem, He announces again that He had come from the Father, and was about to return to Him that had sent Him, and that the doctrine He had taught them was of the Father.

The last day of the feast (the 8th day), His earnest appeal goes forth, "If any man *thirst*, let him come unto Me and drink," and from him would flow "rivers of living water;" it is the gift and effect of the Holy Spirit given by the Lord when risen.

The officers who were sent to apprehend Him returned saying, "Never man spake like this Man," and when Nicodemus raised his voice on His behalf in the council, all went to their homes, but Jesus went to the Mount of Olives—a striking contrast!

CHAPTER 8: The *Grace* of God.

The next morning they come again to ensnare the Lord, and the Light shines upon the accusers; they cannot bear the light, but grace in Him forgives the guilty, and those who follow Him will have "the light of life." The testimony that He bears was valid, confirmed as it was by the witness of the Father. How great their unbelief! *Himself* was the truth, and all that He said was *truth*. He again asserts His Deity—"Before Abraham was I am" (Exod. 3: 14; John 8: 58).

In the beginning of the chapter the leaders would stone the sinful woman, now at the close they would stone Him who came from heaven to save and forgive.

CHAPTER 9: *Worship* of Him who is the *Light* of God.

Another sign is given. He who is the Light gives light to one "born blind." By His divine touch the darkness passes away. He who in the beginning said, "Let there be light," speaks again, and the light shines. Then, step by step, comes the testimony of the one brought out of the darkness into light—"One thing I know, that whereas I was blind, now I see," and the man now in the light worships Him as the *Son of God*.

CHAPTER 10: The *Salvation* of God.

The Good Shepherd enters the Jewish fold by the door—by God's appointed way—to become the door of salvation of the sheep; it necessitated that He lay down His life for them. Then He would gather His other sheep

(Gentiles) not of the Jewish fold, and in Christianity there would be one *Shepherd* (Christ), and one flock (the Church) .

Once more He asserts His Deity, "I and my Father are one." This testimony was rejected by the Jews. He then passes on to other fields of labor beyond Jordan (His death), "and many believed on Him there"—typical of the day of grace.

CHAPTER 11: The *Comfort* of God.

At Bethany, in the beloved family, sickness and death enter, and Jesus is sent for. In the presence of death He declares, "I am the Resurrection and the Life." "Jesus wept." His love and tender sympathy are manifested to them. Then, at His word, "Lazarus, come forth," fresh proof of His mastery over death is shown.

The opposition increases. As high priest, Caiaphas is made to prophesy of His death for the nation. Jesus then withdraws from them for a season with His disciples, near to the city "Ephraim (fruitful)—a fresh glimpse of what this dispensation will yield for Him.

CHAPTER 12: The *Judgment* of God.

The Lord comes to a little gathering of His own in Bethany "six days before the passover" (the first day of the week), and there they made Him a supper. There Mary pours ointment upon Him, and the house is filled with the perfume. It is a picture of *worship* from His people ever since.

Again He enters the city, and the Greeks seek after Him: "Sir, we would see Jesus." The cross then looms up before Him, and He announces, "Now is the judgment of this world." The whole period of man's probation was closing; the place where the world would be judged (the cross) would also be the place where salvation for all

men would be found: "And I, if I be lifted up . . . will draw all men unto Me." The brazen altar is in view, where He offered Himself—a sacrifice most holy.

SECOND DIVISION (chapters 13-17).

CHAPTER 13: The *Laver*.

In the previous chapter we get the lesson of the *brazen altar*, the place of *sacrifice*. Here it is the *Laver*—His present ministry, washing the feet of "His own"—typical of the "washing of water by the Word," and He charges the disciples to follow His example and wash one another's feet. Finally, He gives His *new* commandment, to "love one another."

CHAPTER 14: The *True Sanctuary*.

After the brazen altar and the laver, the way into the sacred precincts of the Father's presence is given: through Him we come to the Father.

Then He announces His going away to the Father's house, which was for them too. But they would have "the Comforter," and His word to guide them, and as an abiding hope, His coming again, which has been the hope of His own ever since.

CHAPTER 15: *Fruitbearing*.

Israel in unbelief is replaced by "the True Vine." Living connection and communion with Himself would be necessary for fruitbearing. *Discipleship* and *testimony* are the privilege and responsibility of His own through the world where He has left them for a time.

CHAPTER 16: The *Witness of the Spirit*.

Again the Lord announces His return to the Father. During His absence they would have tribulation. But the Holy Spirit would be sent into the world to bring convic-

tion of *sin*, of *righteousness*, and of *judgment*, and He would guide the disciples into *all* the truth, and thus complete the revelation. Thus they would have in the Word a revelation of His mind and will. As identified with Himself, they could come in prayer to the Father with assurance of being heard. Again they are told that while in the world they would have tribulation, yet in Him they would have peace.

CHAPTER 17: *High Priestly Intercession.*

The High Priest (as in white linen garments) intercedes for us in the Father's presence, and we hear the breathings of His heart for His own. Let us open our ear and our heart to it again and again. Eternal life as our present portion, His Word for our sanctification, and His glory as our blessed hope are there spoken of in our hearing.

THIRD DIVISION (chapters 18-20).

CHAPTER 18: *Man's hour and Satan's power.*

Leaving the upper room, our Lord crosses the Cedron, and enters Gethsemane (the oil-press), where, in the shadow of the cross, He takes that dreaded "cup" from the Father's hand—not from man nor from Satan. In Luke in prayer and agony His sweat "becomes as it were great drops of blood falling down to the ground" (Lk. 22: 41-44); but in John His divine glory is prominent, not His agony and sorrow, and Judas and his followers fall backward at His mere word.

Now it is man's hour: the disciples forsake Him; the Sanhedrim insult Him, and Pilate condemns Him while testifying, "I find no fault in Him," and releases a murderer.

CHAPTER 19: *His Sacrifice.*

Scourged and crowned with thorns, Jesus is led to Golgotha (place of a skull), to the suffering of death. What volumes might be written on this one chapter! Types, Psalms and prophecy were then fulfilled, and He cried, "IT IS FINISHED," and the Holy One was laid in Joseph's new sepulchre, "wherein was never man yet laid."

CHAPTER 20: *His Victory.*

A new day has dawned, "He is not here, He is risen." Mary is the first witness and messenger of this. Then in the upper room to the gathered disciples (typical of the heavenly company) He appears again after seven days. At this second appearing to the gathered company, He manifests Himself to Thomas, type of the Jewish remnant. The last verses tell why the Gospel was written: That men "might believe that Jesus is the Christ, the Son of God, and that believing, they might have life through His name."

APPENDIX: CHAPTER 21: *Shepherd Care.*

The good Shepherd is again active in seeking the sheep that had wandered. He appears, the third time to them collectively, now beside the familiar lake. The fire of coals, the food prepared, may remind them all of His divine care, and Peter receives before them all his new commission: "Feed my lambs;" "Feed my sheep;" and "Till I come . . . follow thou Me."

We are once more reminded of His divine glory and infinite fulness in all things that He did. The book closes where it began—with His Godhead glory, for which man's books are insufficient.

A. E. B.

DEFENDERS OF SMALL THINGS

2 Sam. 23: 9-12; 1 Chr. 11: 12.

OF David's first three mighty men, two are distinguished for exploits in defending what might seem of very small consequence, especially in relation to David and his kingdom. Eleazar strove for a parcel of ground full of barley; Shammah for a piece of ground full of lentiles. These things might seem insignificant to many, but in both instances it stands recorded that "the Lord wrought a great victory," words of deepest meaning when uttered by the Spirit of God.

These actions might not advance David's accession to the throne, but they preserved and defended for him and his company the provision and sustenance required for their daily need in the time of their rejection and suffering, and suited reward would be given when the kingdom would be established. These contests were with David's enemies, who either devoured or destroyed their substance. It might be said it was a day of small things, but these men despise it not on that account, but rightly valued all in connection with David and his claims.

It is a most suggestive lesson. Nothing of what supplies spiritual nourishment to God's people should be surrendered to the enemy. Let his efforts be resisted to the utmost, even till the hand cleaves to the sword as if it were one. Be it but barley and lentiles—the food of the poor and the lowly, whom the oppressor may ridicule and speak of as "eaters of barley bread." Such indeed was Gideon in the eyes of the Midianites, but this barley cake smote and overturned their tent (Judges 7: 1).

The simplest truth thus guarded and defended against the enemy may result in a great victory. In the natural man's view, or in worldly eyes, it may be of little

account (Neh. 4: 1-3), but the interests of the Lord and His own take a different aspect to the soldier identified with the true David, and in fellowship with His thoughts. When the world and the flesh would take away what belongs to David and his company, let no effort be spared to defend it; often much depends on small things. It was not *cities* that these mighty men of valor defended, but *parcels of ground*; yet the results were great, and they are classed in the leading three among David's mighty men. Let us be careful of our parcels of barley and lentiles; their loss may ultimately give the enemy a great advantage, and for us mean growing weakness.

Let us remember too that individual faithfulness is of prime importance when there is collective failure and weakness. In both of the cases before us the men of Israel had "gone away," perhaps indifferent, or had "fled" through fear, leaving unguarded the precious parcels of ground. But the Lord had His man ready for each occasion among those who made the cave of Adullam their dwelling, and the rejected David their *Lord*.

The heart that values the small things will best value the great, for we must prove our faithfulness in little things before we are able for larger responsibilities in service. Let us set a right value on all that relates to Christ and His interests here.

A comparison of the text in these passages may present great difficulty, and hinder in a detailed interpretation; yet we may think of these two portions as supplementary to each other, and not contradictory. Shammah is not mentioned in Chronicles, and his exploit seems attributed to his fellow-soldier Eleazar; but note that the plural form of verse 14, taking in account the passage in Samuel, might warrant us in thinking that Shammah was associated with Eleazar.

JOHN BLOORE.

CORRESPONDENCE

. . . For nearly three months we could only buy the most indispensable things, cut down to the utmost limit. But, oh, in such pressure how sweet the varied and *daily* interventions of the Lord. One afternoon as we had nothing for dinner, I went to the near woods, put myself into a large sack on account of the mosquitoes, and pleaded our condition before the Lord, laying great stress on His word in Heb. 13: 5, "I will never leave thee nor forsake thee." Half an hour after I had returned home, a lad knocked at the door and brought two young turkeys—the first occurrence of the kind in the six years we have lived here.

We were guided and cheered in a remarkable way, by scriptures on the calendar. Since these leaves tell a tale, I have kept them, and here are the texts with dates:—Nov. 21st, Ps. 5: 8; 22nd, Matt. 6: 34; 23rd, Ps. 34: 9, 10; 24th, Ecclesiastes 11: 6; 25th, Heb. 13: 5 and Ps. 37: 7—on this day the Lord sent the first pledge; we received \$20.00 from an assembly in —; on the 29th we received \$50.00 from a brother in C—, and the text was 1st Kings 17: 16 with Ps. 86: 10. Read these scriptures in your Bible and see the marvel of the Lord's care and faithfulness.

Thus we were enabled to pay out some deferred duties connected with the school-house at Cabory Lake, and the rentage of the house we live in here, and I used about \$20.00 for buying clothes for my children and wife. For the present we had to stop the work on the house at Cabory Lake. We are assured that "our times are in His hands," and to Him only we look and plead—with the only exception of yourself, whom we let into these things, that you may help us in prayer before the throne of our God and Father.

The other day I went on a short visit to our sister Baptista, on the Aicurapá river, where she has a small day-school. What she is doing there for the Lord is very precious to Him. She has only ten pupils, nearly all girls

from 10 to 13, She also teaches them a few hymns which they heartily sing and the parents are hearing the gospel. The people of the house where she lives are getting ready for baptism. I was impressed with the gladness, beaming on the faces of them all as we sang, and preached and prayed together. Surely the Lord does use women in His work.

The hope of the coming of the Lord to take us out of this world has been foremost before us these days, and with this hope in view we get more than encouraged. Of this world we have nothing, so that if the Lord were coming to-day we are ready to say farewell to this old world without the least lingering look behind. * * *

The writer of this letter wishes to have his name withheld, should we use any part of his letter for encouragement to others.—[Ed.]



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 8.—Is it consistent with the Christian's calling to sit on jury if called upon to do so? Please answer in "*Help and Food*."

ANS.—If it be a question of becoming a jurymen of one's own will, it is mistaking the Christian's calling and place as a citizen of the present world, whilst our citizenship is in heaven (Phil. 3: 20). But the peremptory call of the Government to serve as a jurymen is another matter. "The powers that be are ordained of God," and we are to be subject to all its orders which are not in conflict with our fidelity to God (Rom. 13: 1-7). If it really conflicts, then we are still to obey God, and suffer for it if needs be (Acts 4: 18-21).

Young Believers' Department

Calendar: April 16th to May 15th.

DAILY BIBLE READING:.....Apr. 16th, Malachi 2;
April 30th, Matthew 12; May 15th, Matthew 27.

MEMORY WORK:—.....1 John 2: 12—3: 3.

GOOD READING:—"The Son of God," by J. G. Bellett,
(paper, 25 cts. at our publishers.)

MONTHLY QUESTION:—What length of time elapsed
between Malachi and the appearing of John the Baptist,
and what was the general history of the period? ("Four
Hundred Silent Years," by Mr. Ironside, is an instruc-
tive book on this period.)

Our Daily Bible Reading

This month we pass out of the Old Testament into the New, and almost finish the Gospel by Matthew.

Malachi reveals the moral decline of the people after their return from Babylon. The prophet arraigns them for their unrighteousness, heartless formality and departure from God by both priests and people. His word and service were neglected and despised. Yet there was a faithful remnant. The coming of John, of Christ, and of the day of Jehovah are foretold. In opening Matthew, we are at once introduced to the One in whom centres all the promises, and the glory of the kingdom—Son of David and Son of Abraham, Jehovah-Saviour, Immanuel (God with us), His personal glory, His lowliness and grace, His mighty power. The holy and righteous principles of His kingdom are made known in His teaching—all pass before our view as we peruse this Gospel, impressing us with His kingly character in which Matthew especially presents Him to Israel, and the nation's definite rejection of Him.

Broadly speaking this occupies the first twelve chapters, at the end of which we find Him outside, calling to Himself those who have ears to hear, in separation from the unbelieving mass. From this point through chapter 25, the character of the whole period following His rejection is developed, until His victorious appearing. His sacrificial work is then set before us—the basis for the fulfilment of every promise and the manifestation of His glory.

Our Memory Portion

This is full of precious instruction for our growth in the truth, with warnings about hindrances to this.

Ver. 12 gives the basis of all; next the three grades to be discerned in the family (vers. 13, 14). The apostle then warns against the world, clearly defining its character (vers. 15-17). Warning against false teachers follows, with the blessed assurance that the believer is fully equipped through the anointing of the Holy Spirit (vers. 18-21). He then defines the nature of what is the opposite of the truth, warns about abiding in that which they have received from the beginning, and affirms their entire independence of mere human wisdom, because of the Spirit's ministry (vers. 22-27). Finally, our relationship with the Father and the Son is that in which we are to walk.

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Courtesy and Gentleness

"The meekness and gentleness of Christ."

By "courtesy" I do not mean the trivial ornament of labored politeness which is donned like an article of dress on special occasions, but that consistent friendly kindness

in act and word, with no undue familiarity, showing proper deference to those superior by reason of position or age.

Courtesy implies due regard for the feelings of others, shown quietly and easily, without flippancy or fussiness. Withal there is to be frankness and candor, not mawkish sentiment or extravagant expressions of honeyed words.

Courtesy, therefore comes from the character of the inner life and thought, which *Gentleness*, as we shall see, really means. This is the root from which the flower grows; the genuine sympathy which enables us to consider others.

More often than not it is in *little* things that we show how truly courteous we are, or are not. We show ourselves more truly in little things than in greater ones which we may essay to do, and back of which may lurk self-interest.

What, then, is this Gentleness of which I have spoken? We have it in Christ (2 Cor. 10: 1). To us it is said, "Let your gentleness be known of all men. The Lord is near" (Phil. 4: 5). It signifies non-insistence upon our rights; it has the thought of yieldingness in it, of giving way to others. It is mentioned as a characteristic of the wisdom from above, and is followed by the expression, "easy to be entreated," more literally, "easily obeying." With this agrees the apostle's exhortation: "Put them in mind to be ready to every good work, to speak evil of no man, not to be contentious, *gentle*, showing all *meekness* towards all men." You may notice that here again meekness is associated with being gentle, as in the case of our Lord. The former signifies our attitude of mind toward others in connection with their conduct towards us.

Outside of our blessed Lord, there is perhaps no more striking example than Paul's letter to Philemon. What

courtesy, gentleness and Christian grace are there expressed. Consider it carefully. In view of his age and apostolic authority, he might have been bold to command. He would have been within his rights, as men say, if he had enjoined Philemon. But for love's sake, he rather asked as a favor what he desired (vers. 8-10). The apostle really desired to keep Onesimus as a companion and minister, but without having the mind of Philemon, he would do nothing. His manner and action are full of gentleness and courtesy. He sets aside his own desire, does not presume upon his position, nor makes the debt of gratitude Philemon evidently owed him (ver. 19) a ground to insist upon what he wished, nor takes it for granted that he could do as he pleased. Throughout it is a fine exhibition of what we have spoken of, and how the spirit of Christianity produces rare delicacy of feeling and action.

Again, we see the recognition of another's rights without insistence on one's own. In an exceedingly fine way the apostle seems to think of the mingled feelings which might be stirred in Philemon by the return of his runaway slave. To remove these, and make it a pleasure to receive back Onesimus, Paul tells Philemon that he will consider the gracious reception of the returning servant as though it was *his own* reception, and is willing even to assume any past loss. We can imagine how it would ease a somewhat trying situation for Philemon, to consider it as done to Paul himself. We can almost hear Philemon saying, "What wouldn't I do for him to whom I owe so much!"

On the other hand what a thoughtful consideration of the feelings of Onesimus who may have rightly feared to return under the circumstances, being guilty of a serious offence under Roman law. It is all so gracious and affec-

tionate, so full of delicate moral beauty. In this we have an example of being "kindly affectioned one to another with brotherly love; in honor preferring one another," and also of having "the same respect one for another" (Rom. 12: 10, 16).

Intimacy of relationship, superiority of position, right, or moral obligation, should never be allowed to hinder or be made a reason for not showing the courtesy and gentleness which true Christianity inspires. They commend the Truth and ourselves.

"HIMSELF HATH DONE IT"

(Isa. 38: 15.)

"Be still, and know that I am God" (Psa. 46: 10).

"HIMSELF hath done it"—not in *wrath*, but love,
 Our deepest sorrows, as our joys, are sent.
 'Bove earth-born cloud the sun shines bright above,
 And to faith's eye the darkest cloud is rent.

"Himself hath done it." Here the heart can rest;
 Eternal love has marked out *all* the way.
 "The way He taketh" must be always best;
 The darksome night shall end in perfect day.

"Be still," lean hard, dismiss thy fear,
 Remember, "I am God"—there's none beside.
 Father, attent my trembling heart would hear,
 And near Thy loving heart would e'er abide.

"Himself hath done it!" What a burst of praise
 Shall fill those courts of everlasting light!
 Passed the long night, with Him through endless days,
 Hope's glad fruition, and faith changed to sight!

—J. W. H. N.

JEHOVAH'S YEAR OF RELEASE

"Ye shall hallow the 50th year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession . . . every man unto his family" (Lev. 25: 10).

THE land shall not be sold for ever," says the Lord, "for the land is mine" (Lev. 25: 23). Man has a term of years in which it is left in his power to disturb the divine order. For forty-nine years in Israel the disturbing traffic might go on, but in the 50th year the Lord re-asserted His right, and restored all things according to His own mind, for it was a time of "refreshing" and of "restitution" as from His own presence.

Oh, bright and happy expectation! "The earth is the Lord's, and the fulness thereof," is the proclamation of Psalm 24. Then the challenge goes forth, "Who shall ascend into the hill of the Lord?"—that is, Who shall take the government of this earth and its fulness? and answer is made by another challenge to the city gates: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in;" and this King is "the Lord of Hosts; He is the King of glory." it is a fervent form of words whereby to convey the truth that the Lord, in strength and victory, the Lord as Redeemer and Avenger, should take the government.

In Rev. 5 a like proclamation is heard, "Who is worthy to open the book, and to loose the seals thereof?" And the answer from every region is this, It is "the Lamb that was slain, the Lion of the tribe of Judah." He who sat on the throne gives the answer by letting the Book pass from His hand into the hand of the Lamb. The living

creatures and crowned elders join in that answer by singing their song over the triumph of the Lamb and in their reigning with Him over the earth. The hosts of angels add to it, by ascribing all wisdom and strength and honor, and right of dominion unto the Lamb; and every creature in heaven, on earth, under the earth and in the seas, in their order and measure, join in uttering the same answer. The title of the Lamb to take dominion in the earth is thus owned and verified in the very place where alone all lordship or office could be rightly attested—in the presence of the Throne in heaven.

And so it is. The nobleman has now gone into the distant country to get for himself a kingdom. Jesus, who refused all power from the god of this world (Matt. 4), or from the selfish desire of the multitude (John 6), takes it from God; as psalm 62 declares that to Him it belongs. And in due season He will return, and those who have owned Him in the day of His rejection shall reign with Him in the day of His glory; those who have served Him now shall reign with Him then.

In the prospect of such a day, Paul says to Timothy, "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his time He shall show, who is the blessed and only potentate, the King of kings, the Lord of lords." And in the like prospect the same dear apostle could say of himself, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

May the Lord give us, beloved—for we need it much—more of the like spirit of faith and power of hope! Amen.

THE DYING WORDS OF HUGH McKAIL, THE SCOTTISH MARTYR

Farewell, beloved sufferers, companions in the fight,
Farewell!—the tearless morning breaks, and past the weary night.
Farewell, my mother and my kin; farewell, my sister dear;
My God shall bind your broken hearts and wipe the parting tear:
For soft as beds of roses are, so are death's pains to me.
Fear not the cross, His Spirit strong shall your sure comfort be.

Farewell, ye lone night wanderings in weariness and cold;
Farewell, sweet Bible teachings, more precious far than gold—
A lamp unto my wand'ring feet, and to my weary heart
Sweet balm of consolation, a light in trials dark.
Farewell, declining sun: I go where suns no more go down;
In the piercèd hand of Christ I see the martyr's crown.

Farewell, pale moon, that oft has lit my feet with travel sore;
These eyes that oft have blest thy beams shall need thy light no more—
No waning moon, no darkening cloud, no night nor parting see
Where God's resplendent glory shines o'er all eternally.
And soon these eyes shall see THE KING! All ravished in His love
My soul shall to her mountain fly through parting clouds above!

O mother dear, Jerusalem, thy bulwarks strong I see:
The pure Assembly of the Just to glory beckons me.
Ten thousand thousand shining ones, "Worthy the Lamb," they sing,
And far beyond death's shadow pale shall bear me on their wing.
The stainless robe, the waving palm, the joyous, glad acclaim,
The vict'ry of my Lord, "THE LAMB," for evermore proclaim.
Then welcome, welcome, precious Christ! I hear the bridegroom's voice!
Weep not for me, ye parting crowd; with me *rejoice*, REJOICE!

"STAND YE . . . AND ASK FOR THE OLD PATHS"

(Jer. 6: 16.)

WHATEVER God has committed to man's hands is unstable, and fails. It has been demonstrated through various ages of man's history recorded in God's Word. From the Fall to the Flood, left to his conscience, corruption and violence developed to such an extent that God had to wipe out man from the earth. When a new beginning was made with the institution of government (Gen. 9: 5, 6), Noah, as head and governor, governed not himself; then men fell into general idolatry. When the chosen people was brought out of Egypt and God's law was given them, He was dishonored by their transgressions and persistent idolatry. Through it all, God's long patience and repeated deliverances produced only temporary checks to an ever-increasing departure.

Yet the world is not at all persuaded of this, but the reverse. Before the great world war it was largely professed that the world had become too civilized to permit war; and when the awful tragedy came to an end, a lasting peace was predicted, and planned with a democracy in which national hatreds would disappear. But is it so. What have been the conditions since? Statesmen are now cudgelling their brains to find an issue out of the general chaos. And if for a little season there issue a semblance of peace, all those who are instructed in, and believe, the Word of God, know that there can be no lasting peace till the Prince of Peace brings in that blessed era for this groaning creation.

But what of the Church, which the Lord is building upon the Rock, and of which He said, "The gates of hell shall not prevail against it?" The Rock, Christ, shall stand for ever; and so must His Word—every jot and

tittle of which must be fulfilled. And has He not provided in it an adequate equipment for the Christian, individually, and for the Assembly which He loves—the whole body of Christ?—Confidently we can say, *He has*. But, like all that went before, the Church did not abide in its first estate; it proved untrue to its trust.

The world has its men of genius who continually bring out new devices. What was considered satisfactory and complete fifty years ago is now discarded for new equipments to meet new requirements. Is this to obtain in the Church also? Alas! it is coming to this in the world-church. Yet, as we have said, the word of God abides; it has not failed, and in it full provision has been made for His people, and for His workmen as to the whole character of ministry, both for saints and sinners.

In the days of King Josiah, when Hilkiah found the book of the law which had lain hidden in the temple, it wrought a mighty change as they listened to the reading of the book. Likewise, a century ago it pleased God to raise up godly men to recover to the Church the great and blessed truths that had been kept out of sight and forgotten under the accumulated ecclesiastical rubbish of centuries, and "the whole counsel of God" again was freed from the "traditions of men." It was *not* a new revelation; *that* was completed when the canon of Scripture was finished (Col. 1: 25; Rev. 22: 20), but the whole truth of God was again brought to light.

The presence and power of the Holy Spirit was then made manifest in a marked manner; the gospel went forth with remarkable clearness and power: multitudes were saved, and Christians from all ranks—ecclesiastics, professional men, noted ones from the aristocracy as well as from humbler walks of life—were brought into the liberty wherewith Christ makes free. Discarding every

"Ism," they gathered simply to the name of Christ, the Lord, knowing one another simply as "brethren." "So mightily grew the word of God and prevailed." Surely this was true Philadelphian spirit, *because Christ's word was kept.*

Has this quite passed away? Surely not, for there must be some such testimony *until He comes*; and whilst we may well bow our heads with shame in view of the failure and weakness that has followed this truly divine movement, yet, thank God, the Lord's Word assures us there are those of whom it can be said: "Thou hast a little strength, and hast kept *my* word, and hast not denied my name."

But it has been said that times and customs have changed; that there is a different condition of things to face; that the Church must keep abreast of the times, and adopt modern methods in order to attract people; that what was suited to former days would not avail for these. It is indeed true that we are in the "last days" of which the apostle wrote in 2 Tim. 3: 1-5, when, with a *form* of godliness, men would be "lovers of pleasure, more than lovers of God." The world is running wild after amusements and pleasures, even of the most sensational and voluptuous character. Picturedom is accomplishing this; the eye is assailed everywhere with suggestively lewd bills and placards. This is a frivolous age, and many of the churches have become religious theatres—houses of entertainment for the pleasure-loving people of the church-going public. But shall this affect also those who, claiming to be gathered to our Lord's holy name, should, if consistent, be in marked contrast to all this? Shall these take their cue from a well-nigh apostate Christendom?

When the Church was formed at Pentecost by the Holy Spirit, what was the condition of things outside of Ju-

daism? There was a highly cultured, an educated pagan world—voluptuous, pleasure-loving, sensuous, philosophical—eager to tell or to hear "some new thing." How did the apostles and their fellow-disciples act? Let the Scriptures tell us. In the Acts, the servant's guide book, we read: "Philip *preached Christ* unto them" (8: 5); Saul (Paul) "*preached Christ*, that He is the Son of God" (9: 20); Barnabas and Saul "*preached the word of God*" (13: 5); "And there they *preached the gospel*" (14: 7); "He preached unto them *Jesus and the resurrection*" (17: 18); and in chap. 20 Paul gives as the character of his ministry, together with his manner of life, that he had testified "both to Jews and Greeks, *repentance* towards God, and *faith* towards our Lord Jesus Christ!" He "preached the gospel of the grace of God," "the kingdom of God," "all the counsel of God" (vers. 20, 24, 25, 28); and at the close of his life he writes to Timothy, "*Preach the Word*," and this was given for the "last days," the days in which we live.

Are not these present days marked by sensationalism and shallowness in things religious associated with worldly pleasures? The religious world would adapt itself to all manner of devices in order to catch the public. *It* must be entertained—the senses must be appealed to—the Word of God must be dramatized; in short, man's ingenuity is invoked in order to make the gospel attractive—and what gospel? Even among true Christians elocution, oratory, and pleasing personality are admired more than the ministry itself? Why is this? Satan knows that he cannot utterly destroy the second Eve; that the Tree of Life shall be hers for ever; that by and by she shall be manifested to the world, "having the glory of God;" that Christ shall present her to Himself faultless—a glorious Church; but he will exert all his power to

cause her to dishonor her Lord's blessed name while He is absent. His work from the beginning has been to induce the Church to condescend to man's devices, and thus belittle the Holy Spirit's power, and the efficacy of God's Word.

Surely, "it is high time to awaken out of sleep," and not build again the things that we destroyed. Have divine principles and scriptural methods become a matter of indifference to us? Has God failed us and left us to depend upon man's devices? Delilah is at work still and our locks are being shorn, our strength is departing from us. Authority weakens, and discipline is being refused. As in the days of the Judges, every man is doing that which is right in his own eyes.

We should indeed be thankful for the zeal and energy displayed in the gospel. We should indeed thank God for it, and encourage every legitimate effort put forth as we realize that the day of grace is drawing to a close. May we never cease to be an evangelistic people, encouraging by every means at our command the preaching of the gospel of God. The late Mr. J. N. Darby said, "The moment we cease to be an evangelistic people, the Lord will set us aside and use others."

Was there ever a more devoted evangelist than the apostle Paul? Yet he never used mere human devices to give vim to the gospel. Whether laboring among the Jews or Gentiles, he could say, "I came not with excellency of speech or wisdom . . . for I determined not to know anything among you save Jesus Christ, and Him crucified . . . and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power" (1 Cor. 2: 1-4). And again: "We preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness." And yet

again: "Which things also we speak, not in the words taught by human wisdom, but in those taught by the Spirit, communicating spiritual things by spiritual means" (ver. 13, N. T.). So, as we trace the labors of men of God in various times and places, we find them holding forth the Word of Life in dependence upon the Spirit's power alone, and *not* using the devices of the world. Thank God that there are such yet to be found.

The harp and the organ were found in Cain's generation; they are not mentioned in the generation of Seth. Enoch surely did not use them in prophesying of the coming of the Lord in judgment; neither did Noah, the "preacher of righteousness" in those days of which our Lord has said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." As a people professedly separated to God, should we not "stand in the ways, and see, and ask for the old paths—the good way, and walk therein," and not be found conforming to the world's ways and methods?

Let us shun legality and a sectarian spirit on the one hand, and a loose, compromising spirit on the other. Let us by our practice confess that the Spirit of God and the Word of God are all-sufficient for every form of Christian ministry, and *not weaken* it by worldly imitations.

May God give us exercise, and cause us to cleave with purpose of heart to His infallible Word *till He come*—not estimating our labors by apparent success, but in the light of the judgment-seat of Christ, remembering that His approbation of service shall be, "Well done, good and faithful (not successful) servant; enter thou into the joy of thy Lord."

F. J. ENEFER.

UNDESIGNED COINCIDENCES

IN his "Undesigned Scriptural Coincidences" (a work altogether too little known), the author, J. J. Blunt, remarks that those passages to which he calls attention will doubtless suggest others to the reader. One of these is found in John 2: 1-11, compared with John 3: 29. In the first of these passages an account of "a marriage in Cana of Galilee" is given, and no groomsmen are spoken of; whereas, in the other passage, John the Baptist speaks of himself as "the friend of the bridegroom," meaning what we call to-day "the best man," or groomsman.

Commenting on this fact, Edersheim, in his *Sketches of Jewish Social Life*, says;

"It deserves notice, that at the marriage in Cana there is no mention of 'the friends of the bridegroom,' or, as we would call them, the groomsmen. This was in strict accordance with Jewish custom, for groomsmen were customary in Judea, but not in Galilee (*Cheth.* 25 a). This also casts light upon the locality where John 3: 29 was spoken, in which 'the friend of the bridegroom' is mentioned. But this expression is quite different from that of 'children of the bride-chamber,' which occurs in Matt. 9: 15, where the scene is once more in Galilee. The term 'children of the bride-chamber,' is simply a translation of the rabbinical '*bene Chuppah*,' and means the guests invited to the bridal. In Judea there were at every marriage *two* groomsmen or 'friends of the bridegroom'—one for the bridegroom, the other for his bride."

Thus we have a remarkable, and altogether undesigned coincidence; for the writer of the two accounts, if a forger, would hardly have known of this difference of custom between the two districts of the land of Palestine. He would likely have pictured groomsmen present at the wedding in Cana, thus laying himself open to the charge of inaccuracy, if not of forgery.

Only a few days ago the newspapers told of the error of an English artist who in his design of a medal on the discovery of America represents Columbus standing on the deck of his vessel looking westward through a *telescope*—but the telescope was at that time unknown! Had this designer pretended to be contemporary with Columbus, or even of Bacon, who would to-day believe him? Would he not by his mistake be convicted of fraud? And if the writer of the Gospel accredited to John had been a forger of a later date than the apostolic age, he would hardly have escaped the error of representing groomsmen at the marriage in Cana of Galilee; and he would the more easily have fallen into this error since he knew of the custom of bridegrooms elsewhere, as John 3: 29 shows.

This is a very reasonable test of veracity and has been aptly designated, “consistency without contrivance.” And while the believer’s faith does not “stand in the wisdom of men,” it may be strengthened by these undesigned coincidences—always absent in a forgery, or in fiction pretending to be truth. If a modern designer of medals could make the mistake of antedating the telescope by some two hundred years, how readily would a forger, assuming to be a contemporary of the apostles, have betrayed his ignorance of the customs of the times by depicting “friends of the bridegroom” at the wedding in Galilee.

Reader, you may be sure beyond all doubt that the Scriptures are what they claim to be, “THE WORD OF GOD.” Let nothing make you doubt them; and above all, let that Saviour of whom they everywhere speak, be all your confidence. Hope only in Him, and so believing, so confiding, you shall never be confounded.

LESSONS FROM THE PAST

IN the 7th chapter of Acts, Stephen filled with the Spirit calls the Jewish council's attention to their history, beginning first with God's sovereign grace in the call of Abram out from the idolatry of his country, and kindred, saying, "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Then Stephen rehearses the whole history of the nation down to the days of Solomon. He goes no further, for the corruption and idolatry that came in during Solomon's reign was morally the end of things for the *nation*, though God bore with them down to the death of Christ, and even after—yes, was bearing with them still in sending them this message through Stephen. The death of that man of God by their hands was the fulfilment of Luke 19: 14, where the Nobleman's citizens sent a message after him, saying, "*We will not have this man to reign over us.*" That is, virtually, what Israel said, when they cast out Stephen.

What Stephen says as to Moses (as a striking type of Christ) is most instructive: "Cast out to the end that he might not live," in God's providence he is brought up in the family of the king; but when for the sake of his poor and afflicted brethren he exposes himself to the vengeance of the Egyptians, he is despised and refused *by his own people*. This is just what was repeated in the coming of Christ: "Because they knew Him not, nor yet the voices of the prophets, they fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain."

Nearly half of Stephen's earnest appeal is taken up with the treatment which Moses received from the fathers of the generation whom he was addressing. The Spirit of

God presses upon them that they were no better than they. "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers."

We have no reason to suppose that the professing Church has been or is any better than was Israel in their unbelief and rejection of their God-sent Redeemer. The devil has shifted his cards, but it is the same devilish purpose all through. He is ever leading men to "resist the Holy Spirit." To-day this is largely done by corrupting the truth, introducing philosophy and man's proud unbelief into the tenets of the Church. We are told that we must be abreast of the times; that it will not do to stagnate in the same views as those held by well-intentioned but misled men of the first century. We must own that they were ignorant of much that science has since revealed, and therefore were not so much to blame for views belonging to those "dark ages," but which we, with all the modern light that has come in, cannot agree with.

Thus Satan has his men of "brilliant minds," to work his ends; but the believer says with the apostle, "We are not ignorant of his devices," which the title, "That old serpent," suggests—he is too wise, in fact, for even the leaders of this world's thoughts, seeing he has them so thoroughly under his hand: as it is written, "The god of this world has blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them."

But not only is this so: God too has ordained that those who are wise in their own conceits should be given up to the darkness which they love, for the Lord Jesus says, "I thank Thee, Father, Lord of heaven and earth, that Thou

hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (Matt. 11: 25).

The world, even the religious world, has been in hostility to God and to His Son from the days of Cain. (Comp. Matt. 23: 35 with Rev. 18: 24). The form, or outward features, of that hostility may and do change, but the essential or underlying principles which constitute it what it is, remain the same throughout history. Some main features of that hatred of the truth, first manifested in Cain, and continuing to this day are these:

1st. The denial of the "Fall," *i. e.*, that man is not a fallen, ruined sinner. Cain assumed this position, for he claimed ability to approach God on the ground of nature, with no confession of sin. His offering clearly indicates this. He "*brought of the fruits of the ground* an offering unto the Lord." To him the ground was not cursed for man's sake, and in his eyes the offering was entirely acceptable. His worship would be good and acceptable, providing the basis of it be a just one; but the fact that God had ordained substitutionary sacrifice as the only ground of approach to Himself, gave the lie to Cain's position. It showed that arrogant unbelief was behind his act, besides rejecting the grace of God which the sacrifice displayed.*

2nd. His denial of being constitutionally a sinner involved, as already suggested, the denial of atonement; this, therefore, is purposely absent from his system of worship, and of all those who follow in his steps (Jude 11).

* The Hebrew word in Gen. 4: 7 translated "sin" ("*sin lieth at the door*") may be rendered as well "sin-offering"; it evidently should be so rendered here; "*a sin-offering lieth at the door*"—such as Abel brought for his acceptance with God.—[Ed.]

3rd. If there be no need for atonement, there is no need for a divine Saviour to make atonement: hence Cain, as shown by his creed, evidently rejected God's promise of a divine human Deliverer, as given to his parents (Gen. 3: 15).

Those who now reject Christ's deity, His sinless birth as the "Seed of the woman," and His atoning death, stand in the same position as Cain. If Christ be not Divine in the unique sense of the word, He could not make atonement for sin; and if man is not fallen, it is not needed. The absence of these things from many cults to-day brand them as what they are—of Cain's religion.

4th. If man be an unfallen creature, and by reason of this is a "child of God," then he has a right to live and enjoy life to the full. But Cain will not allow those who are not of his creed the right to live; he rises up and slays Abel. And Abel, by his approaching God through sacrifice, utterly condemned Cain's religious system. Cain's ire is aroused by God's favor resting on his despised brother, and he will get rid of him even by murder!

It is not the present policy of Cain's school to indulge in violence. Corruption, rather, is the order of the day; but Satan, "the prince of this world," has the same end in view. It matters little to him whether he destroys by violence or by corruption. The world-system, founded by Cain, under Satan's skillful leadership, builds its cities, cultivates the arts and sciences, adorns the earth, and through inventions and discoveries makes itself as comfortable a "dweller on the earth" as possible, forgetting, or ignoring, that man is under the sentence of death.

5th. We are not surprised that Cain and his class complain of the *punishment* apportioned to them as being unjust: "My punishment is greater than I can bear." What is that punishment? It is *banishment from God*,

and under His frown. Death is the "wages of sin," and "vagabondage" seems to be the result of refusing the provision that God in grace made for sinners. But if Cain refused the *grace* of God, he also refuses His righteous *sentence*. "We do not believe in a God of wrath: ours is a God of love," say those of Cain's religion in the present day. Nevertheless the whole posterity of Cain perished when God visited the earth in wrath in the time of the flood. Scripture asks the solemn question, "What shall the *end* be of them that obey not the gospel?"

The truth remains, spite of all the enemy's efforts to destroy or to annul it: "*God so loved the world, that He gave His only begotten Son, that whosoever believeth in HIM should not perish, but have everlasting life.*" The inference here is plain and unmistakable. There is but *one avenue* of escape from perishing. To refuse that, is to perish surely, and eternally.

WM. HUSS.

GOOD INTENTIONS

"Many a good intention dies through inattention or delay. If through carelessness or indolence a good intention is not put into effect, we not only have lost a good opportunity, but in that measure demoralize ourselves."

FILLING OUR OWN PLACE

"We may think that if we had that man's means or opportunity we could do something worth doing; yet God does not want us to fill any other man's place, but to improve our own opportunities. God asks none of us to do more than this, nor has any of us the right to do less."

—*Extract.*

SALT

What does it stand for in Scripture?

SALT is mentioned in numerous passages of Scripture in connection with important truths and practical admonitions, though in most cases its meaning is left unexplained. Nevertheless, relying upon the Holy Spirit's guidance, we may find what are the principles to which it points, and apply them correctly.

Among other passages, one in Exod. 30: 35 sheds much light on the subject. It reads as follows: "And thou shalt make of it a perfume after the work of the perfumer, *salted*, pure, holy" (*Num. Bible*). The words pure and holy added to "*salted*," make plain that *salt* stands for what preserves in purity and holiness to whatever it may be applied, as we shall further see.

In Lev. 2: 13 we read, "Every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering; with *all* thine offerings thou shalt offer salt." The meal-offering was a type of the Lord Jesus Christ in His humanity. Leaven, the type of evil, was not permitted among the ingredients which composed the meal-offering, because there was no evil in Him. But the absence of evil was only the negative side; it did not fully express the perfection of His character, even as man; that which speaks of incorruptibility had to be introduced, and the offerer was enjoined not to suffer salt to be lacking in any of his meal-offerings, as well as in all the other offerings; even the incense, as indicated above, expressing the fragrance which ascended up to God from Christ's blameless life, was not complete without what the salt typifies. It is said of the meal-offering, "It is a thing most holy of the offerings of the Lord made by fire"

(Lev. 3: 2, 10); the same as is said of all the other offerings (Num. 18: 9).

Here, then, salt represents the principle of incorruptibility, giving character to that to which it is applied. Thus salt is called "the salt of the covenant of thy God" (Lev. 2: 13). God's covenant with Israel was based on His holy and unchangeable character, and the sacrifices and offerings were ordained for the maintenance of His relation with Israel. A "covenant of salt" is therefore a holy covenant, sure, unchangeable and eternal. Emphasis is laid upon this in Num. 18: 19, where we read: "All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee as a statute for ever: it is *a covenant of salt* for ever before the Lord unto thee and thy seed with thee."

In 2 Chron. 13: 5, likewise, we read: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever; even to him and his sons by *a covenant of salt*?" In this case salt stands as a guarantee for the endurance of that covenant.

Again, in Judges 9: 45, when Abimelech fought against the city and took it, and slew the people therein and beat down the city, he "sowed it with salt," indicating thereby that its destruction was to be without recovery. It points to the perpetuity and holiness of judgment upon the wicked. Whether he had God's mind or not in doing so, is another question.

When Elisha came to Jericho, the city of the curse, he found that the water was bad, instead of pure and refreshing, and the land was barren. In the name of the Lord he cast salt into the spring, and the waters were healed (2 Kings 2: 19-22). Here it is the power of sovereign grace, purifying the source of life, as God's act of mercy through His prophet.

Turning now to the New Testament, in Matt. 5: 13 we read as follows: "Ye are the *salt* of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." What Israel should have been, but was not, the disciples, as Christ's followers, were really to be—the salt of the earth, the representatives of a holy God to bear testimony against evil in a world that lies in wickedness, thus preserving the world from moral corruption. As long as they are in it, it defers the day of judgment, as it is the peculiar property of salt to resist the process of decay. They were also "the light of the world" in their day, and we also are to "show forth the virtues of Him who hath called us out of darkness into his marvellous light," warning men of the coming judgment and proclaiming the good news of salvation ere the judgment falls upon the rebellious and the ungodly. God's witnesses therefore are characterized as "the salt of the earth."

In Mark 9: 50 we read of the possibility of salt losing its saltiness, thus useless, and to be cast out; as Israel who, as a nation, had utterly failed in her collective testimony for God (see Rom. 2: 24), and was about to be scattered among the nations, as disowned by God. And this is applicable to the professing church, and to any movement or body professing allegiance to Christ. Where evil, or a dead condition prevails, the salt has become saltless, and removal of the candlestick follows.

In Mark 9: 49, 50 we read: "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost its saltiness wherewith will ye season it? Have salt in yourselves, and have peace one with another." Here, salt is identified with fire—the fire of God's holiness, by which in the

coming day every one shall be tried, even the believer's works (see 1 Cor. 3: 13-15). Here then salt with fire stand for divine holiness to be manifested in judgment. "Every sacrifice," everything connected with the Lord's name, is thus to be tested whether it is acceptable to our holy Lord, or not. May it produce godly fear and holiness in our whole life.

"Have salt in yourselves and have peace one with another" seems to reflect on what is related in verses 33-36, namely that the disciples disputed among themselves who should be the greatest. Pride had raised the dispute, and it disturbed the peace. They needed to have salt in themselves. The Lord supplied it by setting before them a pattern of humility—a little child, by which to judge their pride—judge themselves, thus ending dispute and restoring peace.

Finally let us hear the apostle's admonition in Col. 4: 6. He says: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It is indeed our greatest privilege to make known to others the gospel of God's grace, but we must not forget the salt that is to go with it. And what is that? It is the principle of holiness, in testimony against evil. Grace and truth must go together. The proclamation of grace without a call for repentance, dodges the sin question; it is like food without salt, flat and savorless. Yet our testimony consists not merely, nor chiefly, in denouncing evil and condemning the sinner, for it would be no more a word of grace. Wisdom and divine guidance are needed to discern where and when salt is needed. The apostle knew how to use it when he spoke to Felix concerning the faith in Christ; he "reasoned of righteousness, temperance and judgment to come." Felix then trembled and answered: "Go thy way for this time; when I have a convenient season I will call for thee."

Salt then stands for the principle of holiness, be it as giving character to the thing applied, preservation from moral corruption, testimony against evil, self-judgment, or judgment upon the wicked.

JOHN KOFAL.

CORRESPONDENCE

Dear Mr. Editor:—Your note in reference to the *time* of the Breaking of Bread at the Lord's Supper, in a recent number of *Help and Food*, was welcomed by many who were being perplexed by the teaching of some that the bread should be broken at the very beginning. The sponsor for this idea seems to be F. E. Raven, who in a "Reading on Fellowship and the Lord's Supper," says: "I think the supper is introductory in the assembly; the supper rallies the saints, and they come together in assembly to eat the supper: it is what is immediately before us in coming together, but as introductory to the assembly." When R. S. S. asks, "Does not the most blessed part of the meeting come properly after the breaking of bread?" F. E. R. makes the astounding reply, "The supper is introductory to the assembly; and that is the reason for finishing all that is formal at first. Passing round the bread and the cup and the box are so far formal; you cannot help this, but it is a great thing to be free of it, so that you may be prepared for the assembly in its proper character" (!)

On the above statement William Kelly remarks: "Surely no reverent believer will bear lightly such a profaning of that which is the very heart of true worship, as is the solemn calling of Christ to our remembrance. Can it be that the great thing which ordinarily follows is the speaking of one or more? And the same pair add yet more clearly to the same effect of irreverence and presumption."

When R. S. S. asks, "Is the first part of the meeting what *you* do, and the last part what *the Lord* does?" the answer of F. E. R. is, "Yes, it is the cup *we* bless and the

bread *we* break. The Lord never does that again. And then the presence of the Lord is realized; He has His place, and we are conscious of Him as Head. If the supper is over, it is over. If you get hymns and thanksgiving after that, it is worship in connection with Christ as the Minister of the sanctuary. He leads the praises." Answering this, Mr. Kelly again says, "Can words disclose more clearly men who have broken loose from God's word? This never hints at such splitting in two the gathering for the breaking of bread. Least of all, does it sanction any such slight put on the saints in sharing the bread and the wine for remembrance of Christ. There is no part, time, or act, so profoundly near or deep in the meeting; and the contrast of what goes before with what follows is a myth. The Lord does not come into the midst at the Supper, nor does His word justify such words as 'you cannot help' the formality of 'passing round the bread and the cup and the box,' and 'a great thing to be free of it;' or again, 'When the Supper is over' it is 'worship in connection with Christ as the minister of the sanctuary.' It is letter work and theorising, with little reality and not a little contempt for the Lord's Supper."

In another place of the same book, the same error is seen. The remembrance of our Lord in His death is lowered to a means: "The supper leads on to the assembly," says F. E. R., to which Mr. Kelly answers, "Where is such an idea in Scripture? In this page the error grows bolder still, where F. E. R. says, 'You cannot call Him to mind as dead, but as the One who is living, who did die.' This is to destroy the force of the Lord's repeated words, Do this for remembrance of Me; which is simply and exclusively recalling Him to mind *in His death*—His body given, His blood shed. It is in no way looking up to Him as alive again for evermore and glorified. This is a present joy, not at all His remembrance. His headship or our risen state are not what should then occupy the heart. I remember one put out by some of these brethren for this error: now it passes as precious truth!"

This was the chief reason for again "revising" the *Hymns for the Little Flock*—to make it more in conformity with these speculations concerning the Supper. It is

taught that we do not call to remembrance Christ dying *for us*, but only the burnt-offering aspect of His death is properly before us then: hence all hymns speaking of His having given Himself for me, for His Church, are considered out of place.

This is the source from whence comes this notion about the breaking of bread at the very outset of the meeting. If it were only some brother's whim or fancy it might be passed by without notice; but since it is part of a system, and that system subversive of much truth, it becomes us to make known its origin and refuse it as unscriptural and profane.

C. KNAPP.



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 9.—Please explain in *Help and Food* Acts 14: 14 where Barnabas is called an “apostle.” Were there more than the twelve, and the apostle Paul?

ANS.—The word “apostle” means *sent*. As sent by the Father our Lord is called “the Apostle and High Priest of our profession” (Heb. 3: 1). “The twelve” were pre-eminently called “*the apostles*”—chosen by the Lord to be with Him throughout His ministry (Mk. 3: 14, 15), as the appointed witnesses to Israel's twelve tribes of Christ's teachings, works of power, and resurrection—Judas' place being filled by another according to prophecy (Acts 2: 20-26).

Paul's apostleship is unique, being called and appointed by Christ in glory, and sent to the Church as His minister with authority (Gal. 1: 1; 1 Cor. 3: 10; 2 Cor. 13: 10).

In an inferior sense, ministers of Christ and even pretenders are mentioned as “apostles” (Acts 14: 14; 2 Cor. 8: 23), so also messengers of assemblies (2 Cor. 8: 23, where the Greek has “*apostles*”).

Young Believers' Department

Calendar: May 16th to June 15th.

DAILY BIBLE READING:—....May 16th, Matthew 28;
May 31st, Mark 15th; June 15th, Luke 14.

MEMORY WORK:—.....1 John 3: 4-24.

GOOD READING:—"Humanity and Temptations of our Lord," and "Witness of the Old Testament to Christ," by S. Ridout.

MONTHLY QUESTION:—What is the reason for the different way in which the Evangelists commence their Gospels, as noted by comparing the first two or three chapters of each?

Our Memory Work

Several names have been received for successful work in memorizing 2d Thessalonians. Here are those so far received:

Miss Annie I. Gow, (8)	Felton, Del.
" Clara E. Holcomb, (6) ..	Shiprock, N. Mex.
" Florence Barker.....	" "
" Adelaide Potter, (2)	Concord, Mass.
Mrs. W. T. Helmer, (7)	Cumberland, Ont.
" W. S. Banford (5)	Penticton, B. C.
" Geo. R. McAllister, (4)	Guelph, Ont.
C. E. Tatham	" "
Alex. Irvine.....	" "
Miss Bessie Lyall.....	" "
" Dorothy Howard, (6)	Baltimore, Md.
" Mildred Howard, (6)	" "
" Clara Atwood, (2) ..	New York City, N. Y.
" Mable Stockford, (8)	Detroit, Mich.
" Carrie Schwartzel, (8)	" "
" Marie DeVries, (4)	" "
Mrs. L. J. Lacey.....●.....	London, Ont.
Miss Mary Simmons	" "
G. A. Keith,	Ottawa, Ont.

Sarah M. Holmes.....	Boyertown, Pa.
Kathleen A. Holmes, (4).....	" "
John Algreen, (7).....	The Current, Bahamas.
Agnes Algreen, (7)	" "
Mabel Weech, (7).....	" "
Erma Weech	" "
Douglas Ferguson, (7).....	Cumberland, Ont.

As previously mentioned the book being sent to those making a successful recitation is Mr. C. Crain's "Readings on Romans."

I hope there are many at work studying the first epistle of John. This month we complete the third chapter, and in two more monthly portions the entire epistle will be completed. To those who are successful in its recitation, "The Captives of Judah," by J. G. Bellett (in paper covers only), will be sent.

Our Daily Bible Reading

Completing Matthew, reading through Mark, we cover more than half of Luke. The careful reading of these precious Gospels should afford us much refreshment, and meditation also through the day, when free to do so. They give us what the Spirit of God designed we should have of the most wonderful life here among men, which ever went up to God in sweet fragrance. It brought down God's open approval, and after being laid down under the stroke of judgment for sinners, came forth again in the power and glory of resurrection. To this presentation of His *life*, the portraiture of the blessed *person* is added, in His various characters,

In Matthew we note the King; in Mark, He is Jehovah's Servant, moving from one scene to another, constantly occupied in preaching, or teaching the Word. What becomes a servant is perfectly exemplified in Him.

He is not seeking His own advancement, but the work given Him to do; never making His service a basis of claim for place among men, or authority over those to whom He so blessedly ministered.

In Luke's account we feel the nearness and sympathy of His humanity. Luke's account of the nativity, the form of the genealogy, and the parables peculiar to this Gospel, all seem designed to impress the reader in this way, and serves to reveal God more fully in the work of seeking and saving the lost. This is emphasized in the case of the thief at the time of the crucifixion. He goes to paradise with His Saviour! We see the table of peace-offering is spread as a saved sinner passes through the rent veil into the immediate presence of God!

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Modesty and Humility

Modesty should mark the Christian, not only in the matter of dress but also in the estimate of his place, abilities, or personal claims. For this there needs be a sober judgment of both our capabilities and limitations, leading to that inward state of humility which should characterize the Christian. To each of us the apostle says, "Not to have high thoughts above what he should think; but to think so as to be *wise* [have a sober judgment], as God has dealt to each a measure of faith." "With the lowly (or, *modest*) is wisdom" (Prov. 11: 2).

Modesty also means a decorous *conduct*, to have proper restraint, and due respect for those of equal station, as well as toward those in superior or inferior position. What a great decline in both modesty of dress and manners we observe in this present day! And these things link together more closely than many seem to think. The moral consequences are alarmingly manifest in many quarters, and the Christian needs to be on guard against the swiftly running current of worldly fashion, loose manners and

actions. There is much for Christian young women to consider in the apostle's exhortation: "That the women in decent deportment and dress adorn themselves with modesty and discretion" (or, self-control). In like manner the younger men are told to be discreet—self-controlled.

To "modesty" we may associate subjection, to which it is kindred, as well as to humility. So Peter says, "Likewise, ye younger, be subject to the elder, and all of you bind on humility towards one another; for God sets Himself against the proud, but to the humble gives grace" (1 Pet. 5: 5, 6; J. N. D.).

Let us note a beautiful thought in the expression "bind on." As one has said, "It speaks of apron-girding, as one who waits upon others." It is devotedness to the interests of others: using our resources to bless and help, instead of selfishly seeking gain or pleasure. As a badge of service, the apron indicates a constant readiness to minister to others in whatever way we may.

The words rendered *modest* and *modesty* have in them the idea of *order*, which we may apply to dress, deportment or conduct, and speech, as the opposite of self-conceit and its ways. Let us remember the word, "Be not wise in your own eyes" (Rom. 12: 16), or, as one has said, "Not as a eulogist of one's self;" not self-assertive, or given to talking of our achievements or interests. On the other hand, it does not mean a shrinking back from taking our proper place and assuming the responsibilities which belong to it. Modesty is not lack of courage to go forward and do our best, but having done this, let it rest there. Humility and modesty link arms with true Christian life.

I need not add many words as to humility; for, plainly, it intertwines with what we have said as to modesty, which is more outward in character. Humility is the inward thing from which the other grows. It is thinking little of ourselves, not giving ourselves the prominent or foremost place or consideration. It is dependent first upon God, then in how many ways upon one another. Independence and pride are the opposites to modesty and humility. Abraham was humble when he refused strife with Lot, and yielded the right of choice to him. With the Christian, it is self set aside, that Christ may fill the heart

and mind. Blessed portion! True happiness! May all our hearts know this joy.

The Question Box

Q. 33.—Just what is the difference between Phil. 3: 6, "Touching the righteousness which is in the law, blameless," and Rom. 8: 4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit?"

In the first passage it is not righteousness in any essential sense, but that outward form of observance and ritual which constituted righteousness in men's eyes who judged according to that religious system in which Paul then lived; it is aptly characterised as "in law," *i. e.*, the sphere so named. This would include the traditions of his fathers, in all of which he was found blameless. He calls it in ver. 9, "My righteousness, that which is of law" (*N. Trans.*); it is that system in which he lived as a Jew. This is all in contrast to the "righteousness which is of God through faith."

In the second passage it is, "the righteous requirement of the law" (*N. Trans.*). Here it is what the law specifically required—its moral demands in accord with God's nature, which can only be realized through the Holy Spirit's power.

*Correspondence for the Y. B. Dept., please address to
Mr. John Bloore, c/o Loizeaux Brothers.*

“CONSIDER HIM”

WHILE waiting for our Lord from heaven, the blessed portion of God's people is to “consider Him that endured such contradiction of sinners against Himself” (Heb. 12: 3) and feed upon Him as “the Bread that came down from heaven”—our Jesus as He walked here upon earth, and of whom the Holy Spirit has given us a four-fold record. It is both sweet and sanctifying to follow Him in spirit amid the circumstances of this world as we find them around us. He thus becomes more precious to us as with the Holy Spirit's help we retrace His path and observe His ways recorded in the Word.

Comparing some of the circumstances related in the four Gospels, we often find marked differences. It is the same Person in the four records, but from different points of view, as a great monument viewed from its four sides.

John's Gospel contrasts with all the others, especially with Matthew. The glory of the Eternal Word, Creator of all things, contrasts with a genealogical descent from Abraham, as the One in whom the promises are fulfilled, and as David's Offspring, certified by His genealogy, with title to the kingdom.

Consider the closing scenes connected with the Cross, John gives no glimpse of agony in Gethsemane, nor even upon the cross. The band that comes with torches and weapons to take Him, fall backward to the ground at the word, “I am He,” but He gives Himself up into their hands, while in love and compassion for His own He delivers them in saying, “If therefore ye seek Me, let these go their way.” No darkness shrouds the cross in John, and no cry of abandonment: His death bears the aspect of the “whole burnt offering of sweet savor unto Jehovah.”

He commits His mother to the care of "the disciple whom He loved," He receives the vinegar "that the scripture might be fulfilled," and says, "It is finished . . . and He gave up his spirit." He is laid in the grave, and in divine majesty overcomes it by His own power.

How different is the view which is presented in Matthew, and even more in Mark. It is the same scene but it is in the trespass and sin offering aspect. Matthew tells us of the thrice-repeated prayer in the garden. Falling on His face, "with strong crying and tears" (Heb. 5: 6), He says, "O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." He is heard, indeed, and delivered, not *from* death but *out* of it; for "though He were a Son, yet learned He obedience by the things which He suffered; and being perfected (as our Saviour), He became the author of eternal salvation unto all them that obey Him" (Heb. 5: 7-9).

In Mark, the sin offering aspect of the Cross is especially marked. While in Matthew the vindictive hatred of the Jews, the brutality of the soldiers, the bitter mockery of the priests, elders and scribes are more pronounced against "the King of the Jews," Mark gives the fullest darkness of the Cross. He alone mentions the six hours upon the cross, and marks out the last three hours from the first three by the darkness covering the whole land, together with the cry of forsaken sorrow, "Eloi, Eloi, lama sabachthani," which he interprets for us as "the words of my roaring" in the 22d psalm—the Holy One of God in the depths where there is no standing—the Sin-bearer, alone and *forsaken*! O my soul, with feet unshod and uncovered head, bow before the awful mystery!

"Darkness there shut Him in—
God judged Him for my sin!

Jesus my soul to win,
Died there for me!"

Now, in Luke, a difficulty may at first appear. The agony in Gethsemane is intensified: His sweat became as it were "great drops of blood falling down to the ground," and an angel from heaven comes to strengthen Him. Yet at the cross there is no cry of agony, no distress is seen. Why is this? we may reverently inquire. Is it not because in Luke we see Him as *the perfect Man*?—the Holy One of God? He has gone through the trial and sorrow with His Father in the garden, from which He has come forth in peace, victorious over the enemy. Then on the cross He prays for His murderers: "Father, forgive them; for they know not what they do;" and to the dying thief at His side He gives the answer of peace and assurance of rest with Himself in the paradise of God.

What a pattern for the child of God in self-surrender, with the resulting "peace of God which passeth all understanding" to keep the heart and mind (Phil. 4: 6, 7)!

In Luke especially we see Him, the Leader or "Captain of our salvation," as the man of prayer. At His baptism it was while "praying" that the Spirit as a dove rested upon Him (ch. 3: 21). In ch. 5: 16, "He withdrew Himself into the wilderness and prayed." In ch. 6: 12, "He went out into a mountain to pray and continued all night in prayer to God." In 9: 29, again, "He went up into a mountain to pray; and, as He prayed, the fashion of his countenance was changed," and Moses and Elias speak with Him of His decease to be accomplished at Jerusalem. So here, as the cup He was to drink was pressing upon Him, "He prayed more earnestly."

How often with us the trouble that confronts us absorbs our minds, instead of turning us to more earnest prayer. So it was with the disciples: they had not been

able to "watch and pray" as He bade them do, and when He returns to them He finds them "sleeping for sorrow." *He* had gone through the great conflict in an agony of prayer; *He* had vanquished the enemy in prayer, taking from *His Father* the cup He was to drink; hence He comes forth in the peace of God to meet the wicked Sanhedrim, the insults, the buffetings, the mock trial, the Roman ruler's base conduct, the brutal and heartless soldiery, and finally, the cross. So far it was martyrdom, and all endured in the peace of God!

Then, finally, when the three hours of darkness cover the land and Divine Justice must needs smite our glorious Substitute, man's wicked doings fall out of sight. It is the Deep then answering to the Deep. Mark and Matthew point us to this. We *worship* here, but cannot follow.

THE MORNING COMETH

"This same Jesus shall so come in like manner as He went into heaven" (Acts 1: 9-11).

THERE is no question that when the bride is all complete the Bridegroom will return and receive her to himself; and what we have to do, is to comfort ourselves with the hope that our Lord will *surely* come again. And in the full assurance that the day of the manifestation of the sons of God is coming, we are patiently to bear the cross now. We should comfort ourselves with the certainty that "He that shall come will come, and will not tarry;" and if He tarry yet a little longer, to hold fast what the Lord has taught us, and lay out ourselves to win souls for Christ, remembering that

it is through long suffering to the perishing that He tarries.

Some may say, "Why make so much of the coming of the Lord?" Is not death the same thing, for it is our going to Him?" I once thought so myself; but I was led to see that there is a vast difference between the two. The hope of the Church is not death, but the return of the Lord. If I am taken out of the world by death, I myself shall be happy so far as regards the soul, but I shall not yet have my glorified, my redeemed body. But when the Lord comes, *the whole family* is brought into happiness and blessedness—the whole family gathered home! Then will be "the resurrection of the just," "the first resurrection;" then the whole elect family will receive their glorified bodies. Death has to do with partial happiness of the individual believer; but the coming of the Lord has to do with the complete happiness of the whole redeemed family.

So you see there is a vast difference between the two events as to the hope connected with them; and we must not yield to statements that are made to the contrary. We must be guided by the Word of God, and not frame our own notions about these things, nor follow the notions of even good people around, if their thoughts are not according to the Word of God. "The morning cometh"—"a morning without clouds," of a day which will never end, in which the whole heavenly family will share together eternal happiness.

—Selected.

MY LORD AND MY GOD

If Christ is not Thy fellow—not my God;
If He (like one who sought to take Thy throne—
Proud Lucifer, “son of the morning”) trod
The robber’s pathway, claiming as His own
The glories which alone belong to Thee—
Thine attributes, Thy majesty, Thy power—
Then, O my God, there is no hope for me;
I’d stand condemned forever from this hour.

If He is not Thine equal, not the Son
Who from eternity was in Thy form;
If ’tis not true that He and Thou are one,
If He stilled not the waves, nor calmed the storm,
If all He said and all He claimed to be
Were but the words of one of Adam’s kin,
Then I’m undone, for He is all my plea—
I still were left polluted in my sin.

Let others boast of character achieved,
Of reachings after God, of love to man,
Divine and human in their natures weaved,
Thus sharing with Thee in redemption’s plan:
From all such boasts I stand aloof in shame,
Pride crushed by what Thy word inerrant saith,
My one and only hope is in His name;
With that hope gone, I’d face eternal death!

But, oh, Thy Spirit tells me it is true,
Jesus, my Lord, for ever is Thy peer;
Thy living word comes to my soul anew,
Dispelling every trace of guilty fear;
I bow before Him as before Thee now,
My Lord, my God, confessing Him to be:
I rise, Thy Spirit’s seal upon my brow,
To testify that *Christ hath set me free!*

M. S. GALLAGHER.

GOD, THE SOVEREIGN LEADER OF HIS PEOPLE

"These were the divisions of the children of Israel by their hosts: and they set forward.

And Moses said unto Hobab the son of Reuel, the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah hath said, I will give it unto you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel. And he said unto him, I will not go, but I will depart to mine own land and to my kindred. And he said, Leave us not, I pray thee, because thou knowest that we encamp in the wilderness; and thou shalt be eyes for us. And it shall be, if thou come with us, that whatever good Jehovah doeth unto us, the same will we do unto thee."

THE hosts of Israel start in good order, at the commandment of the Lord, and His presence with them, every tribe filling its place. So with the church; it had its Pentecost—too brief, and never to return on earth; but only the faint image of what shall be, when He who is last Adam shall present her to Himself "a glorious Church, not having spot or wrinkle or any such thing."

At the very beginning, however, there is a portent of the future, and failure in him to whom the people have been committed. Constantly we see failure at the very beginning; and that, even, with those in places of fullest responsibility, and upon whom, under God, all seems to depend. So Noah failed after the flood. The priesthood failed on the day of its installation, when two sons of Aaron offered "strange fire which Jehovah had not commanded," and perished for their temerity. Scripture records these things that we may learn from them the needful lesson, that no man, be he who he may, can we trust implicitly, or blindly follow. Leaders there must be, and

confidence ought to be given them, but with the reservation always that we follow them *as they follow Christ*. The sins of the most godly, the errors of the wisest, are in their consequences to be dreaded more than the greater follies and sins of lesser men; our weak idolatry of those through whom God may have ministered to us largest blessing, is ever productive of disastrous results. "Esteem them very highly in love for their works' sake" is the Scripture rule, and "whose *faith* follow."

Israel were going under the guiding care of Jehovah. The first of all duties was that of implicit confidence *in Him*; yet Moses turns to a child of the wilderness, that, with the competence derived from natural acquirements, he may be to them "instead of eyes."

Commentators explain this as quite consistent; and followers of "higher critics" see in it a sign of contradictory documents, which, if we will allow them, they will settle with the scissors. In truth, there is a contradiction; but the fault is not in Scripture, but in man, who so easily forgets his resource in God. It is easy to see influences at work in Moses' natural link with the Midianite chief. Easy too it is to cover it with fair names, for "Hobab" means "lover," and he is the son of Reuel, "the friend of God." How often human piety and friendship come in as arguments with us in the wrong place!

All this evidently illustrates the danger of which we are speaking in connection with "guides." The Midianite, the "man of strife," may well remind us of the fierce controversialism of so many who assume to be guides. Controversy is often needed, but one *characterized* by a spirit of this sort is no fit leader for the people of God.

"And they departed from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah

went before them in the three days' journey to seek out for them a place of rest. And the cloud of Jehovah was over them by day, when they went out of the camp."

Accordingly we never see Hobab in such a place at all. On the contrary, the divine comment on Moses' request is found in the ark moving out of its usual place in the midst of the camp, and going *at their head*: "And the ark of the covenant went before them in the three days' journey, *to search out a resting-place for them.*" Thus the Lord vindicates Himself from the reproach which the unbelief of His people would cast upon Him. *He* is the actual, the only and all-sufficient Leader, the Shepherd of Israel, whose eyes are never weary, whose heart is never at fault, "who never slumbereth nor sleepeth."

"And it was so, when the ark set forward, that Moses said, Arise, Jehovah, and let thine enemies be scattered, and those that hate Thee flee before thy face! And when it rested, he said, Return, Jehovah, unto the many thousands of Israel."

How thoroughly God identifies Himself with His people is seen in the prayer which Moses, as taught of God, utters as the ark sets forward. The enemies that he anticipates are now but *Jehovah's* enemies, and they scatter as He advances. And when it rests, and the cloud settles down once more, then His face is turned with satisfaction toward His own, who in that sheltering cloud-canopy recognize the brooding wings under which they may rest securely, and not a note even of alarm find how to penetrate.

—*Extract from Num Bible.*

SERVICE FOR ALL

LORD, what wilt Thou have me to do?" was the first question asked by Saul of Tarsus when the Lord first revealed Himself to him on the road to Damascus. And such was the sense of the Saviour's grace toward him afterwards, that he became the most devoted of all His devoted servants; and is justly considered as the most perfect model of following Christ.

When God sent Moses to bring Israel out of Egypt, he was to tell Pharaoh these memorable words from Jehovah, "Let my people go, *that they may serve Me.*" Their deliverance from Egyptian bondage was to be their freedom to serve the Lord Jehovah. Now service to our Lord is not the privilege of a few only, but of *all* God's children. In saying this we have young believers particularly in mind, as they have the needed physical and mental energy which usually is waning in those advanced in age. Yes, young Christian, the time to serve the Lord is when our energy and first love are at flood-tide, and the new-born soul walks in the flush of the "happy day" that will find its full development in the happier day of eternity with Christ.

In speaking of Christian service we have not in mind the duties of life that naturally fall to our lot, whether we are Christians or not. These, truly, may all now be performed as unto the Lord, and if so discharged they will in no wise lose their reward. But we have in mind definite and distinct service, apart altogether from that which as men in the flesh we cannot avoid. Each young Christian, we believe, should seek some particular line of work for Christ, such as the taking of a Sunday-school class, visitation of the poor and the sick, the hospitals, the

jails, or if fitted, preach the Word, or testify for the Lord, in the open air, in our halls, or county school-houses.

But the department of Christian work of which we wish particularly to speak is that of tract distribution—a service for all, as our caption says. There are a number of very good reasons why the circulation of tracts should commend itself to Christians desirous of furthering the knowledge of the truth among men.

First, it is open to all. No special gift is required, nor is it necessary to possess an unusual degree of physical strength. Any one with a heart for it can do it. Some have little knowledge of men and are not apt at approaching strangers. This should be no hindrance, for only a kind word is usually necessary; sometimes the least said the better—especially so when dealing with Roman Catholics, who often wish to dispute if you stop to converse with them; and if great tact is not used it will end with their handing back the message of life which you had put in their hands. All workers for the Lord should do so in a polite, courteous way. If you lack in this, say little, sow your seed, and pass on. Some who have the rare gift of a winning address and voice, yet may lack courage. Another may be over bold. Both may be in large measure overcome. Timothy, Paul's dear child in the faith, was naturally of a timid nature, evidently, yet the apostle could say of him, "I have no man like-minded." Besides, no great courage is required in certain forms of tract work. They may be laid quietly down on park benches, or left on car seats, with prayer to the Lord of the harvest to watch over the seed thus sown. Tracts in booklet form may be dropped in letter boxes of apartment houses, which in most cities is not against the law. In large cities, an assortment of languages is desirable as you meet foreigners, or judge of what nation-

ality by the name on the box. They may be slipped under doors, or put in any place where they shall almost certainly be picked up. Of course, the better and most effective way is to *hand* them to the person directly with a wise and kind word. Think of the Lord's gracious eye upon you, and the value of the soul to whom you present God's way of salvation; it will enable you to rise above timidity and thoughts of yourself. Let not therefore your diffidence, dear young Christian, prevent you from serving your precious Saviour in ways we have pointed out, or any other that the Lord may put in your way.

Second, we should be encouraged in the circulation of the printed ministry by the results it is sure to bring. These may not be always seen; but whether seen or not, life is in that Word we circulate; it is ours to get it out, and the Holy Spirit will do the rest. God has promised to bless His gospel, His Word, and it is He that "giveth the increase."

We do not mean to say that every tract put out will bring a blessing. We may learn a lesson from nature here; God causes His rain to fall on the vast oceans and earth's great deserts where it appears to be lost or wasted, as well as on the fields yielding fruit to the cultivator; so in our efforts to bring the knowledge of Christ to men, much of our sowing may seem wasted. But "sow ye beside all waters," is the word; and in the parable of the sower, much of the precious seed was non-productive, though the sower was the Son of God Himself! And if only a small part of our feeble sowing bring real result, will we not, when with the Lord, realize the unspeakable value of it?

But apart from the direct results of conversions by means of tracts, how many Christians are helped and settled in their faith by the reading of the printed minis-

try. We may never hear of it, never know it here, but there is abundant proof that tracts have been very largely used of God to strengthen the faith or clear off doubts from the souls of His children. Only last Lord's day I learned of two ladies that have been lately settled in their souls by the reading of the booklet, "No doubts." The last edition of "How to get Peace" was gotten out at the instigation of a brother who reported to me a most marked case of deliverance from tormenting doubt by the reading of that tract. Whole volumes could, in fact, be written of blessing to souls through the medium of the printed page.

And apart from the results above mentioned, is it not true that a sense of responsibility to God is kept alive by these reminders of eternity and of judgment after death? We all know the immense and effective use made of the press to mould public opinion; in a similar sense, every tract read in which the sinner is reminded of God, helps towards nullifying the efforts of Satan to destroy in men's souls all sense of their responsibility to God, their Creator and their Judge.

Lastly, the chief reason why we should engage in the circulation of tracts is because we are commanded to make the gospel of God known to men. It is a *duty*, devolving upon us all, to spread the knowledge of God's grace and love as revealed in the gospel. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," the apostle says. He viewed it, not only as a privilege, but as an obligation laid upon him, to make Christ known to men. "Necessity is laid upon me;" he writes, "yea, woe is unto me, if I preach not the gospel!" We are not apostles, neither can we all travel and preach as he did; but we may all in our measure publish the glad tidings. And the obligation

rests upon each one of us to do what is in our power to further in the world the knowledge of the gospel of the grace of God. There is blessing in obedience, and leanness of soul, and a bad conscience, if we neglect or are remiss in it. "He that watereth shall be watered also himself," is the divine declaration in this connection.

Our own souls shall be blessed as we ourselves endeavor to be under God a blessing to our fellow-men. "We do not well: this day is a day of good tidings, and we hold our peace," said the lepers in the gate of Samaria; "if we tarry till the morning light some mischief will come upon us," or as the margin reads, "we shall find punishment" (2 Kings 7: 9). Let us not hold our peace in this day of blessed gospel tidings, but seek to make it known, far and wide, while opportunity and an open door are given us by the publication of the gospel through the printing press.

I close with a few general remarks on this subject.

(1) Always get the best tracts obtainable, both as to subject matter, of good print, and neat. The subject demands the best; the gospel is a matter of dignity; let its presentation be worthy of the God whose gospel it is.

(2) Be discriminate in your choice of subjects. Do not unnecessarily antagonize a Romanist's misbeliefs. The young require narratives, and there are few older ones who will not read them.

(3) Be specially concerned for the foreign populations in our larger towns and cities. Has not God sent them to our shores to be evangelized by us through the printed ministry? Tracts may be had in nearly all the European languages to-day; and may He speed His light and truth through us His witnesses, Amen.

—C KNAPP.

PROBATION, OR HOPE AFTER DEATH*

THE thought of a hope after death suits men well, and they are drinking in this delusion. It is that which those who trifle with a Saviour's mercy will take to hang themselves over that awful abyss of hell, till they prove it, not the fire of love, but the awful and eternal fire of wrath, which answers to the undying worm within.

Is man willing to have God's salvation, and God lacking in will or in power to save him? Never, surely. "Who-soever shall call upon the name of the Lord shall be saved." Is salvation a doubtful, laborious process, arrived at by long effort, by prayers, by strivings, which may have to be eked out after death by some supplementary process? Nay, but being "justified by *faith*, we have peace with God through our Lord Jesus Christ," "justified through the faith of Christ, and not by works of the law." Is hell-fire God's process of salvation for those who look to Him?—or God's wrath upon those who reject His salvation? It is the latter, and not the former. Did Christ tell the "poor in spirit" that theirs was the lake of fire or "the kingdom of heaven"? Did He tell the mourners they should be "comforted" or tormented?

The preaching of this hope is really infidelity as to fundamental truth—as to Christ and grace. Those only could find encouragement in it who are ignorant of grace, or else those who want comfort to go on in sin as long as they can. The apostle asks, "How shall we escape, if we neglect so great salvation?" The Lord bids, "Fear Him who is able to destroy both body and soul in hell."

It is not an exceptional thing that the question of God's love and the denial of His truth should go together.

* From "Man and the Future State," F. W. G.

Let us consider the passage which is largely made the basis for this delusion.

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached to the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water" (1 Pet. 3: 18-20).

Let us carefully examine this passage, therefore, and see what it really says and teaches. First, it was *by the Spirit* that Christ went and preached—not personally. It has been sought to make "the Spirit" signify Christ's human spirit; with this necessary effect, that if He were "quickened in His human spirit," that human spirit must have *itself* died, in order to be quickened. On this account it has been attempted to substitute "quick," or "alive," or "preserved alive," for "quickened:" meanings which the word cannot possibly bear. "Made alive by the Spirit" can only refer to resurrection, and thus it is not Christ as a disembodied spirit that is spoken of at all.

But they urge that "He *went* and preached" shows a personal going. It has been answered that in the same way He "*came* and preached peace," in Eph. 2: 17, must be (what confessedly it is not) a *personal* coming. "By the Spirit, He went" excludes the thought entirely.

Then further as to the "spirits in prison." They are in prison *now* (that is the force of it) as having been once disobedient in the days of Noah. But disobedient to what? Why, to the Spirit's preaching. It was of these that of old God had said, "My Spirit shall not always strive with man." Plainly it was in that time of old that Christ had

preached to them, and what should make it certain, without any nice questions of translation, is that the limit of God's striving with these antediluvians is plainly set: "My Spirit shall not always strive with man, for that he also is flesh: *but his days shall be an hundred and twenty years.*" It is strange that some should think this a limit put to human life, which was for generations afterwards far longer. It is the limit of *the Spirit's striving* with that generation, at the end of which the flood came. With them the end of the Spirit's striving and of their life came together. And it is just to these, these teachers claim, that Christ specially preached more than two thousand years afterward, in direct contradiction of the divine assertion that His Spirit would not strive. •

The text is an unfortunate one for such a hope as is advocated. It is unfortunate that the very examples of probation protracted beyond the grave should be the very examples given us by the word of God itself of the precise opposite! And if the fate of these dead sinners *was* irrevocably fixed by death, it must be obvious that we have no good reason to suppose that ours is not as much as theirs. Nay, it is unreasonable to imagine that they are an exception to, instead of an illustration of, the universal rule.

Another similar text, however, in the next chapter of the first epistle of Peter is also used. Let us take it, and see if it will lead us to any other conclusion.

"For for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Pet. 4: 6). Are we to infer that the people *were* dead when preached to? The passage reads literally "to the dead;" and we must gather the rest from the context.

The apostle has been speaking of the altered conduct of those converted from heathenism, and of how the Gentiles around mis-judged them. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to Him that is ready to judge the quick and the dead." Thus sinners in their fleshly way were judging the spiritual life of those approved of God by it. Christians were judged after the manner of men in a fleshly way, but lived according to God in a spiritual one. And for this—to separate them from the ranks of these mis-judging ones, themselves the objects of God's righteous judgment—had the gospel been preached to them. So far all is plain; but why "to the dead?" Surely because the apostle would bring in the very thought that death fixed the condition in which it found men. These righteous ones had got the good of that preached gospel, which had made them anticipate the coming doom of sinners, and accept the judgment of men in the flesh, rather than God's final and eternal one. But could they possibly be "dead" before they were preached to? Certainly not, if they were being judged according to men in the flesh for their changed lives! The context is conclusively against the Restorationist interpretation.

We must yet say a word as to another scripture, where the "great gulf fixed" assures us of the impossibility, in the death state at least, of any passing from the flame of torment on the one side to the comfort in Abraham's bosom on the other. No doubt the expressions here are figurative; yet they express very plainly what they figure. It is Christ who has fixed it. He has ordained that none shall pass it, and that settles it, for the death state at least, that none shall. After this, eternal judgment allows

no escape. So the fact remains of a "great gulf fixed" already in the intermediate state between the two classes of just and unjust—a gulf which cannot be traversed from either side. "After death, the judgment," and the nature and duration of that final award we have considered.

But all Scripture assures us of the momentous fact that the significance of the present life is just this, that here and now is decided man's eternal destiny. He is called to repent TO-DAY, lest God swear "he shall not enter into His rest" (Heb. 4: 7, 11). And who shall say that brief as indeed it is, the present life may not as fully test the individual man as indefinite ages of probation or eternity itself? The judgment after death it must be allowed is according to *deeds done in the body*, and no other. If these did not after all characterize the man, that judgment would be partial, and therefore false. It is in vain then to plead for the extension of a day of grace beyond the present, which brings with it no extension of responsibility such as the day of judgment would take notice of.

In conclusion, as to the arguments and scriptures advanced by those advocating Restorationism in its various forms, it may simply be said that they are based upon a wrong interpretation of the many statements or promises of earthly conditions, opportunities, and blessings of millennial character and time, dealing largely with the restoration of Israel, and in connection with her, the blessing of the nations. They confound *national* with *individual* restoration, and *national* with *individual* resurrection. Then failing thus to distinguish, they make *national* conversion, deliverance, etc., also of *individual* application. Some New Testament passages are then forced into supposed accord with the Old Testament scriptures, but once see the false principle of this system

of interpretation, which has been, I believe, sufficiently shown, and the whole building falls with the removal of its foundation.

The familiar passage, Acts 3: 21, upon which so much is built, as though it meant a restitution of the universe, speaks plainly of *things*, not persons, and (according to what we have seen to be the scope of that Old Testament to which, of course, the apostle refers) it is upon the *earth*—and nowhere else. “Restitution of all (the) things of which the prophets have spoken” is the true force of the word. Likewise in Ephesians and Colossians, it is *things*, not persons, and in the latter place the *persons* reconciled are named apart. In none of these passages is hell named or by any possibility included; neither fallen angels nor lost men, but heavenly and earthly things. Reconciliation in Scripture in no way involves what Restorationists try to make out of it. Nor in the light of the testimony of Scripture as we have considered it, can the subjection of Phil. 2: 10, 11 be construed to mean virtually salvation.

It must suffice now to say that there is nothing in the whole array of argument and scriptural quotations presented by any of the Annihilationist, or Restorationist schools, in their various individual or combined forms, which affects the plain teaching of Scripture as we have presented it in these pages.

These systems of error deal capriciously with the Word of God, and do not hesitate to set it aside by supposing copyist errors, etc., where its voice is to plainly against them. The judgment of sin is lowered, the person of Christ and the Spirit seriously attacked, atonement too, in fact all vital to Christianity becomes affected by these views.

"AT LIFE'S EVENING TIME"

Dear owners of the folded hands
Who sit in quiet all the day,
Grieve not that with the falling sands
Your knitting has been laid away.

Those hands are stilled to free your hearts,
That they a finer work may do:
For God His richest gifts imparts
To special pleaders such as you.

So lift those hearts to Him above
In streams of yearning, strong desire.
For all the scattered ones you love,
That they may feel His quickening fire.

None else can know, as you, their needs—
What this one lacks—why that one fails;
True knowledge with true insight pleads,
And wrestling inwardly, prevails.

* * * *

So heavenly light shall through you glow
And healing fly to distant lands,
While angels, looking down below,
May envy you your folded hands.

—SARAH HOPKINS.

CRITICISM

"Good it is if we learn to be rigorous in the judgment of ourselves, and gentle in our judgment of others. In seeking to correct defects, kindness works best with others, sternness with ourselves. It is easy to make allowances for *our* faults, but dangerous; hard to make allowances for the faults of *others*, but wise. 'If thy hand offend thee, cut it off' is a word for *our* sins. For the sins of *others* let our heart say, 'Father, forgive them.' " —*Extract.*



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 10.—Will you please show us, through *Help and Food*, if God's Word teaches or expects us to lay up for a future day, or old age, or in case of sickness?

ANS.—*Faith in God* is what Scripture exhorts us to. Confidence in His love and care takes away anxiety for both the present and the future. The great point is: *Do I trust God, or myself?* Let us search our hearts with this practical question. It is what our Lord presses upon us in Matt. 6: 24-34.—Read the whole passage. It closes with, "Sufficient unto the day is the evil thereof;" i. e., the burden of duties in our daily task is enough without unprofitably burdening ourselves as to the future. Let us faithfully attend to *to-day's* duties, and rest there; and our Father will see to the future. This certainly will not make for indolence or shiftlessness; for, as 2 Thess. 3: 10 says, "If any will not work, neither should he eat;" and whilst God provided daily food for Israel in the wilderness the manna was not put in their bread-pans, but it lay upon the ground, where they had to gather it daily, or go without food.

In the usual course of life, the labor of our younger days naturally and usually provides for old age's necessities, as the sowing of spring-time is reaped in the fall. The ploughing and sowing is *our* simple duty. It is *God* who gives fruitage to our labor.

QUES. 11.—(1) What is the force of "Doth not even nature teach you," in 1 Cor. 11: 14?

ANS.—"Nature" is what God has established in creation as natural laws, which abide, though sinful man perverts them in various ways.

(2) How does nature teach a man to wear his hair short, and a woman's long? and why is it "a shame" for

a woman to be shorn? Is it not a question of custom?

ANS.—God made the male strong, bold, aggressive, and the female delicate, timid, retiring behind the male's protection. A woman's long hair is an indication of this—indicates the veiling of herself. The creature's glory is to fill its God-appointed place, and a shame to go contrary to it. The boasted "new woman's" boldness, vulgarity and coarseness is a marked perversion of "nature."

(3) What is the meaning of verse 10, "Because of the angels?"—

ANS.—The apostle says in 1 Cor. 4: 9, "We are made a spectacle to the world—both to *angels* and to men." In Eph. 3: 10 we learn that by means of the Church God is now making known His manifold wisdom to the hosts in heaven. As Adam was a figure of Christ (Rom. 5: 14) so was Eve, his bride, a figure of the Church; and "as the Church is subject to Christ," the woman is to exemplify this in the Church to the observing angels. In view of this, disregarding or distorting God's order is of the devil.

If the truth of these things is understood and submitted to—as every child of God should *gladly* do—various details will regulate themselves. But if Paul is called "a woman-hater bachelor," and that what he taught on this subject "need not hold us," it shows ignorance as to what actuated this most faithful servant of Christ, on the one hand, and on the other, it is a beginning of rebellion against the Word of God, as he said on a similar occasion: "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things I write unto you are the commandments of the Lord*" (1 Cor. 14: 37). Let any one guilty of this consider the seriousness of it.

Satan's special attacks in these days are upon the Word of God. He begins cautiously, as at the beginning in Eden—"Yea, hath God said?" and in a little, God's Word is boldly contradicted. Let us watch, therefore, against these beginnings, for they soon increase to more impiety" (2 Tim. 2: 16).

Young Believers' Department

Calendar: June 16th to July 15th.

DAILY BIBLE READING:.....June 16th, Luke 15;
June 30th, John 5; July 15th, John 20.

MEMORY WORK:.....1 John 4.

GOOD READING:—"Christ and the Church," by W. Trotter.—"A Meditation on the Lord Jesus in His varied characters in the four Gospels," by J. G. Bellett.

MONTHLY QUESTION:—What parables are found only in Luke's Gospel, and how do they reflect the general character of that Gospel?

Our Daily Bible Reading

The Gospel of John has a peculiar preciousness, as it presents the person of Christ in a special way. As it is said of the "beginning of miracles" which He performed in Cana, so of the whole Gospel, it is the manifestation of His glory. Compared with the other Gospels we note there is much less narrative concerning His movements or actions, but much more discourse manifesting Himself and the Father, and the fellowship of eternal life. This should have special interest for us since we have been introduced into the divine affections when we received Christ—the eternal life derived from Him and dwelling in us enables for fellowship with the Father and the Son (1 John 1). What relates to Israel and Old Testament prophecies, is less in view, and the largeness of God's grace reaching out to "the world," beyond all Jewish restriction, is in view. This Gospel, with John's epistles, gives what *abides* for individual joy and blessing, no matter how great may be the ruin of the dispensation, brought in through man's unfaithfulness, as to the truth of the Church.

We may outline the Gospel thus:

1. Chaps. 1-2. The Eternal life manifested in this world.
2. Chaps. 3-12. Eternal life as communicated.
 1. Ch. 3. Eternal life communicated in new birth.
 2. Ch. 4. Eternal life in the power and fulness of the Spirit within.
 3. Ch. 5. Eternal life delivering from impotence.
 4. Ch. 6. Eternal life dependent upon Christ, its source and sustenance.
 5. Ch. 7. Eternal life linked with a rejected but glorified Christ and the gift of the Holy Spirit.
 6. Ch. 8. Eternal life in light and liberty.
 7. Chs. 9-10. Eternal life as to its place in the world, its object, and relationship.
 8. Chs. 11, 12. Eternal life in its power and victory.
3. Chaps. 13-17. Eternal life as enjoyed by its recipients.
4. Chaps. 18, 19. The way that these blessings are secured to us—through Christ's sacrifice.
5. Chaps. 20, 21. Life and service in the power of the new place and portion until Christ comes.

As showing the special character in which our Lord is presented in this Gospel, note that there is no temptation, no transfiguration, no instances of prayer, and no Gethsemane agony. In it alone He speaks of "laying down" His life.

Our Memory Work

It was encouraging indeed to record 26 names as successful in the recitation of 2 Thessalonians. I hope as many at least will be successful in the study of our present portion—1st Epistle of John.

This month we have the fourth chapter. It first warns us to "try" or test what is presented as truth. Then, the standard is given by which we are to do this—it is the apostolic testimony as to Christ (ver. 6). Not only are we to be Bereans, but to show that we are of God, by

walking in love as well as in the truth. The apostle follows this with an unfolding of God's love manifested toward us, and perfected with and in us. May we be blest and enriched by the studying and meditation of these verses.

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Contentment and Godliness

"Godliness with contentment is great gain."

If we wish to know whether the world and its things will satisfy our hearts or not we need not make the test ourselves, for *it has been made* by one much wiser and of unlimited resources in wealth and power. We may have the benefit of his experience, and the conclusions he reached, by turning to the book of Ecclesiastes. In reading it, let us remember it is not an account of what the Spirit of God would lead us into though He has used this great man's experience of it to show us the emptiness of the world in which *he* had sought satisfaction.

"It is the experience of a man with unequaled capacity, both in circumstances and means, to procure happiness, but finding at last only vanity (as a pursuit after the wind) in everything man does under the sun. How could it be otherwise if man is an outcast from Paradise, and looks not in faith to Him who is above the sun? Even with the exceptional power, position, and activity of Solomon, the experience of all that promises most on earth ends in "vanity and vexation of spirit;" so also will self-sanctification end with disappointment for one born of God who is occupied with himself (Rom. 7: 7-24). All in man or the world is fallen and most wretched. Even wisdom does not avail here, but rather intensifies the disappointment and the sorrow. What a contrast with the rest of God into which the work of Christ (here entirely out of sight) alone can introduce such as we are. Man needs God as a centre for his heart which the creature cannot satisfy."

Being content is the opposite of lusting with unsatisfied

desires. They produce strife and contention within ourselves, and often with others who seem to be in the way of our self-gratification. Covetousness comes in to blight and wither the spiritual life. It is the unbridled desire of the natural man, whatever form it may take. The word denotes a seeking to grasp what is not possessed; it implies not only the desire to have, but an active overreaching to obtain—little caring what this may involve for others. A covetous person, one of unbridled lust, is an idolater; his desires become his god—they rule him (Eph. 5: 5; Col. 3: 5). "Children, keep yourselves from idols" (1 John 5: 21).

This subtle evil may invade our lives in specious ways, making true contentment impossible. Coveting began man's departure from God, and has characterized his history. What a sad, unhappy world it has made! But the Christian should manifest contentment, showing that he has found what makes truly happy. Would not this, more than our words, commend the blessing found in having Christ?

This thought leads us to consider godliness, without which Christian contentment is impossible. What is godliness? It is *likeness to God*. We find it repeatedly mentioned in the epistles to Timothy. The apostle speaks of "the mystery of godliness." In the growing heart-knowledge of what this mystery is, lies the secret of practical godliness. This mystery lies in the person of Christ; acquaintance with Him must produce the desired result—likeness to God, which has been manifested in Him in moral and spiritual characteristics perfectly displayed. Wondrously great both the glorious Person and our privilege to learn of Him through the Word of God and the Holy Spirit's teaching. There is no power for godliness apart from knowing Christ and fellowship with Him. Thus only shall we be changed into His image from glory to glory, as by the Lord the Spirit.

"Abide in Thee! Nor doubt, nor self, nor sin,
Can e'er prevail with Thy blest life within,
Joined to Thyself, communing deep, my soul
Knows nought besides its motions to control.

"Abide in Thee! 'Tis thus I only know
The secrets of Thy mind e'en while below—
All joy and peace, and knowledge of Thy word,
All pow'r and fruit, and service for the Lord."

"Satisfaction in Christ is the divine spring of all graces and services."

Bodily exercise, or training, is "profitable for a little," says the apostle. We might learn a lesson by comparison. The Greeks made the training of the body a great consideration. The perfection of physical form and strength was greatly desired. The time they devoted to gymnastics equaled that given to all other branches of education. Such training aimed at overcoming weaknesses, correcting defects, developing the full strength of every part of the body, producing a full functioning of all its members. It requires persevering labor, often much self-denial. We may apply this to spiritual things, as earnest seekers after godliness. By contrast the apostle emphasizes its great value—it "is profitable *for everything*, having promise of life—of the present one, and of that to come." What if with us the time spent in such spiritual training equaled the time spent in all other pursuits? The Greeks proportioned their bodily training in this way. You may say, In present-day conditions it is impossible. If it is a question of setting aside so many hours for such a purpose, the impossibility may be granted, but may not this training be carried on during the active hours of every day? How many are the circumstances which arise daily, calling for exercise of heart and conscience, in which it should be our concern to manifest godliness. This calls for constant watchfulness, often for prayer and seeking light from God's Word. Thus only can we overcome weaknesses, correct defects, develop spiritual strength, and give expression to the spirit and mind of Christ. Its meaning is living *for* Him, and *living Him* before men and in secret.

THE INCREASING APOSTASY

IN the August number of last year's *Help and Food* we gave an account of the doctrinal conflict in the Baptist Body in Convention at Indianapolis, Ind., between the so-called "Fundamentalists" and "Modernists." These last, still professing Christianity (falsely, indeed), reject all its fundamental doctrines, as the virgin birth of our Lord, His vicarious death in atonement for sin, His bodily resurrection and ascension to heaven, and His coming again in judgment upon the ungodly. All the miracles recorded in the Bible, therefore, are also denied. It has been well said that Modernism goes full well with Tom Payne's "Age of Reason."

Yet, with Modernism preponderant at the Baptist Convention last year, an open division between the Fundamentalists and Modernists was cleverly averted by the proposition that "The New Testament is the all-sufficient ground of faith and practice, and that we need no other," to which it was agreed—and this *after the Modernists had openly rejected its cardinal truths*, as embodied in the New Hampshire Confession of Faith, which hitherto had been owned by the Baptist churches!

It was predicted then, that as Modernism is rampant in all the large Protestant denominations, the same conflict, with probable cleavage, would result at their great conventions. The large North Presbyterian body has just passed through this test in their General Assembly, convened in Indianapolis, Ind., as the Baptists a year before. Alas, it was the *clergy* that chiefly supported Modernism as expressed in Dr. Fosdick's sermon of a year ago in the New York Presbyterian Church, "Shall the Fundamentalists Win?"—in which rationalism, smoothly and cleverly

expressed, is made to supplant faith in the whole foundation of Christianity.

The Presbytery of Philadelphia, alarmed by the Rationalistic preaching, unchecked in the New York Presbytery, which represents about 170 congregations, desired the N. Y. Presbytery last year to take notice of and examine the unfaithful teaching among them. Little notice being taken of this by the N. Y. Presbytery, it was carried to the General Assembly this year. A committee of the General Assembly before whom this appeal came for examination, was not disposed to take it up however; and recommended that it be left with the N. Y. Presbytery; only one out of the members of the committee dissenting from this. A vote, however, was taken on this matter *by the Assembly*, and the Committee's recommendation was over-ruled by a majority of 80 votes in about 800 clergyman and elders composing the Assembly. Thus it was decided:

"That the anti-Fosdick resolution of the Assembly be sent to the session of First Presbyterian Church of New York, and that their reply to the Assembly [when it assembles again] be drafted only after lengthy consideration, and that the overture from Harlem, New York, Church on the same subject, which has been under discussion by the committee, be withdrawn by that church."

"It was generally believed among the presbyters," says a correspondent, "that yesterday's action virtually disposes of the ecclesiastical onslaught against Dr. Fosdick, and that when the committee reports again it will merely announce that after due inquiry it has found that the preaching in the First Church conforms to the Westminster Confession (!)."

Thus, after all, the slender victory of the Fundamentalists in the Presbyterian General Assembly of this year may yet (and probably will) be frittered away when it shall again assemble.

Meanwhile the N. Y. Presbytery, in general, is reported as a bold supporter of Modernism. The following extract, and many others, show this:

"I charge the Assembly," said Dr. Clarke, of the First Presbyterian Church in Brooklyn, "with having wrought a grave and fearful injury to the Church it was supposed to bless. Without any authority whatsoever, and in distinct defiance of the basic principles of our Church, it has served an impertinent and arrogant notice that there is no room in the Presbyterian ministry for the progressive mind.

"Let there be no mistake about the significance of the action of the General Assembly. It undertook to say certain things must not be tolerated in the preaching from the pulpits of the denomination. It voted that it was essential and necessary for a Presbyterian minister to believe in the inerrancy of Scripture, in the virgin birth of Jesus, in a particular theory of the death of Christ on the cross, in the physical resurrection of our Lord, and in the veracity and genuineness of the miracles attributed to Jesus.

"In all frankness I do not believe one of those five points."
(S. S. TIMES.)

A Unitarian preacher in his discourse commented upon the Presbyterian General Assembly at Indianapolis and the Modernists as follows:

"While we believe Mr. Bryan is wandering in the biological darkness of pre-Darwinian days, we also believe he is right in recognizing that a belief in evolution attacks orthodox Christianity at a vital center. The one foundation of the orthodox church is a belief in the fall of man necessitating an atonement through the sacrificial death of Christ. Remove that foundation and the whole edifice crumbles. The distinction between the orthodox church and the Unitarian begins with our belief in the rise of man. Thus, man is rising from lowly beginnings and is marching upward. To us evolution is as much of a demonstrated fact as the sphericity of the earth."

If Modernists but honorably withdrew from the pro-

fessedly orthodox Christian bodies to which they pledged their allegiance in entering them, one might respect them while deploring their defection from what they once professed. But, no!—they persist in remaining attached to the body they have betrayed, and still call themselves by the precious name of Christ while they deny all that makes Him the true Christ of Scripture—the Christ of God—whom the Gospels declare. A deluded man may be pitied, but a deliberate betrayer can only be scorned, whatever his haughty and false profession may be.

“Cæsar’s friends? or friends of Jesus?

Solemn question for to-day!

Friends of Cæsar! Friends of Jesus!

Take your sides, without delay—

Friends of Cæsar! Friends of Jesus!

Stand revealed—your choice declare,

Who in truth two masters pleases?

Who may rival banners bear?”

“He that loveth father or mother more than Me is not worthy of Me . . . and he that taketh not his cross and followeth after Me, is not worthy of Me”—Matt.10:37,38.

“Worldly religion, and religious worldliness, are the pests of this day, but they will not stand in the day when the Lord shall try all things”—J. N. D.

THE TRINITY, IN THE FIRST CHAPTER OF GENESIS

HUMBOLDT, who wrote five volumes of a work he entitled *Cosmos*, in which he never once mentioned the name of God, yet declared that "numbers are the powers of the Universe." If this be true, would it not be surprising that the Creator, who built the world on a frame of numbers, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Is. 40: 12)—would it not be surprising, I say, if the Creator who made such liberal use of numbers in the visible universe, should find no use for them in that other revelation of Himself—the Scriptures?

The dear brother, now gone to his reward, Mr. F. W. Grant, was the first, I believe, who called attention to this by his book, "The Numerical Structure of Scripture." It is a remarkable study, unfolding a great subject, which is a source of great delight to the reverent student who takes it up soberly and patiently.

It is a striking fact, which impressed me much, that the first word which challenges our attention in Scripture is GOD—a Being about whom agnostics tell us we can know nothing; that as to His existence or non-existence we can neither affirm or deny—that we know absolutely nothing about it! But Moses, taught of God, presents Him to us without any introduction or attempt at proofs. In all human systems we have, at the threshold, elaborate explanations to make known and endeavor to prove the truth of what is advanced. Not so in Scripture. It is taken for granted that we know who God is. Having been

created in God's image and likeness, man, the world over, has some knowledge of God, which the beast has not. So, against all agnostics, I would say that God is the most knowable Being in the universe. We should not need to prove to man that God exists and that we are His creatures, any more than we have to prove to a child that he has a mother. It is intuitive in man, unless he has so stifled his conscience, and gone so far astray as to utterly lose his bearings. When we tell our child that God sees him in the dark, and knows his thoughts, he takes in the truth of it without question, as later he accepts from his teacher the axiom that "the whole is equal to the sum of all its parts," which can be illustrated by the parts of a divided apple, but cannot be proven.

Now Moses speaks to us of God as "*Elohim*"—a uniplural noun, *i. e.*, a noun implying plurality, yet always used grammatically in singular construction—thus foreshadowing the Trinity, acting in unity, one God in three Persons, the triune God. This is more strongly intimated in verse 26 where God comes to His crowning work in man's creation. A council of the Holy Trinity is there spoken of: God (*Elohim*) said, "Let US make man in *our* image."

Now the fact I wish to present is that the Trinity is mystically imbedded in a numerical structure in this chapter, thus:

God *said* (the creative Word) 9 times — 3×3 .

God (*Elohim*) is repeated 30 times — 3×10 .

God *created* (the Spirit's active power) 3 times, in

(1) the creation of inanimate matter, ver. 1.

(2) the creation of animal life, ver. 21.

(3) the creation of a spiritual being, ver. 27.

This last, God's crowning work, is followed by the sabbatical rest, after which He had pronounced all His

work, "VERY GOOD." This indeed was soon broken in by man's fall, but it points us to another Rest—that Rest which remaineth for the people of God (Heb. 4: 9).

Can any sober mind deny the truth and work of God in this first chapter of Genesis?

G. NASH MORTON.

"MY MEDITATION OF HIM SHALL BE SWEET"

(Ps. 104: 34.)

My meditation of Him shall be sweet,
His name is like ointment poured forth;
No seraph or angel of light,
Ever whispered a name of such worth.

I gaze with deep wonder and joy
In the manger of yon lowly stall,
And praise Him for coming to earth
To save from the curse of the fall.

I ponder and muse on the cross,
Where He suffered and died in His love,
To save from the doom of God's wrath,
And fit us for dwelling above.

In muteness and sorrow I sit
On the brink of the dark silent grave,
And think of His measureless love—
His life for my ransom He gave.

Through tear-drops that well up and fall,
I behold that blest Man of the tomb
Come forth in His glory and power,
Dispelling all darkness and gloom.

I scan the deep blue of the skies
And see Him recede in the air;
He mounts to the court of all worlds—
In God's presence, to plead for me there.

And in the bright visions of hope
I see Him descending the sky,
To rapture His loved ones away
To mansions of infinite joy.

Then, in the glad strain of the Seer,
I see Him returning to reign:
To set up His kingdom on earth
Where He was derided and slain.

His redeemed ones in millions shall come
And bask in the bliss of His reign,
Creation shall own Him as King.
And join in redemption's sweet strain.

Beyond the swift passing of years
The end of Time's ages I see,
When He'll reign through the cycles beyond —
Though undated, unmeasured, they be.

Then, ponder and muse, O my soul,
On themes which His glories embrace;
And seek with deep fervence of love,
His greatness more fully to trace.

Read daily the leaves of the Book
Whose pages are gilded with light;
Rejoice in the One it unfolds—
May He be thy constant delight.

C. C. CROWSTON.

FAITH IN FOUR ASPECTS

FAITH is a principle of immense importance in the lives of men. Faith in God and in the Lord Jesus Christ transforms the lives of men, and determines their eternal destiny.

In Paul's Epistles, faith is the principle wrought of God in the soul. True faith involves both mind and heart. "With the heart man believeth unto righteousness" (Rom. 10: 10).^{*} The mind must be convinced, and the heart must be exercised.

Scripture speaks of faith in the individual believer in four aspects or connections:

First: Faith, in salvation.

Second: Faith, as productive of good works.

Third: Faith, as making real the unseen.

Fourth: Faith, in prayer.

We will take these up in the order given.

Faith, in salvation.

Throughout the entire Scriptures faith is the vital requirement for salvation. In the Old Testament faith appears as a living fact in the lives of men. The comment on these men of faith is found in the 11th chapter of Hebrews.

In the New Testament the necessity of faith for salvation is stated as a doctrine. The great exposition of the doctrine of faith, as necessary for justification, is found in Romans. The doctrine set forth in this Epistle is briefly as follows:

The gospel is the power of God unto salvation to everyone that believeth (Rom. 1: 16). Apart from faith in the

^{*} Quotations in this article are from J. N. D.'s New Trans.

gospel—faith in Christ our Saviour—man is hopelessly lost, as demonstrated in chapters 1, 2, and 3; the conclusion being that, "*ALL have sinned, and come short of the glory of God.*" Paul establishes the indisputable fact that *all* men are sinners, and also that *none* can be justified by their works in the sight of God. "By works of law no flesh shall be justified before God." This universal ruin of man is further emphasized in chapter 5 by the statements that man is without strength, is ungodly, and at enmity toward God. This condition of man would be hopeless, apart from the grace of God, who has provided a way of salvation open to all through faith in Jesus Christ. God's grace has operated in sending Jesus Christ to be a Saviour for the whole world. Christ has given His life, has shed His blood for sinners, thereby manifesting to all the world God's love for man, and God's holiness in judging sin. God now invites sinners to approach Him in faith through Jesus Christ, and He is righteous in so doing. For now, "apart from law, the righteousness of God is borne witness to by the law and the prophets—the righteousness of God, by faith of Jesus Christ, toward all, and upon all those who believe" (Rom. 3: 21, 22).

In chapter 5: 1, 2 we have set forth the immense results of justification by faith: "Therefore, having been justified on the principle of faith, we have peace toward God, through our Lord Jesus Christ, by whom we have also access by faith into this favor in which we stand, and we boast in hope of the glory of God." Well may the Christian rejoice in a salvation based on the death of Christ and the righteousness of God, made good to him on the principle of faith. Every question of guilt and sin is settled, access into God's presence is given, and the future is made bright with the glory of God. This is the portion of everyone who has faith in Jesus.

Works of Faith.

The second great result of faith is the transformation of the life of the believer. God has not only done a perfect work *for* the sinner, but in everyone who believes He does a work *in* his soul. "For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them" (Eph. 2: 10). A vast amount of doubt and distress has been caused by failure to see these two great truths, namely, that we are *freely* justified by God's grace, through the redemption that is in Christ Jesus, on the principle of faith, and that after having been thus justified by the work of Jesus, God works in the soul producing good works.

The apostle James distinguishes true faith from an empty profession by this statement: "Faith, if it has no works, is dead by itself" (Jas. 2: 17). Professing Christians may well test themselves by this solemn statement, and we all do well to examine our manner of life, our works, as to how much they prove to be works of faith—works that accompany salvation. Paul, in writing to the Thessalonians, said that in his prayers he remembered unceasingly their work of faith, and recalls how "they turned to God from idols to serve a living and true God." This is the proper characteristic of a Christian life.

Faith makes real the unseen.

A third effect of faith is that it enables us to apprehend the unseen and spiritual things of God, and makes them living realities to the soul. "Now faith is the substantiating of things hoped for, the conviction of things unseen" (Heb. 11: 1). Abraham was a pilgrim in Canaan, for "he looked for a city which has foundations whose builder and maker is God." He "desired a better country, that is, a heavenly

one." Faith made the eternal and unseen things real to him. Faith does the same thing for us. Salvation is as real to the believer as any earthly possession, and more so, in that it abides forever. God's work in his soul is more real to him than any mental acquisition that he may obtain through education. Jesus Christ is as real to the believer as his nearest friend, and heaven is as definite a place as his own earthly dwelling, and far more to be desired.

Faith answers a thousand questions that we otherwise could not answer. Faith tells us where we came from, why we are here, and where we are going. Faith tells us the origin of all material things. "By faith we apprehend that the worlds were framed by the word of God, so that that which is seen should not take its origin from things which appear" (Heb. 11: 3). How precious is this faith which opens heaven to us and makes us able to commune with God while still in a world at enmity with Him. Let us be jealous that no fleshly lusts or sin which so easily beset us spoil our appreciation of unseen things.

The prayer of faith.

The fourth great result of faith in God is to make it possible for us to approach Him in prayer with the assurance that He hears us. There is a great difference in this respect in individual believers. Some are known as men of great faith, others of little faith. Some have power with God, as did Jacob when he clung to the Angel-Jehovah for His blessing, and his name was changed to Israel. What a grand privilege vouchsafed to man to have power with the Almighty! What a noble figure was Moses pleading with God for the sinful people, when he succeeded in turning aside the judgment that was hanging over the guilty nation.

The prayer of faith is conditioned in Scripture on several things. James tells us, "The fervent supplication of the righteous man has much power. Elias was a man of like passions to us, and he prayed with prayer* that it should not rain, and it did not rain upon the earth for three years and six months. And again, he prayed, and heaven gave rain, and the earth caused its fruit to spring forth" (James 5: 16-18). This principle runs throughout Scripture, that God will give more heed to a righteous man than to one who is not righteous. Another principle is that we should ask according to God's will. "If we ask anything according to His will He heareth us" (1 John 5: 14). Importunity in prayer is a mark of faith, and we are urged to perseverance until we receive God's answer to our request. God's answer will be for our good; and if our requests are *not* for our good He will answer in another way, according to His perfect knowledge and His perfect love. We are encouraged to make the utmost use of the prayer of faith. "Ask, and ye shall receive, that your joy may be full" (John 16: 24). May we know more of the prayer of faith and the abundant answers that God gives to those who ask in faith, nothing doubting.

To summarize: Faith makes ours the mighty riches of God's salvation. Faith bears fruit in our daily life, producing good works, like riches laid up in heaven. Faith in connection with the unseen brings us into God's presence. Finally, faith enables us to lay hold of God for all our needs, and gives us power with God to intercede for others, claiming every good thing which is according to His will. May God grant us more richly the fulness of faith as set before us in His Word.

A. S. LOIZEAUX.

* He "prayed with prayer" is a Hebraism, to show the earnestness of the prayer—a supplication.

LOOKING STRAIGHT AHEAD

I WAS asked, when I was a young man, to help unload a barge—a work I had never done before. The connection from the barge to the shore was a long, heavy plank, on which the wheel-barrows were run up to the dumping place.

I started, a little unsteady, and soon, to my dismay, my wheel got off the plank, and barrow and load went overboard! I started again, however, very cautiously; notwithstanding this, the barrow's wheel got off the plank again, and I only saved it from falling into the water by holding its frame hard on the plank till willing hands helped to set it up again.

An "old hand" who had watched me, then came and said: "Here, I'll put you right. The reason you get off is that you are always watching, first your feet, and then your wheel. Now see: you needn't be minding your wheel, nor your feet either, but *just look straight ahead at the plank.*"

I did just as he told me, and very soon I could run the barrow as straight as any man.

Now, dear young believers, let me tell you: Keep your eye on Jesus who says to you, "*I am the Way.*" By looking to Him you will be safe; you will not fall off this way or that way; He will keep your feet in the strait and narrow way heavenward and of fellowship with God.

J. M.

"Therefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the (heavenward) race that is set before us, looking unto Jesus" (Heb. 12: 1, 2).

“Then Shall Every Man Have Praise of God”

(1 Cor. 4: 5.)

And *can* it be, my God! that Thou ere long wilt stoop
To *praise* Thy purchased ones—and publicly announce
To gazing, wondering multitudes that this poor deed
Was done for Thee—that act of self-renouncing love,
Observed by none down here—that quiet patient course
Of *waiting* on the Lord, though earth and hell opposed?

All these Thine eye doth see, Thy loving heart approve;
And Thou dost deem them worth a record in the book
Of Thy remembrance—worth rewarding in that day
When we must all appear before the judgment-seat, [ear
When that glad word, “Well done” shall greet the raptured
Of many a one whose spirit here was wounded oft,
Whose words and deeds had oft been misinterpreted—
By bosom *friends*, by *brethren*, not by foes alone.

E’en now, the sense that Thine all-searching eye looks on
Gives rest to weary hearts, and strength to faltering steps,
What wilt it be to have *Thy* welcome and Thy praise!
To adore the grace which kept in sore temptation’s hour!
And, with full heart, to give the glory all to Thee.
Surely that joyful day will recompense for *all*!
The ocean crossed, the haven reached, at home with Thee!

O Father, God! ’tis sweet to know Thy watchful eye
Is *ever* on Thy children’s path—Thy loving arm
Upholds the feeble ones. Help us to lean on Thee,
And still to trust Thy guidance and Thy faithfulness;
Not reckon on results but simply to *obey*;
Having the mind of Him who came down here to do
His Father’s will—who trod the path of suffering,
That He might know to sympathize with aching hearts—
To succor tempted souls—who drank the cup of wrath
For us, that we might share His *glory* and His *throne*!

SYMPATHY

LOVE is said to be the noblest passion of the soul, a beam caught from the divine Sun; for we are told "God is love." Now if we examine this attribute, we shall find sympathy its fairest and rarest ingredient. Love is a mighty river, which, winding onward and onward, is a source of wealth and pleasure wherever it flows. Sympathy is that river overleaping its boundaries, and silently finding its way into innumerable recesses, a thing of joy and beauty, where it is impossible for us to follow its course. Love stoops to scatter blessings on the objects of its affections, but sympathy actually becomes a sharer of the joys and sorrows of these whom it is endeavoring to reach. Ah, the magic of sympathy! Like some white-robed angel from above, she pushes her way through all barriers into our hearts, and we feel, though we cannot explain it, that our burden is lifted because it is shared.

To follow in this path is no light thing; our own spirits may perforce have to bleed in the cause, for it is a rule in life that what costs us little accomplishes little. The tree that furnishes the healing balm has to submit to have the knife thrust into itself; and may we not draw from this analogy the reason why we have to feel the sharpness of suffering? Who can guide another's footsteps like the one who has traveled the same road? Whose tears fall with such healing balm on wounded hearts as those who have known the same sorrow? It is no light thing to find an open sesame to the hearts of our fellow-creatures; and he who does so must submit to the inevitable process, and find that loss and gain ever go hand in hand. Ah, but there is a reflex influence: as sympathy flows from our hearts, it returns to us with far more precious blessing

than ever the stagnant waters of self-serving could yield.

"No man liveth to himself." To live so as neither to give nor receive impression on those around us is impossible; and when the pages of our life are open before us, we shall be startled to find how wide-spread has been the influence of our actions. Let us throw away harsh judgments, casting a rich mantle of love and sympathy around us, for "the least flower with a brimming cup may stand and share its dew-drops with another near."

We are told, if two instruments are tuned in perfect harmony, and placed side by side, when one is struck, the vibration is carried to the other, and the sound repeated by it. Let us remember that we must have our hearts so in unison with those whom we are endeavoring to comfort that unconsciously to themselves they will respond. Are we feeling the touch of bereavement in our homes? Let us write the memories of our loved ones in deeds of light and love in the hearts of other sufferers. Are our hands palsied from long waiting in the furnace? Strive to clasp our feeble fingers in another's still more helpless; the touch will revive our own powers.

"Art thou stricken in life's battle?

Many wounded round thee moan;

Lavish on their wounds thy balsam,

And that balm shall heal thine own."

May the prayers, efforts, and tears exhaled like dew-drops from our hearts return in such living showers, that under their influence our souls, expanded and ennobled, even here may join hands with that saintly ministration from above, and by and by find our place in that service where love and sympathy reign supreme.

—EXTRACT.

GOD'S ASSEMBLY AND ITS GOVERNMENT

1 Cor. 12: 27 presents to us the local assembly, though not to the exclusion of the assembly at large.

There is no definite doctrine in Scripture of a local assembly. There is only what concerns the body as a whole. The practice of the local assembly is spoken of in 1 Cor. 14, but as has often been said, there is no membership of a local assembly. There is membership of the body of Christ.

There cannot be a local assembly without assembling, but though there is nothing of doctrine about it, it is assumed to be the whole body of Christ in a place. If we could not get the assembly together it never could act. Each assembly is therefore the mouthpiece of the assembly at large, and the only way this can express itself. The principles that apply are therefore the principles of the body of Christ, assuming, as Scripture does, an unbroken condition of things. So that even now, in the presence of so much confusion, the principles remain the same for the two or three gathered to the name of the Lord. The local assembly represents and acts for the whole: it is its representation in every place. A combination of assemblies in a city has no real ground in Scripture. "If the whole assembly be *come together* into one place," that is the whole assembly in that place. To take away the power of a local assembly and place it in the hands of delegates, who may have leisure, gathered together from many places, must involve serious results. When this combination acts in any question, it has an influence with people who say, Such a place has acted, and it goes far in carrying others. But if a country gathering acted, it will be asked, in comparison, Who are they?

The local assembly is the practical mouthpiece of the

assembly at large. There is nothing more than this, and nothing less. Of the two or three whom the Lord directs—who truly act in His Name—He says, "Whatsoever ye shall bind on earth is bound in heaven," etc. Binding and loosing thus were done even by two or three. They had the fullest authority. Matt. 18: 20 is for any number of believers—for prayer, reading, worship, discipline, or whatever else. Confining it to prayer would be to abandon the preciousness of the Lord's presence among us, specifically when gathered to His name, and all authority to act for Him in discipline.

Here is a question of discipline: the whole assembly is interested, and all, women as well as men, should be exercised, and should judge as part of the assembly. If there are those who will absent themselves, their staying away should not hinder the assembly acting.

There may be questions which do not come within the province of the local assembly. The assembly cannot decide what is false doctrine and what is not. Scripture alone must decide that. If it be a question of doctrine, there may be a question of what is really taught. If he be a crooked man he may dissemble; such men mostly do; therefore there needs competent testimony; and while the local assembly would have the responsibility of dealing with it, it would be a help, and possibly a necessity, to have those present who can lay open the whole matter plainly.

Authority in an assembly is not merely a question of unanimity, but of the Lord's mind. Of course no violence should be done to any exercised conscience, and we should be clear that it is really the mind of God which we have reached. "The many" in 2 Cor. 2: 6 would show that the action at Corinth was not absolutely unanimous. Not that there was any division, but that some

were probably unexercised and indifferent. In most cases the evil is clearly manifest to those of a single eye.

There is a clear distinction to be made between reception and putting away. It is the wicked person who is to be put away (1 Cor. 5: 13). There is no need to stigmatize as "wicked" every one whom we could not receive. There must be positive reasons for reception. It is sometimes said, How can we take the responsibility of refusing such and such persons? Our reply must be How can we take the responsibility of *receiving* them? Reception is into the circle of that which we believe to be of God, to the enjoyment of all the privileges and acceptance of all the responsibilities connected with it. It implies therefore confidence in the character and obedience of the person, and corresponding assurance of our love, intercourse, and care. In a very real sense we assume the responsibility of that person's walk. While a matter of most blessed privilege it entails grave responsibilities. Were there more exercise and care in reception, there would be less subsequent failure. When a person is desirous of reception, he is especially open to the careful examination that should be made at that time. Hence his conscience can be put under exercise as to both principles and practices, and he be thus delivered from much which he might resent being reminded of after being received.

We should also guard carefully against receiving casual visitors, as an act of courtesy, merely because they are professing Christians, or even known by some to be really such. While no rigid rule can be laid down, persons should know that the assembly is not a place where every one who desires breaks bread as a matter of course, but that we feel our responsibility to guard the holiness of the table of our Lord. If our position is carefully and kindly

explained, no godly conscience will take offense, but be rather truly awakened and exercised. In this connection we might suggest that seats be provided for visitors and those not in fellowship, apart from those who break bread—not in the pharisaic spirit of “Stand by thyself, I am holier than thou,” but marking the separation between those who bow to Christ and those not ready to take that position. 2 Tim. 2: 22 shows we are to receive those who purge themselves from evil. Those purged from vessels of dishonor are the only vessels to honor. We are far, however, from laying down a rule, which would indiscriminately exclude simple and unintelligent saints, who have never had occasion to be exercised on matters relating to the Church.

As to secret societies, surely not much spirituality should be required to separate the Christian from them. Many of them are avowedly un-christian—Christ's name being rigidly excluded. All of them are avowedly mixed associations of believers and unbelievers. God's command is, “Be ye not unequally yoked together with unbelievers” (2 Cor. 6: 14, 18). One is in no condition for fellowship who prefers such brotherhood to that of Christians. The whole character of *secret societies* is contrary to the nature of Christianity, of which we read “This thing was not done in a corner.”

There are three main conditions of fellowship:—

First: Being born of God.

Second: A consistent walk.

Third: Clean associations, which involve holding no unscriptural principles.

Careless reception brings in disorder. All scriptural discipline begins with reception; and if there were care in this, the need for much subsequent discipline would be avoided.

Reception is the door into the house: then we are subject to the discipline that governs it. There are grades of discipline:—

First: Personal trespass (Matt. 18: 15-17).

Second: One overtaken in a fault (Gal. 6: 1).

Third: Those that are unruly (1 Thess. 5: 14; 2 Thess. 3: 6, 11).

Fourth: The shutting up where the condition is uncertain (Lev. 13: 4, 5).

Fifth: Putting away the wicked person.

Some of these points need no enlarging upon. There is an evident distinction between being overtaken in a fault and going on in a course of sin. A boil is different from leprosy. For instance, one under sudden provocation might lose his temper and say a bitter thing. This, while inexcusable, is clearly different from deliberate malice, which may keep its temper while poisoning the minds of many by its evil surmisings. Wickedness is evidenced by a persistent course in which the will is engaged. It answers to leprosy in the Old Testament, where the characteristics were quick raw flesh, "deeper than the skin." this is no mere ebullition of nature, but the deep-seated disease, which shuts out from God's presence and the company of His people, lest they be defiled. Godly discrimination is needed to judge aright, answering to the priestly discrimination in the Old Testament. The Lord's people are earnestly requested to read prayerfully and carefully Lev. 13 and 14, where we have divine directions both for detecting and dealing with failure and evil in God's people. Let it always be remembered, too, that it is in priestly communion alone that we are fitted to act toward our brethren. This is implied in "Ye who are spiritual" (Gal. 6: 1). The priest is the one who has discernment as to the true nature of the disease—of the evil—

and is able to weigh aright symptoms which might be overlooked, and which would decide as to the gravity of the case or otherwise. "Judge not according to appearance, but judge righteous judgment." The priest, too, is one not held down to the mere cold letter of the word, which may be mere pharisaism, and easily wrongly applied, but in the love which would cover all things is too sincere to allow evil unjudged in God's house.

As to admonishing and warning but little need be said, save to press its importance, and to lament that there is so little of it amongst us. The Lord in His mercy raise up among us men of godly character and moral weight, who shall be "able to admonish others also." How many cases, if thus early dealt with might be recovered, which afterward have to be dealt with in the extremest way, to the shame and sorrow of the whole assembly.

Withdrawing from the disorderly walker would naturally follow disregarded admonition. The person might still be in fellowship, his course not warranting final dealing, though it might end in that. The faithful avoidance of such an one, in love to his soul, would often be blessed of God to his recovery. Just here the Lord's people need to be warned against a most dangerous fault, of meddling or sympathizing with persons under censure, and thus taking off the edge of the wholesome chastening, which would have been blessed to their souls. This is the very opposite of showing love, and is the beginning of what may even lead to division among the people of God.

In 2 John 10, we have both the man who brings not the doctrine of Christ, and also the partaker of his deeds. Not only heart contact is here contemplated, but association of any kind. The word "God speed" implies a mere greeting. It is painful to think that the people of God should need to be warned against association with a wicked person.

It affects both the one greeting, by lowering in his mind the sense of sin, and the one greeted, by hardening his conscience still more, confirming him in his way.

In contrast with *greeting*, we see in 1 Cor. 5 how God would have come in had they *mourned*. By being humbled they would have called in God's help even if they knew not what to do. Our responsibility is even greater than theirs, as having the complete Word of God and fullest light upon this very subject.

When all else fails, putting away is absolutely necessary. First, to clear the Lord's name of dishonor. Second, to preserve the rest of the assembly from defilement. Third, for the welfare or recovery of the person dealt with.

"A little leaven leaveneth the whole lump" does not mean, of course, that the whole assembly will fall into the same kind of sin, but by allowing evil among them they are defiled by it in God's sight. Moral indifference to evil is what the Word of God calls leaven.

Extract from "*Conferences as to the Assembly*."

Young Believers' Department

Calendar: July 16th to Aug. 15th.

DAILY BIBLE READING:—.....July 16th, John 21;
July 31st, Acts 15; Aug. 15th, Rom. 2.

MEMORY WORK:.....1 John 5.

GOOD READING: "Glories of Christ," by C. C. Crowston,
pages 1—80.

MONTHLY QUESTION:—What are the characteristic words used by John in his first epistle, and what is their import in relation to his special line of teaching?

Our Memory Work

This month's portion completes John's first epistle; we

would like to receive the names of those successful in its recitation not later than August 31. Remember the conditions, not more than two slight errors in each chapter, and the recitation to be made before two witnesses.

It was encouraging to receive so many names for our last book, 2 Thessalonians. There were twenty-six in all, a marked increase over the results for several months past. It is hoped that the study of John will yield an equal or even larger number.

"Thy words were found, and I did eat them, and thy words were unto me the joy and rejoicing of my heart; for I am called by thy name, O Jehovah, God of hosts." May this be made good to us also as we study and meditate upon God's holy Word. The prophet made it his *food*, and he found it yielded fullest delight and satisfaction. It is also by the Word that we *grow* up into that life which has been begun in us by the Holy Spirit and the Word (1 Pet. 1: 23-25; 2: 1, 2). From the Word we also receive *guidance* for our path (Ps. 119: 9-16); and it is our weapon for spiritual *warfare* (Eph. 6: 17).

"How sweet are thy words unto my taste! more than honey to my mouth! From Thy precepts I get understanding; therefore I hate every false path."

Our Daily Bible Reading

This month we are engaged almost exclusively in reading the book of Acts. It fills an important place among the New Testament books: it links the Gospels with the Epistles. It sets forth historically the fulfilment of things spoken of by the Lord in His ministry. (1) The assembly is established as announced in Matt. 16—His assembly distinct from any other body, as He says "*My assembly*." It is directly connected with the confession that He is "the Son of God" who has died and is risen—not with

His Messiahship, which is connected with the earth. (2) Then, as John records, He gathered together the children of God that were scattered abroad (John 11: 52). He brought His sheep out of the Jewish fold, and united them with the other sheep (Gentiles) into one flock. (3) The coming of the Holy Spirit, as was promised, united believers in oneness to the Father and the Son. The realization of this depended upon the coming of the Spirit, the fulfilment of which this book records. (4) It gives an account of how the disciples fulfilled the commission given them by the Lord; for, commencing at Jerusalem, we see the testimony spreading far and wide to other parts. (5) The miracles performed were a fulfilment of the Lord's promise (Mark 17: 20). Thus as a history it is the demonstration of the truth of the Lord's ministry here and of the fulfilment of His promises. In this way the book links on to the Gospels.

But it also links with the Epistles in a four-fold theme. (1) Christ, not only risen again, but *ascended*. It determines the place and portion of His people. (2) It links also with the second coming of Christ, and (3) with the Holy Spirit's indwelling of every believer, uniting them in one body with Christ their Head. (4) The assembly is also made the habitation of God.

We would hardly be able to understand these things without the historical introduction given us in the Acts, which records the establishment of these great facts which distinguish Christianity.

The opening chapters present the actual facts connected with Christ's resurrection and ascension; the announcement of His return; the Holy Spirit's coming, and the beginning of the Assembly. The introduction and promulgation of these great facts occupy the book throughout.

The book also presents the record of what may be called

a transition period, in which we can trace the gradual weaning of the recently formed assembly from Jewish influences and prejudices, leading it into the apprehension of this new place, and into the full Christian portion.

The book opens many interesting lines of study. The student might follow in a special way the various addresses delivered by Peter, Paul, and others; or trace out how the presence, power, and activities of the Holy Spirit are presented; or take up the manifest efforts of the enemy to hinder the truth and the special forms of persecution that he used against the Lord's servant. Finally, the chronology of the book in relation to the Epistles, and the travels of Paul.

CHRISTIAN CONDUCT

SOME PRACTICAL TOPICS FOR YOUNG CHRISTIANS

Diligence

"As to diligent zealousness, not slothful; in spirit fervent; serving the Lord" (Rom. 12: 11, N. T.).

"He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich" (Prov. 10: 4).

These exhortations apply to both our soul's interests and our daily affairs, in which so much of our time is spent. It is, however, all to be entered upon as service to the Lord. We are not to think of ourselves as the servants of men, but of Christ. We are not to be men-pleasers, truckling to their worldly ways and principles, but to walk "worthy of the Lord unto all pleasing, being fruitful in every good work." When we take up our daily tasks with the thought of performing them for the Lord, we are at once safeguarded from unseemly behavior which would dishonor His name, and we are also spurred to diligence and fervency. How could it be otherwise when we think of Him who loved us and gave Himself for us; who in the continued exercise of that love is still serving us from the throne of glory.

To lay up treasures we must be diligent. Without a watchful spirit and diligent hand, debts will rise above our gains; evil ways overmaster those of grace, of purity and righteousness, like weeds in an unkept garden. We cannot escape constant exercise, and the use of diligence in all our ways. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love"—a love which gives Christ the first place.

In a sinful world, labor has become a blessing to man. Idleness produces dangerous conditions, whether in the world at large or in spiritual things. "The diligent shall be made fat." "The thoughts of the diligent tend only to plenteousness." The fruits of grace will not thrive in a sluggard's garden. In our spiritual things, as well as in the natural ones, the law of labor holds good, as long as we are in this scene of contrarieties.

If we are to make spiritual progress, and develop in practical holiness, we must put our whole soul into the business. Thus alone can progress in godliness be realized. "Wake up, thou that sleepest; arise from among the dead, and Christ shall shine upon thee." In such sunlight alone can the precious fruit of the Spirit grow. Be sure that the cultivation of our spiritual land demands no less care and diligence than the cultivation of the earth, that it may bring forth its fruits. The husbandman finds it real work, and the hindrances many; as the pests are increasing, he finds many difficulties. So does the Christian in his spiritual husbandry. The *world*, the *flesh*, and the *devil* are opposing his progress, but his resources are equal to the greatest difficulties; they are abundant to sustain, to strengthen, and to equip for the conflict.

"Be strong in the grace that is in Christ Jesus . . . endure hardness as a good soldier of Jesus Christ . . . strive lawfully . . . consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2: 1-7).

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SOME LESSONS FROM THE BOOK OF EXODUS*

Lecture I.

EGYPT.—EXODUS, CHAPTER 2.

THE historical books of the Old Testament present to us a regular series of types, each book having a set of its own, connected with a special line of truth, upon which in perfect order the separate gems are strung. To read them aright, therefore, we must see first what is the truth which characterizes each, and then each individual type will find its place.

For instance, in the book of Genesis, a series of seven lives is given exemplifying the life which God gives to man—not the life which is now natural to him, but, in contrast with that, the life which we have as born of God, shown in its different stages and features from the first point where it begins with conviction of sin, in Adam, to the time when, in Joseph, it is master of the world. A series of seven lives gives its whole history.

In Exodus we have a fresh beginning, and a new line of things. It begins a little later than in Genesis; for we must first of all have life before we can be redeemed. It is *His people* whom God redeems out of bondage, redemption being this actual deliverance, which must be accomplished in order for any practical Christian life.

In Leviticus we still find an advance on this. We enter as priests into the sanctuary, and are instructed in all that suits His presence there. The theme of the book is sanctification, having learned which, we are prepared, in Numbers, to go out into the world, and walk with Him there.

*Lectures given in Toronto by F. W. Grant in 1880.

I need not go any further, but the order in which they are given is to be as much observed as anything else. And we must not run these things one into the other. Each is a picture by itself, and we must be careful how we join together even things which are apparently the same, until we have learnt their peculiar significance in the separate books. We shall have, no doubt, examples of this as we proceed.

To come now to the book before us: It has two main parts. In the first part, the first eighteen chapters, we have the redemption or deliverance out of bondage itself. In the last part, from the 19th chapter onward, we have the other part, so to speak, of redemption—we are redeemed *to God*.

In the first part, the tyrant who rules over us naturally is dispossessed; in the second part, we are brought under the yoke of our true Master. Each part is the complement of the other. It is absolutely necessary, in order that deliverance should be realized, that the Deliverer should become the Sovereign. His service is indeed the only perfect freedom. It is necessary for the house not only to be emptied of its former occupant, but the way whereby he will be kept out is by One stronger than he being in possession.

Before we speak of the deliverance itself, let us first look at the land of bondage, the state to which this deliverance applies.

Egypt is a very remarkable land in itself, and in every point peculiarly fitted for the type for which God uses it. As we think of it we realize how true it is, as the apostle says in 1 Cor. 10, speaking of the history of Israel: "All these things happened unto them for types," God controlling things that really happened, so as to make them fit

representations of the greater things which He has in His heart through these to communicate to us. What a wonderful thing it is to be permitted to look upon these things thus unveiled!—to have things which were kept so long waiting till God could reveal them, now made known to us “upon whom the ends of the ages have come!”

The land of Egypt is a remarkable land in this way; that it is a little strip of country along the great river which makes it what it is, and is in perpetual conflict with the desert. This desert runs on both sides, and a little strip through which the river flows alone is Egypt. The desert on each side hems it in, blowing in its sands in all directions, and the river is as constantly overflowing its banks and leaving its deposit upon the sand, and renewing the soil. The Scripture name is not Egypt but Mizraim; and Mizraim means “double straitness.” This doubtless refers to the two strips, one on each side of the river. Mizraim was son of Ham, the Ammon, or Khem, of profane history—a very significant name in this connection. It means black or sun-burnt—*darkened by the light*. Ham is the father of Mizraim. That is, what we call the natural state is not what is really natural; for it is not the mere absence of light, but the effect of the light itself. And such is the darkness of the world.

For instance, the heathen often are spoken of as groping after the light and unable to find it; and it is looked upon as their misfortune, not their sin, because they are bound down by circumstances too hard for them. Now that is not really so. The truth is, “There is none that seeketh after God.” God’s account of it in the first chapter of the Epistle to the Romans is a totally different one. God states there by His apostle that, “*When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their*

foolish heart was darkened." That was the beginning of heathenism. It is man, not seeking God, but endeavoring to escape from God, and has escaped, so to speak; into the darkness. The darkness is the darkness of resisted light, not the absence of light. The light has not been absent. The very character of the darkness shows that it has not.

The land and river of Egypt present a scene of perpetual conflict between death and life. While the mercy of God is feeding that land by the rain of a far country, no rain comes, or seldom falls in Egypt. The rain falls far off. The people know nothing about it. It comes rolling down in the shape of a mighty river, and that perpetual stream ministers unfailing plenty to the land. It is, so to speak, independent of heaven. I do not mean it really is independent; but that it is watered not from the clouds, but from the river. In their thoughts the people do not look *up* for it, but *down*. It is the very thing God points out in contrasting the land of Canaan with the land of Egypt, that Canaan, Israel's portion, drinks in the water and the rain of heaven. Canaan is a land of dependence. Egypt is a land of independence, figuratively.

And that is the serious character of our natural condition, alas! what is natural to us now—that we are independent of God! God indeed supplies the streams of plentiful blessing, and none else than He; but they come so regularly, so constantly, that we speak of natural laws, and shut God out. Just as for long years men were sent to find the sources of that river, so men have been constantly seeking to explore the sources of natural supply, and have hardly succeeded yet. They are taking up as new a very old question, "Canst thou by searching find out God?" to settle it in their own fashion (Job 11: 7).

From the side of so-called science, they are beginning to say "God is the Unknowable." God said long ago, that

that would be the result of their unholy efforts to remove His veil. But they did not believe it; and now, when they find it out themselves, they vaunt it as a new discovery, and yet will not believe. They only decide that, if science cannot find out, He is not to be found at all. The gracious revelation, by which He has come near to put away the darkness, they will not accept; but putting forth their very ignorance as knowledge, prate of Him as Unknowable.

Egypt worshiped her river. The river came to her so constantly that she was practically independent of heaven; yet heaven was the source of her supply. She did not see the blue hills which shed down the blessing they received. And they worshiped but the river. It is our state of nature away from God. God was far off to us. We did not realize the blessed hand from which all things came, and we took the blessings in willing ignorance of the hand upon which both they and we really depend.

This Egypt was remarkable in other ways—as the abode of science and civilization. To that wonderful country people go now to study her monuments and her architecture. Egypt built as if she had eternity before her to enjoy it in. Her buildings were made to outlast by ages the people of a day, who builded them; they could not make the people last, yet tried their best at that. They embalmed their dead; and sent their dead down to the generations yet to come side by side with what their hands had made, as if solemnly saying: “Here are the mighty works of those over whom a mightier has triumphed.” What a comment upon all her grandeur! Her main literary memorial is a “book of the dead.” In her monuments death is stereotyped. The desert, after all, has vanquished the river. The land of science and of art is a land of death, not of life.

And that is the history of the world. Death is what is stamped upon it everywhere. It is the stamp of "vanity" upon a fallen creation. It is more; it is the stamp of Divine reprobation. For "in His favor is life." Could He repent and unmake, unless we had given Him cause for repentance? Surely He could not. What a solemn thing that we should have given Him a reason! When God is able to rest in His love, as He will by and by, that will necessitate the eternity of the condition in which He can rest. All that in which He can rest, will be stamped as eternal. When He "rests in His love," nothing can deprive Him of the object of it.

The religion of Egypt was remarkable. They had a religion in which were embalmed the relics of another religion, the dead tradition of a life that had been. It is remarkable that the very expression which God employs when He tells Moses His name, "I am that I am," is attributed to God in the monuments of Egypt. Yet, with all that, what did Egypt worship? Emphatically, and universally, the creature—not the Creator. Egypt, which testified of the true God, took up everything that was His total opposite, and deified a hundred bestial objects—the images of their own lusts, debasing themselves by the service of these!

Their worship was a deification—as all heathen worship is—of their own lusts and passions. That is everywhere what controls man naturally. In the garden of Eden, Satan said to the woman, "Ye shall be as gods." It was the *bait* he presented to her: and man has sought after this ever since. There is a craving in man's heart for what will satisfy; and not being able to find satisfaction in God, not able to trust God's love and care, lust and care devour him. He worships himself, in a way continually more and more brutalizing and degrading.

Let us now look at the king that reigned over Egypt. Pharaoh is a *title*, as "king" or "kaiser." A very absolute king he was. The key to the interpretation of types is found in Scripture itself. The types of Redemption in Exodus, for example, are interpreted for us in the epistle to the Romans. There we find one from whom we are delivered, who is exercising a despotic power over man his captive, and the steps of the deliverance are there detailed. "Sin hath reigned unto death." How that expresses Pharaoh's iron rule over the Israelites in Egypt! Verily, it was a reign unto death. And then, for deliverance, "Our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not be the slaves of sin." There you find truly and exactly what answers to Israel's deliverance at the Red Sea. Pharaoh and his host were cast into the sea.

We have looked at the land, and its king who rules over the land; let us look at the state of bondage in which we find Israel.

It is striking how the book opens. "Now these are the names of the children of Israel who came into Egypt. Every man and his household came with Jacob." Jacob means *Supplanter*. His other name, which God gave him, is not given: it would be out of place here. They are indeed the "children of Israel," but "every man and his household came with *Jacob*." We also came into the land of bondage with our father *Adam*.

The bondage itself does not begin at once; for bondage is not the expression of our mere natural state. You take the man in the 7th of Romans. Some say it is the natural state, but it is not so. In the natural state you will not find a man crying out, "O wretched man that I am, who shall deliver me?" That is an expression of *felt* bondage. There was a time when Egypt pleased us well

enough, as for a time it pleased Israel. We know how in the wilderness they not only lusted after the good things of Egypt, but went after its gods too. The golden calf was made in imitation of the worship of Egypt. They had a flourishing and happy time, a time when they were not slaves, but the very contrary. And it was God, who, as He says, "raised up Pharaoh," and thus brought about this state of bondage. God promised Abraham this very furnace of affliction in the vision of Gen. 15. This iron furnace is God's representative, along with the lamp, when it passes between the pieces of the sacrifice. It was the necessary means to bring them out for the inheritance He promised them. It is His way to make them the people He wants them to be. God pledges them they shall have this fiery furnace, and they get it.

And it is surely part of God's faithfulness to us when He allows us to know what real bondage is; and although in the first place we do not cry to God, God hears. Mark that, in this 2d chapter, it does not say they cried to *God* because of their bondage; but "they cried," and the Lord heard them. And when we wake up to find out what this world is, what a place of useless conflict with death, what an iron hand rules over us—when we wake up with yearning at last after some better condition, when we begin to find out *where* we are, and a little *what* we are, it is God that is producing that in our souls already. It is light breaking in, though the discovery is of darkness. Thus the life of God begins. It enables us to feel even death. We never know really what it is to be dead, until we are alive. It is when we come to live, when life begins, that we learn what death is.

And so here, and always, it is God that makes us open our eyes to see—if it be not, at first, so much a yearning after Himself, as yearning after relief. And when we do

come to Him, is it not, as the prodigal, for the bread in our Father's house, rather than for the Father's sake? Yet He receives; for He says simply, "Come *unto Me*, and I will give you rest." He does not say, "Come in such a way"—nay, not even, "Come, feeling your sins." In fact there are different ways in which God draws men to Himself. On the one hand, a sense of guilt which needs a Saviour; and on the other, through hunger and thirst and weariness, which need rest and satisfaction. But the Lord says to just such, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

We may take the Lord's words in the largest way. We can say there is *no* weariness to which the Lord's words would not apply; *no* state of desolation and unrest and evil in which and by which He is not calling souls unto Himself. Yet sin must of course be felt; and this will come. And bondage to sin is what is typified here.

Let us look at this a little more closely.

You find in the first chapter, "There arose up a new king over Egypt, which knew not Joseph. And he said unto his people: Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them . . . and they built for Pharaoh treasure cities, Pithom and Raamses."

They built "treasure cities"—magazine cities, cities of warlike provision. Pharaoh sets to work to keep the people down and in bondage; and for this purpose he uses their own strength against themselves. He makes them labor to rivet their own chains: for these cities were in Goshen, the land allotted to themselves. And that is what is being done everywhere the world over. Men are rivetting their own chains; are building Pharaoh's magazine cities to enable him to hold them fast. Take the drunkard: every cup he takes makes him more and more

a slave to it, although he knows what a hard and bitter service it is, and what a terrible master he is working for. "He that committeth sin is the slave of sin," says the Lord. He cannot give up his master's service, when he pleases. There is One surely ready to hear his cry; but that is another matter. If it is money that man covets, every dollar that he puts into his treasury only makes his heart more set upon it. The very heathen had a proverb: "The love of money increases with the increase of money." And so it is; the more you succeed in getting what your heart prizes, the more it will attach your heart to itself.

And this is true of Christians too. If we allow our hearts to go out after the world in any shape, the more we gain of it, the more its weight will drag us down to earth.

Now let us look at the deliverer. We have Moses brought before us in the 2d chapter. I need not say that Moses is a type of the Lord Jesus Christ. He is son of a Levite: and Levi was the *third* son of Israel. The *third* speaks of resurrection, and of Divine display. Leah says when her third son is born, "Now will my husband be joined to me," and she calls him Levi, "joined!" The true Levite is He who really joins God to man, and man to God. Need I say who He is?—the Risen One who, having passed through death for us and gone on high, is thus our Daysman, the "One Mediator between God and man." We find thus the genealogy of Moses and Aaron carefully given in the early part of Exodus, in order that we may know these men as the double type of the Lord Jesus Christ.

Moses is exposed to the death-sentence under which Israel lies in Egypt: he of course by birth. We must distinguish and contrast, however, for here we have the shadow,

not the very image. The Lord only came to put Himself under our sentence, in grace, *not* being exposed to it naturally, I need not say. Nor did it have title over Him at any time. He could have gone to God in that sinless, perfect humanity of His with twelve legions of angels from the garden where He delivered Himself up into His creatures' hands. "Death passed upon all men, for that all have sinned," but no principle of mortality lurked in the body prepared Him. It was only when He came into it for others that He could die. He took of course a body *capable* of dying. That is truly so: but He did not take a body with a seed of death in it. He took a pure spotless humanity; a true humanity, of course: truer than our own because it was humanity without flaw or defect, entirely according to God's thought of what humanity should be. Even in the grave the Holy One of God saw no corruption.

Moses was naturally exposed to death; but the Lord went down into it in grace. In this sense too His zeal for God was what devoured Him.

Before Moses becomes a deliverer, he has to be exposed to death and taken out of it. He does not actually die, we know. He could be spared, as Isaac too was spared. Only His own beloved Son God could not spare. Sentenced to death at the world's hand, Moses is taken out of it; then he has to take his place in rejection at the hands of his own people, else he would not be properly a type of the Deliverer here. He is not only cast out by the world, but rejected by his brethren, as was our Lord. True, there was failure on Moses' part, however much the affliction of his brethren was in his heart. There was a true desire for them, and a presentiment that God had chosen him to be the deliverer. As you find in Stephen's words to the Jews, he thought they would recognize him as such. They

did not recognize him. They say, "Who made thee a ruler and a judge over us?" and Moses fled into Midian, rejected by his brethren. It is in that character that we have to do with the Lord Jesus Christ now.

We find Moses then in the land of Midian, and soon with a Gentile bride. But his son's name tells us that no real home is yet found by him. He names his son, "Gershom"—"a stranger"—for he says: "I have been a stranger in a strange land." Beautifully here Moses reflects our character and position in the world, and of Him to whom we belong. The wife belongs no more to Midian, but to her husband. The "stranger" son becomes no resident of the land in which he is born. These things should want no interpreter to any of our hearts. God grant *us* only to be more Gershoms in the land of Midian—strangers in a world where, if Christ can find a bride, He cannot a home.

In the next chapter, Moses will appear distinctly as the divinely appointed Saviour. This, to-night, is a preliminary sketch, by way of introduction to that which is the great theme of the book. The story in Exodus itself is so far brief and rapid. We shall have soon abundant details of the deepest interest—details of our own history as God's redeemed: a history which transcends this wonderful story as the antitype must needs transcend the type. From the Passover to the Land, the wonderful and majestic dealings of God with a people whose weakness and waywardness made them the objects of his tenderest care, and the subjects of the display of His power and grace, are *our* types, "written for our admonition, upon whom the ends of the world have come." What must we be to Him who has written our history in the records of these by-gone ages! Oh, may we adoringly accept the love, and bow our hearts to receive the admonition!

(To be continued.)

THE GLORY OF THAT DAY

When I see Thee face to face,
Know the wondrous depths of grace,
Know the precious love that sought,
And the countless price that bought
My poor soul from Satan's sway,
That will be a glorious day!

When mine eyes behold, above,
All the trophies of Thy love,
See the glory of Thy Throne,
Then I'll know, and there alone,
What the lessons by the way
Could not teach me of that day.

When Thy word, which held my heart,
Though discernéd but in part,
Shall burst forth in fullest bloom,
Filling all with sweet perfume,
Then with joy my soul shall say,
Oh, the glory of that Day!

Then the mystery of Thy Cross
Shall at last be known to us
As it could not by Thy Word—
For it must be *seen* and *heard*:
Then truth's penetrating ray
Shall burst forth in that great Day.

Thy blest Head, once crowned with thorn,
Many crowns shall then adorn;
Owned preeminent at last,
Before Thee our crowns we'll cast;
Then, both heaven and earth shall say,
Oh, the glory of that Day!

Lord, the glory of Thy grace
Makes me long to see Thy face;

To be with Thee, to be like Thee—
Glad through all eternity!
All the sorrows of the way
Lost in that most glorious Day!

Satan chained forevermore—
Closed for aye temptation's door—
Evil made to give Thee praise!
Peace shall reign through endless days:
God shall manifest *His* sway
In the glory of that Day.

Heaven and earth shall rest at last—
The arch enemy outcast.
All God's purposes fulfilled,
Every thought of evil stilled,
And unhindered the display,
All the glory of that Day.

Mortal sight could ne'er behold
All the glorious things foretold;
Mortal mind could ne'er conceive
E'en the half; yet we believe
Thou wilt in Thy rightful sway
Be the glory of that Day.

H. MCD.

“I believe the time is coming, if not already come, when it will no longer be a question of professing to be Christ's, but of whether we are living the life of Christ ”

“Where is Christ now?—Gone to heaven, and out of the world: by “the world” I do not mean the earth, but the system set up by Satan all around us now. O Christian, art thou in spirit out of it too?”

G. V. W.

MAN'S DESCENT

LAST month I traced evidences of the Trinity in the numerical structure of this first chapter of Genesis. Now, when God reaches the culmination of His works in man's creation, there is a deliberation as to it not seen in His previous acts, which is, surely, very significant.

Bacon has said, "The work of days is the light of sense; His last work is the light of *reason*." If the Third Person of the blessed Trinity brooded over the waters at the first, and made them pregnant, as Milton puts it, in accord with the Hebrew, and the Second Person, the Word, was active in all of God's work, the whole Trinity is seen in council in the creation of man: for God, *Elohim*, said, "Let *us* make man in *our* image, after our likeness." The counsel and creative energy of the Triune God is called forth when, as we are told, "God *created* man in His own image; in the image of God *created* He him; male and female *created* He them." Not for nothing does the Holy Spirit repeat his profound word "create" three time in this impressive manner. To "create," or call into existence that which was not, is not to be confounded with *make*—which means to mould or fashion out of pre-existing material.

To create is the prerogative of Almighty God alone. By its forceful repetition three times in this short verse, it would seem that God not only calls attention to the Trinity (which we have seen so pertinently hinted at throughout the chapter), but as prophetically to forestall the infidel teaching of the wise and the learned of these latter days upon whom a spirit of delusion has come to believe a lie. In the opinion of Principal Dawson (*The under an accumulation of facts too vast for generalization, Earth and Man*, ch. xiv), "The human mind, staggering

has revamped a system, not original, destitute of any shadow of proof, and supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts"—a system indeed more indicative of dotage than of scientific acumen and philosophic ability.

On the contrary, we have the emphatic declaration of Holy Writ that man is God's immediate, direct, and noblest handiwork—*His* creation, made to present and reflect his Creator, as lord over the earth, and master over all creatures on earth as their sovereign lord, in allegiance to his Maker alone. The image in which man was created has been marred by sin; but even so, abundant traces of his origin, in position and faculties over all other creatures, remain. In his very being, man is a trinity—body, soul, and spirit, and is linked to God by his spirit (which the brute has not) and is thus "the offspring of God" (Acts 17: 29). The communication of his thoughts by speech is man's prerogative; he alone of all creatures on earth can look up and commune with God as the Author of his being, to whom he may express his sorrows, his joys and worship; for even in his fallen state he carries the stamp of his origin, both in his spiritual nature and physical competency. Even in the communication of his thoughts a form of trinity is expressed—a *subject*, *predicate*, and *object* are his means of enunciation, showing *plan*, *action*, and *result* contemplated.

Such is man by creation, clearly shown still in his fallen state. In his restored condition, or re-creation, the lost "image" will not only be fully restored, but far enhanced for the sons of God, when we shall bear the image of the heavenly Man, as we have borne the image of the earthy (1 Cor. 15: 47-49; 1 John 3: 2). Even the do-

minion lost through the Fall shall be restored in the Son of Man, "the last Adam," and those associated with Him, as we are told in the 8th psalm. "Thou madest Him to have dominion over the works of thy hands; Thou hast put all things under his feet—all sheep and oxen, yea, all the beasts of the field, the fowls of the air and the fishes of the sea, and whatsoever passeth through the paths of the seas." Well does the Psalmist sing of Him, "O Lord, our Lord, how excellent is thy name in all the earth. The whole earth is full of thy glory."

The denial of the complete divinity of our Lord, Christ, the new Head of a renewed race, is intimately and logically connected with the denial of man's creation by God. The two go hand-in-hand. Those who would rob us of these two great facts, rob us of our highest dignity and noblest destiny. They would debase us to the level of the beast. They would leave us without hope and without God in a world of sense and despair!

G. NASH MORTON.

A GODLY REBUKE AND ITS FRUIT

BISHOP GEORGE had attended the Methodist General Conference at Philadelphia and was now on his return journey. Places for lodging at night along the way had been appointed him, as was the custom in those days. Arriving rather late one evening at one of these, he found a mirthful company in which a young minister was playing his part in frivolities—now chattering, now bandying foolish jests with a young lady, now engaged in trifling repartee with another, while nothing becoming a minister of Christ escaped his lips.

The stranger had come in with his saddle-bags, without giving his name. He sat in a vacant chair, alone, where

he could see and hear all that was going on, and his anxious eyes showed that he was no careless observer of what was transpiring around him. Grieved and shocked at what he saw and heard, he asked for a candle and to be shown where he was to spend the night. There, for sometime he found comfort and refreshment of spirit from a well-worn Bible he had drawn out of his saddle-bag; after which he kneeled, and was still engaged in prayer when the young minister, whose room and bed the old man was to share, came in, and was arrested by the last few fervent pleadings that he heard. In silence he went to bed, and the old man having risen from his knees, slowly undressed and got into bed beside his companion.

"And how far have you come to-day?" asked the young man, whose conscience, no doubt, was ill at ease.

"I've come thirty-five miles."

"Indeed! So you must be tired after so long a journey for one of your age."

"Yes, this poor old body is well worn with constant travel."

"You do not belong to Springfield then?"

"No, I have no permanent abiding place here."

"And how far have you travelled on your present journey?"

"From Philadelphia."

"From Philadelphia! The Methodist General Conference was in session there a short time since. Had it broken up when you left?"

"It adjourned the day before I started."

"Ah, indeed! Had Bishop George left when you came away?"

"Yes, we started in company."

"Indeed! And how did the bishop look? He is getting rather old and feeble, is he not?"

"He carries age tolerably well, though he begins to show signs of failing strength."

"He is expected this way in a week or two; how glad I shall be to shake hands with the old veteran! But you say you left in company; how far did you come together?"

"We keep company and travel together."

"You, intimate with Bishop George?"

"Yes, why not?"

"Bless me! I should like to have known that! And may I enquire *your* name?"

After a moment's hesitation, the stranger replied, "My name is George."

"George! Not Bishop George, surely?"

"Yes, they call me Bishop George."

"Bless me! Bishop George!" exclaimed the abashed and astounded young preacher, springing out of bed. "I will call up the family. Why did you not tell us who you were? And have you had any supper?"

"Stop, stop, my friend," said the bishop. "I want no supper here. It is of the family I am thinking who profess to have set up God's altar here. The Lord had sent them a weary old man, but they were too much occupied with other things, and making merry."

A night of severer mortification the young minister had never experienced. The bishop kindly admonished him, and warned him of the great necessity of his adorning the doctrines of Christ, by following Him sincerely and humbly. Gently, but earnestly, he endeavored to win him back from his wanderings of heart, and directed him to seek and serve God instead of himself.

In the morning the bishop prayed with him long and fervently, before he left the chamber; and was glad to see his heart melted into contrition. Soon after the bishop descended, and was met by the heads of the family with a

thousand sincere apologies. He mildly silenced them, and asked to have his horse brought out. "But surely, Bishop," urged the distressed matron, "you will not thus leave us? Wait a few minutes, breakfast is on the table."

"No, sister L., I cannot take breakfast here, but remember the words of Christ our Lord: 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me.' "

Thus Bishop George departed, leaving the family and young minister in confusion and sorrow.

Six months from this time the Ohio Annual Conference met at Cincinnati, and the young minister was to present himself for ordination as a deacon; and Bishop George was to be the presiding bishop.

On the first day of the assembling of Conference our minister's heart sunk within him as he saw the venerable bishop take his seat. So great was his grief and agitation that he was soon obliged to leave the room. That evening, as the bishop was seated alone in his chamber, the young minister, Mr. ——— was announced, and the bishop requested that he be shown up.

The Bishop grasped the young man by the hand with a cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before, a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded. As a father would have received a disobedient, repentant child, so did this good man receive his erring but contrite brother. They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. At that session he was ordained, and he is now one of the most pious and useful ministers in the Ohio Conference.

—*From an old Magazine.*

THE SPIRIT IN WHICH TRUTH IS USED

(Read Rom. 15: 1-4; 2 Sam. 18: 19-23.)

A SIMPLE yet much needed lesson is given us by the apostle in these words: "Let everyone of us please his neighbor for his good to edification." The occasion for this exhortation was that some, probably Jewish brethren, were still in conscience bound to ordinances of the Mosaic law as to the keeping of certain days or the refusal of certain meats as prescribed by the law—all of which were figures of spiritual things: but grace and truth having come through Jesus Christ (John 1: 7) the shadows are done away. Still, we usually pass but gradually out of darkness into the light, or from legal ordinances into the liberty which is in Christ. So the apostle, who himself had learned so well to deny himself for the good or blessing of others (see 1 Cor. 9: 19-23), exhorts us to follow the same path.

As to using the light we may possess without regard for the weak, or such as have less light, the apostle touchingly says, "If thy brother be grieved with thy meat, thou walkest not charitably. *Destroy not him with thy meat, for whom Christ died.*" Let these words fall upon our hearts, in view of bringing forth fruit unto God, remembering that "the brother for whom Christ died" is dear to God, and that with him we shall also spend eternity.

"But he cast a slight upon the truth we love," you say; or "He reproaches us as to our separate path." Stay, brother; let us look at the One who died for us both when we were yet in darkness. What an example for us, who are the objects of His grace, as we look at Him who for us "endured the cross, despising the shame"—viewing us as the fruit of the travail of His soul! In view of such love we say:

"Oh, kindle within us a holy desire,

Like that which was found in Thy people of old,
Who tasted Thy love, and whose hearts were on fire,
While they waited in patience Thy face to behold."

The men who bore to David tidings of Absalom's death, have a lesson for us as to the purpose of our hearts, as marked by our ways. Deluded by vanity, Absalom had led a revolt against his own father, David. What a load of sorrow he had brought upon David and Israel! Yet David said, "Deal gently for my sake with the young man, Absalom." What had been a subject of Absalom's vanity became the cause of his death—caught by his bushy hair and suspended by it from a tree. Like Saul who spared the dainty king of Amalek, an Amalekite slew him in the end. Ah, how the very things our flesh seeks after become our ruin!

Let us notice how Absalom, reduced to helplessness through his pride, met his death by one who had heard David's request: "Deal gently for my sake with the young man Absalom." Joab had no heart of tenderness either for Absalom or king David, whilst his informant as to Absalom valued the king's desire for mercy more than "a thousand shekels of silver." Joab's thoughts were of righteousness only toward the offender, and with three darts in his hand he thrust them through the heart of the helpless prince, who had raised a pillar for his memory and honor, but was buried under "a very great heap of stones."

But who will take the tidings to the king?—tidings of victory, yet of deepest sorrow to David. "Let me now run and bear the king tidings how that the Lord hath avenged him of his enemies," says Ahimaaz (*brother of counsel*), son of Zadok (*the justifier*). But Joab, who cared naught for the king's feelings, turns to Cushai (*their*

blackness) and says, "Go, tell the king what thou hast seen."

Ahimaaz finally obtaining permission to run also, outruns Cushie and is recognized by the watchers who report it to the king. "He is a good man," says the king, "and brings good tidings." Notice his first words, "Peace be to thee" (*margin*), he cries, and bows down to the king; then he praises God for the deliverance. This is the message of "the brother of counsel," who adds nothing more to this message of peace.

Cushie (*their blackness*) now arrives—a fitting representative of Joab and his armor-bearers. His tidings are true, but with no "Peace be to thee," nor, "Blessed be the Lord thy God;" just tidings which pierce the king's heart, and bring his words of lament, "Would God I had died for thee, O Absalom, my son, my son!" This man with his message of mere truth may well represent that spirit which acts without comfort, without grace or mercy, while Ahimaaz, "brother of counsel," the spirit of grace which, together with truth, brings comfort to the heart of the stricken. Let us, beloved, consider in what spirit *we* run—like Cushie or Ahimaaz?

In Luke 8: 41-50 we have a similar picture. The stricken ruler of the synagogue is comforted by the Lord going with him to heal his dying daughter. But on the way He is delayed by another that was also on the way to perishing—a lovely picture of grace through faith to the Gentiles, while the blessing to Israel is delayed. No doubt, the ruler of the synagogue's little faith would be strengthened by seeing others blest; yet how anxiously he would wish the Master to reach his daughter who was at the point of death! Just then a messenger arrives who, like Cushie, brings the true, yet discomfoting message, "Thy daughter is dead; trouble not the Master." But

at once another message is given, "Fear not; believe only, and she shall be made whole." Reverently let me say it, it is "the Brother of Counsel" that speaks to the sorrowing heart.

"Brothers of counsel," let us in a practical way learn and use the way of patience and comfort of the Scriptures, and "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." E. C. TAYLOR.

Young Believers' Department

Calendar: Aug. 16th to Sept. 15th .

DAILY BIBLE READING:..... Aug. 16th, Rom. 3;
Aug. 31st, 1 Cor. 2; Sept. 15th, 2 Cor. 1.

MEMORY WORK:.....John 13.

GOOD READING:—"Glories of Christ," by C.C.Crowston,
from page 83 to end.

MONTHLY QUESTION:..What difference of thought is
connected with the references to water in John's writings?

Our Memory Work

Having finished the first epistle of John, I have thought it would be both precious and helpful for our souls if we now studied the chapters of John's Gospel which record the closing conversations of our blessed Lord with His own just before the betrayal, and also His priestly and intercessory prayer to the Father. This takes in from chapter 13 to the end of chapter 17.

This portion is full of the Lord's desire, and provision for His people. It speaks of and unfolds the precious fellowship in which we are brought with the Father and the Son, through the eternal life communicated to us, and the Holy Spirit, to which the teaching of John's First Epistle has introduced us.

In these chapters the Lord is bringing us in association with Himself as Man, in fellowship with God the Father, so that we may have part in His peace, His joy, His love, His fruitfulness—in fact in all that marked His path, including rejection from the world.

As we study this portion may the Lord give us an abundant entrance into all that He has for us in it.

Our Daily Bible Reading

We read this month two very important epistles—Romans and 1 Corinthians.

In Romans we get great unfoldings of the gospel of God. Man's need is fully stated. God's full provision is made known—in "the redemption which is in Christ Jesus." The principle of faith, upon which blessing alone is realized, is enforced by argument, example and precept. The new headship, in Christ, is made known, and certain aspects of practical deliverance, to which the knowledge of the new place in Christ should lead, and indeed *does*, in proportion as the truth here presented is held fast according to the reckoning of faith. Freedom, service, fruitfulness, and power, through the Spirit, with the enjoyment of His things, are the result in the believer.

Then the relation of the gospel, and God's blessed grace in His dispensational ways are set forth in chaps. 9-11. Finally, the practical ways, which become the recipients of such mercies, are set before us in chaps. 12-15.

Romans deals with much that is individual in character, while 1st Corinthians gives what is corporate. In it we find the assembly of God, the company of those called out from both Jews and Gentiles, to be in separation from the world, its spirit, its ways, its wisdom, its evil, and to be wholly for Christ, with the blessed hope of being *with* Him and *like* Him.

This epistle, then, sets before us the place, character, order, and fellowship which pertain to the assembly: that is to any company of believers gathered to Christ's name; they are to walk in the light of God's thoughts for His people, as built together for His habitation through the Spirit.

First, we have the *unity* of the saints, founded upon God's grace expressed toward us in Christ. Being made to us wisdom and power, our confidence and rejoicing are to be ever in Him. Yet as the Crucified One in the world, it necessarily involves that the assembly is *unworldly*, *i. e.*, separated from the world and its whole system. It is linked with God's eternal counsels; to it is given the divine revelation through the apostles and prophets of the New Testament, and the mind of Christ is to characterize it. Then, since the saints are God's building, His temple, holiness becomes them: sin must be judged, and our relations together must be such as He can approve. Fellowship with Christ our Saviour, in His humiliation and sacrifice, is expressed in the cup and the loaf which symbolize the blood and body of Christ given for us; and with one another as assembled together to announce the Lord's death until He come. Then, the Spirit of God, who dwells in God's House, exercises His ministry through the members in whom He dwells—all in the grace and power of love,—the first and chief part of the fruits He produces. Upbuilding *in love*,—not in outward display according to the spirit of the world—is the great object in view. All is to be done unto edification.

Finally, the foundation of our hope and destiny is founded upon resurrection, as the result of Christ's work upon the cross.

I trust our month's reading will prove of great profit to us all.

SOME HINTS IN RELATION TO THE BIBLE AND
MODERN THOUGHT

The distinctive character of the Bible comes out in several ways. First, as to the *established* facts of science there is an acknowledged harmony. Even granting that the Bible is not written to teach science, yet, since it is God's Book, for which we claim fullest inspiration, and therefore absolute inerrancy, we must expect to find *its* statements as to matters of scientific import, to be of abiding value and truth. What it says on any subject does not call for any apology from us. If God is the author of the Bible, it must have divine accuracy as coming from One who sees the universe through and through. His vision penetrates beyond the range of the greatest telescope, and nothing can be too small for His eye to discern. If there be anything referred to in Scripture which telescope, microscope, or any other means of investigation has not yet made known, it is no ground to discredit the Bible record, for neither scientific investigation, nor scriptural interpretation, can claim to have reached the ultimate.

We may safely state that the Bible, being God's Book, teaches nothing scientifically false. It does not use the so-called exact language of science, but to admit this is very different from charging it with errors in science. The astronomer with all his scientific nomenclature still speaks of sunrise and sunset, and does not expect to be condemned for it.

The Bible was written for man in language perfectly adaptable to him in every age and clime. Of no other literature, ancient or modern can this be said. Hence the abiding value of all Scripture. "The word of the Lord abides for ever" (1 Pet. 1: 25). It is not a classification of scientific facts, like a museum of specimens, but a book possessed of all the variety which we see in the multi-form manifestation of life, as we behold it with our eyes; it is a book full of moral and spiritual teaching, revealing God to man in a way always precious, while it also faithfully portrays man in every phase of his life and responsibility.

The Bible is marked by the individuality of those used

of God to write it; yet all is in evident control, blended in perfect unity, all contributing to the one ruling mind and purpose. Yet when that which bears a relation to scientific matters is introduced, whatever may be the difference in diction and style between the Bible and Science, there neither is, nor can be, any actual difference as to *facts*. If otherwise, God must be thought to err! Many have been the supposed antagonisms which have been dissipated either by the more careful study of the text of the Bible, or by scientific men finding it necessary to change their dictum when their investigations have reached further.

Though often assailed the Bible remains impregnable. The conflict has really been between the *errors* of science and the truth of the Bible. It would be sad indeed to find the Bible agreeing with some *supposed* scientific fact, dressed up in the strictest scientific garb, which later is proved incorrect. This has never been the case with Scripture, but it is one of the evident marks stamped on all other ancient literature, proving its origin to be human, not divine.

Conflict between the Bible and science is mainly to be found in connection with scientific *opinions* (not facts) which lack confirmation. We may well accept unquestioningly the statements of the Book, no matter what the greatest of men may say. Science has changed too often for its dictum to be considered infallible.

Another important point to guard is that we must distinguish between what *Scripture* says, and what is recorded in the Scriptures. False statements are unerringly recorded for our instruction. The words of evil and foolish men are given, and even those of Satan. Because such things are found in the Bible does not mean that they are accredited as truth, for its Divine teachings will be found to refute them, but it is a true record.

It may prove of interest to very briefly outline some of the great differences between the Bible and ancient literature when both are considered in the light of established scientific facts. The Bible does not lose, but its pre-eminence is manifested by such a comparison. It has nothing to fear.

THE LORD'S MEMORIAL SUPPER

SPECIAL circumstances, touching to the Christian's heart, are connected with the institution of "the Lord's Supper." They had eaten the last Passover together, and, as the true Passover, His own blood was to be shed on this same day.* Our Lord's path of devoted love was reaching its climax; the shadow of the cross was upon His spirit, and, surrounded by His disciples in that Upper Room, He tells them of His impending betrayal by one of them. Then, Judas having gone out, His heart flows out toward them, and with desire for *their* hearts' response to His love He requests their remembrance of Him in partaking of the bread and wine.

Memory lingers with tender and affectionate interest round that first institution of the Lord's Supper: Himself still with them, but so soon to be separated from them—to be betrayed—forsaken—denied—condemned—mocked—scourged—crucified! Yet it is *He* that comforts *them*, and gives them this tender memorial of His love for them which was taking Him into the depths for their deliverance and eternal blessing.

"THIS DO IN REMEMBRANCE OF ME"—no pompous ritual, no ceremony; but what could so touchingly recall *Himself* and *His love* to the hearts of His own as these symbols of His body and His blood—His body given, His life-blood shed for us! It is the special portion, or remembrance-feast of the Church of God; for to Paul, the

* In the O. T. Scriptures the day is reckoned from one evening to the next evening. (See Genesis, ch. 1: 5, 8, etc.; also Exodus 12: 6). This reckoning was always followed by the Jews.—[Ed.]

minister of the Church (Col. 1: 25), it was freshly given by the Lord Himself from heaven (1 Cor. 11: 23), showing what value He attaches to His people's love and remembrance of Him.

An open confession of Him is connected with it also: "For as often as ye eat this bread and drink this cup, ye do show (*announce*) the Lord's death, till He come."

In a spiritual sense we are standing like Israel on the Canaan side of Jordan's banks: we look back to where the Ark stood, in the midst of the overflowing waters, till all the people had passed over. In taking that place, our Jesus had to cry, "All Thy waves and billows have passed over Me." *Alone*, He stood there for us; and we, like the stones taken out of Jordan, are set up on Canaan's side. Risen with Christ, we keep the memorial feast in remembrance of Him, the good and precious Shepherd who gave His life for His sheep, and in resurrection associates us with Himself, the Leader of praises to God in the assembly (Ps. 22: 25).

As we contemplate who our Shepherd is—His glorious Person—His eternal Godhead—His perfect Manhood—the Fulfiller of all God's counsels and Revealer of the Father to us, in love, in grace, in tender compassion and self-sacrificing love, going down to the lowest depths where from His holy soul was wrung the cry, "My God, my God, why hast Thou forsaken Me?" our subdued hearts repeat:

"Oh, what a load was Thine to bear,
Alone in that dark hour—
Our sins in all their terror there,
God's wrath and Satan's power!"

What could ever stir our hearts like this? What could so appeal to our affections?—and the Lord covets the

responsive love of His people. Therefore He has left us this memorial as an appeal to our hearts.

Then, as in spirit we look at the cross, we see it is vacant, and the tomb is empty, and we hear His words, "Go to my brethren, and say unto them: I ascend to my Father, and *your* Father; to my God and *your* God." He brings us with Himself into this wondrous place of nearness to the Father—"My Father and *your* Father; *my* God and *your* God!" Himself too, in Spirit, is in our midst, as He said (Matt. 18: 20)—our Lord, our Head, our Guide.

And our remembrance of Him is "*till He come*," when He shall bring us into the Father's house, in the prepared place for the Church, His Bride to share with Him all that is committed into His hands by the Father whose counsels He came to fulfil. What a cluster of glories are thus connected with the Lord's Supper and our remembrance of Him! And while we cannot speak of it as the only "worship meeting," may God grant that we realize it as such in our experience each time we have the privilege thus to remember our precious Lord.

It will be apparent, I doubt not, that ministry, as we usually understand it, has a subordinate place here, yet is not excluded. We are together on such occasions as priests to offer the sacrifices of praise, worship, and prayer to our Saviour-God. Ministry is service manward; worship is rendered to God by the "holy priesthood" which all of Christ's redeemed ones are. What a place and privileges He has conferred upon us who have received Him into our hearts! May we be enabled to value and use these privileges in the power of the Holy Spirit, till we enter into the home prepared for us in the glory.

F. L. HARRIS.

SOME LESSONS FROM THE BOOK OF EXODUS

Lecture II.

THE CALL OF THE DELIVERER.

(Exod., chap. 3.)

(Continued from page 218.)

WE have looked at Israel's deliverer from Egyptian bondage. We have seen him given over to death, and brought up out of it. We have seen him put himself forward as the savior of his people, and rejected by them. Then, as rejected by his own, making affinity for himself in the land of his exile. Now we come to look at the call of the deliverer, in the next two chapters. I only take up one of these to-night, as we shall find abundance in it for meditation.

Here we see the one who was indeed to be the instrument of Israel's deliverance, who had hitherto run before his time, now drawing back when he receives the needed call. The man who had illustrated the *forwardness* of nature now illustrates the *backwardness* of nature. With instinct in his heart, forty years before, he had been ready to run without a call. But those forty years have made their mark upon him, and he is a changed man. The voice of God, now authoritatively urging him forward, is not enough for him. With his eyes upon himself, he responds, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

That may look like humility in us, but is not. When God has laid hold of us for a certain thing, to turn round and say, "Who am I, that I should do it?" is not humility. God did not raise any question as to who or what Moses was. If He chooses and sends, it matters not who the

person is. The power lay in the One who was sending; so the Lord says, "Certainly I will be with thee." But, even so, Moses' reluctance is not overcome. There is just this tendency on the two sides. The forwardness of nature, I may say, is the failure of our youth, constantly — our spiritual youth, as well as our natural youth; eagerness to run in God's path, but not apprehending what the path is, or what it needs to walk in it. On the other hand, when the cost is counted, and our weakness known, the energy begotten of self-confidence being gone, we need a stimulating call on God's part, to get out of the persistent occupation with our weakness now, as with our strength before.

You find that very strikingly in the Gospel of Matthew, when our Lord, at the commencement of His labors, is addressing some of the disciples, at the end of the eighth chapter. One proposes to follow Him without any call at all. He says, "Lord, I will follow Thee whithersoever Thou goest." The Lord says—Do you know where this will lead you? "Foxes have holes, and birds of the air have nests; but the Son of Man has not where to lay his head."

Of this man we hear no more; but to another He says, just as He says to Moses now, "Follow Me." But *he* says, "Suffer me first to go and bury my father."

If we count the cost on our side, we shall always find it more than we have resources for. Yet we need to consider the cost; to look at it gravely and solemnly, until, in the sense of our utter insufficiency, faith roots itself in Divine omnipotence, and finds ability to stand where God calls.

Now let us look upon Moses as the type of One in whom was no defect. A very plain type he is. First, in

that employment in which we find him. A shepherd was the type of the Divine deliverer and king. King David was a shepherd, and the beautiful word in the second chapter of the Gospel of Matthew, which speaks of Christ as the Governor who shall "rule" God's people Israel, is literally, "shall be a shepherd" to them. That is God's thought of a true ruler. Moses was trained for forty years as a simple shepherd, until he is fit to go forth to lead God's people; then power is entrusted to him—the meekest man upon the earth. We who know in whose blessed hands the sceptre of God's kingdom now is—for whom God's throne is a throne of grace—can realize a little the unspeakable blessedness of this!

You remember when the disciples were indignant with James and John because they had asked for places on the right and left hand in His kingdom, the Lord turned to them, and said, "You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them; but so shall it not be among you; but whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all; for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

How beautiful! Not merely does the Lord inculcate humility, and forbid the craving after place and power; but the places themselves are not such as would suit those ambitious to get them. They would not satisfy ambition—the greed for place. They are places of *service* in which the highest ministers to the lowest, as the mountain-tops send down their streams to the vales below; and the highest place of all is His whose love made Him come not to be ministered unto, but to minister, and to give His life a ransom for many. "It is more blessed to give

than to receive," is His own utterance, and ever true—in glory as well as on the way to it.

This training in service shows the character of the place for which He is training us. And He of whom Moses is but the picture, true Shepherd of the sheep, will never, however different the circumstances, give up the service to which love consecrated Him. With love, rule is *service*; and how blest the time when love alone shall rule!

We find Moses then, in the course of his service, leading his flock to the back side of the desert, to the Mount of God (called so, no doubt, from what now took place there) even Horeb. And there "the Angel of the Lord appeared to him in a flame of fire out of the midst of a bush. And he looked, and behold, the bush burned with fire, and the bush was not consumed." There the Lord addressed Moses; and, as the Angel of the bush, gives him his commission.

This is a wonder for our eyes as well as those of Moses. God had before, in reference to this very captivity in Egypt, revealed Himself under the similitude of fire. The "smoking furnace" had been His symbol, when (as we have already seen) in covenanting with Abraham He passed between the pieces of the sacrifice. And how striking is the symbol here! Abram had kept watch by the victims, driving away the unclean birds which would have come down upon them. But the sun goes down; night comes on; a deep sleep overpowers him, and a horror of great darkness falls upon him. It is to these points that the vision addresses itself. The smoking furnace and the burning lamp are what the deep sleep and the darkness demand: and these the sacrifice secures, and the faithfulness of God supplies to His people. If the activity and vigilance of faith fail, the furnace of trial will not fail as the appointed means of purification; while

for the darkness which is the result of unbelief, the burning lamp is equally provided. How sure the inheritance for those to whom God is thus pledged in Christ to bring them through to enjoy it, securing the conditions which His holiness of necessity imposes!

Thus the fiery trial which was trying them in Egypt was in reality God's remembrance of His covenant. It might not look like it. It might look any thing but that. Alas, unbelief mistakes the simplest dealings of God with us; nevertheless, if the people's deliverance from Egypt was to be really deliverance, they must realize in their own soul what bondage was. Thus it was God who raised up Pharaoh, just as it was God on the other hand who raised up Moses.

Now, if we look at this *thorn-bush* (for such it is), it is a striking picture of the people. In the tenth chapter of Isaiah, speaking of the Assyrian scourge, the prophet says: "And the light of Israel shall be for a fire and his Holy One for a flame! and it shall burn and devour his thorns and his briers in one day." These thorns and briers picture those of whom David speaks as "sons of Belial" who "shall be all of them as thorns thrust away, because they cannot be taken with hands." You remember that thorns were the sign of the curse at the beginning. They are, in fact, as botanists tell us (at least of the kind we have to do with here), abortive leaves, parts of a plant incapable of fulfilling their original purpose. Sinners are thus in this symbol naturally connected with the curse upon sin. And the thorn-bush itself we may, without forcing, view as the type of sinful flesh. This is what the people are: hence the fire; but the bush is not consumed, for the Angel of Jehovah, their covenant God, is in that fire.

As afterward, in the judgment which swept over Egypt

the night of the passover, they had to be taught that, as far as they were concerned, there was no difference between them and the Egyptians. The judgment which delivered them must have fallen on them, had not grace provided them a shelter from it.

They needed tribulation then; needed the purifying fire, in which God was. For what were the Egyptians?—they had their part in what the fire symbolized. Nevertheless it was God who was dealing with Israel in love—a holy love, or it would not be God.

It is a hard thing oftentimes to learn, that while God has power to save His own to the uttermost; while He has got in Christ's sacrifice a full and sufficient satisfaction for our sins, nevertheless the necessities of His holy government oblige Him to deal with us as to the very sins which the sacrifice of Christ has put away as wrath bringing. For instance, in 1 Cor., chap. 11, we find this doctrine: "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*" (ver. 32). Now mark, these are redeemed men. They are those for whom Christ's blood was shed, and to whom Christ's blood had been applied. They were "in Christ" before God, and delivered from the wrath to come. Does it not seem strange to read that, if they were not chastened of the Lord, they would have to be condemned with the world?

Surely it was not because God had not sufficient power or grace for them. But God is a holy governor, and a throne of grace is still a *throne*. It is not a question of judgment in the sense of wrath, or of exacting anything from His people, but He must display Himself as the Holy One. And this is necessary in a double way: for the sake of His people and for those who are looking at

them. All must learn and own the God of grace to be the thrice Holy One.

Thus, again, the apostle Peter says: "The time is come that judgment must begin at the house of God" (the people of God), "and if it first begin at us, what shall the end be of those who obey not the gospel of God? And if the righteous are difficultly saved"—that is the force of it—He has, so to speak, to take pains about it, "where shall the ungodly and sinner appear?" We find this all through Scripture. God says to His people, "What a man soweth, that shall he also reap." Grace does not set this aside but confirms it. In reaping he finds out what it is that he has sown, and learns to judge in the fruit what he did not judge in the seed.

So also our Lord in His Sermon on the Mount: "With what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again. Good measure, pressed down, shaken together, and running over, will men give into your bosoms." Thus, as we can judge in others very clearly what in ourselves is not so clear, we are made to learn in others' dealings towards us, our own towards them.

It is so with the first thing: in repentance in order to salvation. God has to show us what sin is. I do not say it is by chastening; but still He has to bring us face to face with our sins, that grace may *be* grace, and salvation be from sin as well as from wrath to come. It is the necessity of His holy government that "Except ye repent, ye shall all likewise perish." Not that repentance is the price we pay for salvation in anywise; for Christ's work is the only price of what to us is absolutely free. Repentance only makes us learn how needed and free it is.

This bush then reveals the ways of Him who is the

Saviour of His people. And Moses' unshod feet should teach us reverent contemplation of them.

And now God reveals Himself to Moses as the God of their fathers, "the God of Abraham, and the God of Isaac, and the God of Jacob;" to which He adds, when Moses further asks after His Name, "I AM THAT I AM: thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations."

That with which God begins here, and to which He returns, is that He is God of Abraham, God of Isaac, God of Jacob. He has taken a name in relationship to men, which is to be His continual memorial. Back of that He has another name, which, simply rendered is, The Unsearchable. "I AM THAT I AM" does not so much reveal as declare the veil that hangs before Him, when man would "search out the Almighty to perfection." Inscrutable, He "dwells in the light unapproachable, whom no man hath seen, nor can see." He declares Himself the Ever-present: the One who is; the great fact for man always to realize, which gives reality and meaning to every thing else.

"Jehovah" is the title which God takes throughout the Old Testament, and which for us remains with all its significance, in spite of the dearer title, by which as sons now we know the "Father." Jehovah is the name by which He declares Himself in covenant with His people. Throughout their fleeting generations He abides "the same yesterday, to-day, and for ever."

What God here insists upon is, that He is the "God of Abraham, and of Isaac, and of Jacob," and that this is to be His memorial unto all generations. He was to be

known as in connection with those three honored names.*

He identifies Himself with them, as the apostle shows us, because of the practical faith they had in Him—a faith which manifested itself in a life of pilgrimage, in obedience to His call. God is not ashamed to link Himself with those whose faith in Him gave Him so good a character. If He had called Himself the God of Lot, what would Lot's conduct have led men to suppose God to be? But (spite of Abraham's failures) God's character is shown by calling Himself the God of Abraham.

Look closer, and you will find this true in a still deeper way. Why does God connect Himself with just these three? Why no more nor less? These three displayed Him in His true character, *in three ways*, as the God of each separately. With the light of the New Testament, *we* should at once interpret what His threefold name expresses—as *Father, Son and Holy Spirit*.

Who can read the 22nd of Genesis without discerning in the offerer and the offered another Father than Abraham, and another Son than Isaac? As in the Gospel of John, which gives this side of the Cross, it is all between the Father and the Son. The Father is giving; the Son too is giving Himself up. There is no word of dissent from Isaac; and nothing is suffered to mar the precious representation of Him who spared not His own beloved

**"The Almighty"* is the name God took with Abraham; *"I Am"* or *"Jehovah"* is that which He took with Israel; *"The Highest"* is that which He will show Himself to be in millennial times. None of these in themselves declare, His nature, or the character of His ways toward us. But in the mouth of the Lord Jesus, *"Father"* has become indeed a revealing name, and we know God as He was never revealed before.

Son who came expressly to do the Father's will. How the narrative dwells upon each point in the father's trial!—a three days' journey to the place—three days with the word in his heart which bade him give up his only, his beloved son! The whole extent of his sacrifice revealed to him in measured terms: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

It is inexpressible comfort to see that God knows every ingredient in the cup of trial He mixes for us. It is His own heart He is telling out while He is thus searching out Abraham's? Did it not cost *Him* to give up His own beloved Son? Was the sacrifice all on the Son's part, and none on the Father's? Shall we call Him "Father," and not credit Him with a Father's heart? Is our God revealed as an impassive God who does not feel? We must not ascribe to Him human defect or frailty, surely, but must we not credit Him with love? He would rather come under imputation of defect than that we should think this of Him. "God is not a man that He should repent," yet He will talk about repenting. Nay, not only did it repent the Lord that He had made man, but "it grieved Him at His heart." Blessed to know such a heart; and that what the Son of His bosom suffered, the bosom that held the Son suffered also.

Thus the "God of Abraham" tells out the Father to us, and He bids us know Him as our Father also; for, as the apostle tells us in Gal. 4, Isaac was a picture of the sons of the freewoman; *sons* is what God calls us now—the child of the bondwoman having been put away.

That the God of Isaac reveals the Son to us also, we have already seen. Every Christian heart will recognize

in Isaac the figure of the Lord Jesus Christ. Not only the 22nd of Genesis, but many other passages speak of him as such. I need not enter upon this as perhaps none will question it; although blessed it is to see God thus coming near to us in human guise to draw us as it were with the cords of love to Himself.

But what about "the God of Jacob?" Can self-seeking crooked Jacob speak of God to us? His brother Esau says, "Is he not rightly called 'Jacob'? for he has supplanted me these two times." Is he not a strange person to be linked with a holy God?—not concealing his name either; for He does not in this connection call Himself the God of *Israel*, but expressly the God of *Jacob*.

Do you realize how fearless a book Scripture is? Do you think all the infidels in the world could ever make God ashamed of what He has written? Never! No, the very things they think to shame Him by, are the very things He takes up to show us how His "foolishness" is wiser than all man's wisdom.

No, He is not ashamed to be the God of Jacob. Well for us that He is not. He takes up this Jacob as the very one in whom He can show His power and grace. Whom shall He take to show His grace, but the chief of sinners? Whom shall He take up, in order to show His power, but one of the most intractable material? And so Jacob is just the person in whom to display His grace and power. If He is the God of Abraham and Isaac on the one hand, it is not less Jacob's God. It is Jacob, in fact—crippled as to human strength, in which he trusts—who gets the name "Israel"—a prince with God. If the God of Abraham shows us God the Father, and the God of Isaac shows us God the Son, surely the God of Jacob shows us God the Holy Ghost.

How beautifully then does this last name (so different

from the other two) unite to tell us what God will perpetually have as His memorial! What a gap there would be, if Jacob had not his place here! In it, our connection with God is seen; Jacob's *need* brings him in, as *our* need it is that practically brings us to God. God too has need of Jacob to display the riches of His grace and the power of His salvation.

Before we close, let us look at what answers to this memorial name of God in the New Testament. No need here to take up three men to tell Himself out. There is now One Man who is by Himself all-sufficient to tell out God. He does not now say, "I am the God of Peter, or of Paul, or of John," but He is "the God and Father of our Lord Jesus Christ." How could He put another beside Him? And as He stands upon earth, heaven opens, and the Father's voice is heard declaring, "This is my beloved Son in whom I have found my delight." The Holy Ghost comes down visibly upon Him in the form of a dove, and abides upon Him. God is manifested now, *openly* and *completely*.

(*To be continued.*)

The CITY and the FOREST

Behold the wondrous city! Awed I stand,
And gaze upon its greatness and its glory.
What streets, what houses rise on every hand;
What riches, might, and wisdom are before me!
Vast structures, monuments with turrets grand,
And spires of noble churches tower o'er me.
How great man is!
What power, what wisdom, and what might are his!
Contrivances, inventions without measure,
Aid him to live in luxury and pleasure.

But stay! I look around, and soon I see
That all the glitter only serves to cover
Much that is bad:—sorrow and misery,
Envy, dissatisfaction I discover.
The pleasant sights and sounds, the luxury,
Do not remove the sin, but gloss it over.
And all around,
Evil and greed and sin and want are found.
In spite of every pleasure and attraction,
The heart of man has not found satisfaction.

The idle rich is there; for self he moves;
For him there's naught apart from self that matters;
And past his gate there's many a beggar roves
Slouching along in filthy rags and tatters.
The parasite is there—the man who loves
To prey on others; what *they* earn *he* scatters.
Full are the jails,
Disease is rampant, and one's spirit fails
On looking round. In spite of man's endeavor,
Sin still exists and is as vile as ever.

* * * * *

I leave the city, leave it far away,
Not sorry that my visit there is ended.
Far from the haunts of men I wend my way,
And stand before a forest, vast and splendid.
What beauty, what luxuriant display,
What lovely tints and shades so richly blended.
My hopes beat high:
"Perfection I have found at last," I cry.
What work more perfect, and what beauty greater
Than that which God has made!—the wise Creator!

I enter.—What a sight it is I see!
Some fell destroyer must have been before me.
Prone on the ground there lies a mighty tree,
Which, rotting fast, reveals a direful story.
Above its mates it rose in majesty,
Towering aloft, and crowned with verdant glory:

A lightning flash!—

Down fell the giant with a mighty crash!

A dozen others likewise ruined through it:

Its very majesty it was that overthrew it.

What is that sinuous form which, like a snake,

Around yon mighty trunk goes twisting, turning?

A tiny creeper once, it did forsake

The shady groves, its lowly station spurning;

Its upward way around the tree did make,

Which, now too late, its fell design is learning.

Tighter it binds,

Throttling the tree as round and round it winds:

The tree is dying; in the next rough weather

Down it will crash, and both will rot together.

Amid the gloom, ferocious beasts of prey

Go softly prowling where the densest bush is

The monstrous python shuns the light of day,

And winds about among the tangled rushes.

Fierce ants and stinging creatures wend their way

Under and on the ground, on trees and bushes.

My hopes are gone!

Indelibly I find death stamped upon

All things down here, whatever be their station;

Ruined is man, and with him all creation.

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I leave the forest as I left the town,

With groaning spirit, sadly disappointed.

Bible in hand, I wearily sit down

And read about that blessed One appointed

Saviour and Lord, the One whom angels own,

The One to whom God's holy prophets pointed.

And now I see

A scene of triumph and of victory.

God's word must stand, His work will be completed,

Righteousness be displayed, and sin defeated.

I gaze in spirit on a City fair,
And, oh the joy it gives one's soul to view it!
The curse is gone, no stain of sin is there,
The shadow of grim death ne'er passes through it.
The Lord is there, and His redeemed ones share
His glory; nations bring their honor to it.
Christ is enthroned,
And universally as King is owned.
In all the earth is spread the wondrous story
Of peace and love, and God's eternal glory.

Dread war is ended; peace without alloy
And glad content are known to every nation.
All greed and hatred gone; there's naught but joy—
Not for man only, but the whole creation
Will cease to groan, and will at last enjoy
The blest result of reconciliation.
Not heaven alone,
But this our earth will then be brought to own
That God has triumphed, He who changes never,
Whose word is sure, and doth endure for ever.

Praise ye the Lord, for it is good to sing
Praises to Him who all the sorrow healeth.
Great is our Lord, the everlasting King,
Who calls the stars by name, their number telleth.
Praise Him, ye forests! Let His praises ring,
Ye saints, to whom His blessings He revealeth!
Ye stars of light,
Ye sun and moon, and all ye angels bright,
Praise ye the Lord! Let all things in creation
Sing praise to Him, the Author of Salvation!

H. WILSON.

Inkongo, Central Africa.

EXTRACT

"I've been thinking how *rich* we are, getting things so much more direct from the hands of the Father; and the best of it is, He sends it in such unlooked-for ways—almost always just as we don't expect it: so there is no possibility of forgetting it's from *Him*. I think a child brought up from babyhood under such influences must have a heart full of thoughts of the all-loving One. It does not seem that such a child ever could be tempted to atheism or infidelity.

"At my next door neighbor's there's a chamber window-blind, that always stands wide open. Spring after spring the sparrows flutter in and out. There's always a nest in that snug retreat, between the house and blind. There's hardly the thickness of my hand between them and the busy life beyond; but they're not *in* it, and they're *safe*. So for your birdlings, dear parents, and yourselves, there'll always be a nest, *near* the busy world, but not *of* it. I wonder if my neighbor *knows* the company she has! The world knows *you* not, but *God* knows, just as He knows these sparrows. Isn't it pleasant to think we need have no more care than the birds, because He careth for us? The nest that no boy would think of finding has talked to me of a loving retreat with the Lord, as the birds *in* it have talked since last Lord's day.

"Not a sparrow falleth to the ground without our Father. Fear not, therefore, *ye are of more value than many sparrows.*"

"Both young men, and maidens; old men, and children; let them praise the name of the Lord: for His name alone is excellent; His glory is above the earth and heaven . . . Praise ye the Lord"—Ps. 148: 12-14.

CORRESPONDENCE

FROM BELGIUM

My dear brother:—

Amid both encouragements and trials the Lord is carrying on His work: both causing one to feel the need of His sustenance, to overcome the difficulties which the enemy throws in our way, to hinder poor sinners from turning to the Lord our Saviour. But I thank God that, in the power of the Holy Spirit, His work is carried on, so that a number, since my last writing, have been turned to the Lord.

I have been laboring at Hardimont, Lestroy . . . (13 other names are mentioned). My first day in Furchies was very trying. It is reputed as a Socialistic centre, and, alas, largely skeptics. The next day, I began at the other end of the village.* A gentleman to whom I was presenting God's way of salvation, after taking a tract said, "I must read this first, then come to my house later." That whole day was most encouraging—coming in contact with many interesting persons of whom several professed to receive Jesus as their Saviour.

At Rausart I was confronted by many skeptics and mockers, and was made to realize what our Lord says in Matt. 7: 6—"Give not what is holy to dogs, nor cast your pearls before swine," etc. A senseless and wicked man kept speaking injuriously of God ("If there is a God," said he) in language I would not repeat. Before leaving I addressed him, saying that the blessed God he was reviling was ready still to show him mercy, even now; but if he persisted in his way, he would have to meet Him as his omnipotent Judge. He only became more furious, shaking his fists at me.

At Tamines, in the Namur province, where I began to

* Belgium, like northern France, has successions of long villages along the highways, with a central square, usually, and very few cross streets.—[Ed.]

labor a few years ago, I was strongly opposed, in the beginning of the day, by a group of skeptics who had refused any tract. I went aside then for a while, to seek sustaining grace from the Lord to go on, and started afresh to sow the precious seed, asking that it might fall into good ground and bear fruit. Resuming my work, I was greatly cheered by two gentlemen to whom I presented Christ as the only Saviour, whom they professed to receive. Later, as a group had collected in the street, I announced to them the glad tidings of salvation. They became very attentive, and I found afterwards several who professed to accept salvation as pure grace from God through Jesus Christ our Lord.

As I went on, a gentleman, far up the street, an agent of the Government, had observed the gathering which I had addressed, and had inquired of some what it was all about. He came to me then, and invited me to his house, calling in some of the neighbors also. Oh, how happy I was in presenting our Saviour to this little group!—for I saw that their hearts were moved. They understood and deeply felt the truth of our lost condition, and also the greatness of God's love in sending His own Son here for our salvation. Four of them professed to be saved.

Then, their great joy, and mine, was broken in upon by a Roman Catholic "sister" of the "Beggar Order." She came in a fury to take away by force an interested and aged woman of 82 years. She turned upon me angrily as "a Protestant coming to distribute tracts and Gospels to turn away the people from the church." "Madam," I answered, "I came here not to speak against your religion, but to present to the people the Lord Jesus as the only means of salvation." But she was furious, and would listen to nothing, but urged the people *not* to read the tracts and Gospels given them. The gentleman of the house then arose and quietly said to the R. C. "sister," "Madam, *we* shall read the new Testament, for this gentleman has shown us the truth from it—he has said nothing of his own, but has shown us what *God* has caused to be written for our instruction;" and he invited her to leave, which she did, forcibly taking the aged woman with her. After this I pointed out to the audience that it was Satan

who urged this person to come in to trouble them. As I felt this to be an attack from Satan, I was calling upon the Lord in my spirit, dear brother, for Him to come to our help.

The rest of the day was spent in conversation with sincere souls who professed to receive salvation through faith in Christ our Lord.

Dear brother, I desire and need the prayers of saints, that I may have grace from the Lord to proclaim to all the message of His grace.—Please send me a larger supply of tracts of which I have need. My love to all the brethren with you.

OCTAVE DANDY.

This brother, known to us for years as a faithful, reliable man, gives himself wholly to seeking souls for Christ since the World War by which his business was brought to an end. To help such is to be "fellow-helpers to the truth" (3 John 7, 8).—[Ed.]

Young Believers' Department

Calendar: Sept. 16th to Oct. 15th.

DAILY BIBLE READING:.....Sept. 16th, 2 Cor. 2;
Sept. 30th, Gal. 3; Oct. 15th, Col. 2.

MEMORY WORK:.....John 14.

GOOD READING: "The Fruitful Bough," C. Knapp. This little book will open up the typical meaning of Joseph's history as it relates to Christ. Paper, 25 cts., cloth, 60 cts.

MONTHLY QUESTION:—What important differences do you find between the epistles to Galatians and Ephesians?

Our Memory Work

These chapters of John's Gospel which we are now memorizing should be very precious to us. They give the last conversation of our Lord just before He suffered. In them He opens His heart to us in a wonderful way, so that we may enjoy that communion with Him which He so much desires. Note the different ways in which

He speaks of *coming* (vers. 3, 18, 23, 28). Then there are the three questions, and the Lord's answers: the coming and abiding presence of the Spirit; the obedience to which love impels; the way in which practical enjoyment of the blessing is realized.

Our Daily Bible Reading

We read four important epistles during this month: 2 Corinthians, Galatians, Ephesians, and Philippians.

In 2 Corinthians the great subject is ministry. As might be expected, the character, ways and experience of a true minister are presented throughout, and this in connection with Paul himself as the great pattern of a true servant of Christ. In chaps. 1 and 2, the work of ministry is accompanied by suffering, whether from the world or the state of the church, in which, however, the comfort, mercy, and power of God are realized. Chap. 3 gives the distinctive character of the New Testament ministry, contrasted with the law. Chaps. 4 and 5 set forth the vessels used in this ministry; the glorious deposit given to them, yet their utter weakness; their experience, yet confidence through God, and the issue in glory. Then, in view of our glorious hope, faith triumphs even over death, and presses upon men to be reconciled to God, in view of the judgment to come. In chap. 6 we are given to see the manner and conditions of faithful ministry as exemplified in the apostle's own life. He then pleads for the believer's separation from the world of unbelievers and idolaters, in answer to God's own character, so as to be openly owned of Him as His children. The apostle then, in chap. 7, speaks of the relief or comfort brought him as to the Corinthian assembly by the report of Titus, who had just returned from Corinth.

Chaps. 8 and 9 show the practical character of Christianity in caring for one another's temporal needs. The ministry of the glory does not lead to forgetfulness of this, rather does it emphasize such sacrifices as well pleasing to God. In the closing chapters Paul vindicates his authority and ministry in various ways; lastly appealing to the Corinthians themselves as proof of Christ speaking through him.

Galatians unfolds the gospel of grace in contrast with law. Promise and the Spirit connect with the former; bondage and curse with the latter. Chaps. 1 and 2 show Paul's apostleship and ministry as not from man, but as commissioned and taught directly from heaven by revelation of Jesus Christ. He shows that the principle of faith, not works of law, is the ground of our blessing and relationship with God (ch. 3). Sonship in freedom, characterized by the Spirit's presence, is the prominent line of truth in this epistle (chs. 4-6).

Ephesians presents the counsels of God, the calling of the saints, their relationships according to eternal purpose, their present heavenly portion and future place with Christ as His body (chs. 1-3). Chs. 4-6 set forth the practical walk of those who through grace are partakers in this heavenly calling. Philippians portrays Christian experience as triumphing over all the difficulties or trials through which the child of God may be called to pass. It really presents the practical life of one who is living in the power and joy of association with Christ. His heart is occupied with Christ's interests (ch. 1), His mind (ch. 2), His glory (ch. 3), His power (ch. 4). It rules the life, throughout; and this is given as the apostle's own experience—the pattern Christian.

In many respects these epistles set before us the most wonderful part of New Testament revelations. In them,

God's richest grace and fullest glory are disclosed. Is it not a marvelous, yet solemn thing to have thus revealed to us the knowledge of His will! He has called us into this by the ministry of the apostle Paul. What value do we set upon it? How do we respond to it? What measure of control does it exercise over our minds and affections? May it be true of us that we are increasingly "filled with the knowledge of His will in all wisdom and spiritual understanding; that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

*Some differences between the Bible and
other ancient literature.*

First: the Bible, though not a book of science in the ordinary sense of the word, is not in conflict with the established facts of science. In this it differs widely from other ancient literature.

There is no line of the great sciences which may not be taken up to illustrate this difference.

The fantastic views and teachings of the ancients, which prevailed in the centuries during which the Bible was written, stand out as grotesquely ignorant when contrasted with the wonderful results of modern research. How is it, then, that the Bible references to any of the matters treated of in these great branches of scientific study cannot be shown to conflict with twentieth century knowledge? That which appears to Moderns as most ridiculous in the writings of the ancients, does not appear upon any of the Bible's pages, does not mar any of its beautiful descriptions of nature in any of the departments to which it refers. How were its writers preserved from the absurd vagaries which dominated the intellectual, the scientific, and the religious world of their day? How is it that their statements stand the test of present-day facts when these have shown the folly of all other literature—

Egyptian, Indian, Chinese, Grecian, Roman? *It is God-breathed*, is the only true answer.

Let us particularize under several heads.

Astronomy

It is a commonplace to say that all the ancient treatises and systems of whatever class, and even the speculative scientific views of nearly all the Church Fathers, are of no account to-day in the light of present knowledge. Modern optical instruments have opened up the heavens, so that we know that the Milky Way is not a disused path of the sun; that the earth is not shaped like a table; that the stars are not inflamed clouds, or like pumice-stones, or crystal; that the sun is not about the size of the earth and merely reflects the light of this globe; that the moon is not a mixture of air and fire, for it has neither atmosphere nor heat and that it is not larger than the earth, which greatly exceeds it in volume. And there is much more, as to which even our school-children know better.

Not a statement of the Bible bearing upon astronomical subjects can be shown at variance with the facts of this science—and it freely treats of various phenomena in this connection. How comes Job to speak of the empty place in the north (Q6: 7), for it is there we are told the telescope can discover no stars? Again (38: 31), the loosing of the bands of Orion is spoken of, and not till recent years was it discovered, as astronomers tell us, that our planetary system is moving away from the constellation in which Orion is chief. The ancients said the earth must rest on pillars or elephants or other animals. In Job it is recorded that God "hangeeth the earth upon nothing." The Bible does not limit the number of stars, nor speak foolishly of their distances, but the ancients did both. It has perfectly escaped their many errors; no other ancient literature has. Its statements harmonize with recent discoveries; those of no other ancient book do. Whose book is it? "Scripture cannot be broken."

Geology.

This comparatively modern science has yet reached a high state of development, and presents a wonder-

ful array of facts. The ideas of the ancient sages as to the origin and formation of the earth are crude, to say the least. "The wisdom of the Egyptians" in these matters now appears utter foolishness. Moses was learned in it all, but how is it that *some* of this foolishness did not creep into the Pentateuch? The ancients of Greece, India, China, gave no better account of things than did those of Egypt. The Babylonians and Assyrians were no exception.

When the Bible was written all of these now rejected ideas concerning the earth and its orders of life held complete sway over the most intelligent. How is it that the Bible is not tainted with them, and that what it gives us can not even now be proved to conflict with the established results of modern science, whose light had not come upon men of previous centuries? Concerning its record of creation and the order presented in it, Dana remarks: "There is so much that the most recent readings of science have for the first time explained that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have narrated the secrets of eternity but God Himself?" Herschel said, "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures."

The sublime account of creation given in Scripture presents nothing which astronomy or geology can show to be false; there is a striking harmony, rather, with what they establish. That God is presented as the Creator of all, is a cause for cavil for some, but even the grossest evolutionist always reaches the point where only a great "First Cause" will meet the case. The greatest of scientific men have at least acknowledged *God*.

Natural History

In the great field embracing Zoology, Botany, Meteorology, the contrast is still evident. The way in which Scripture classifies animal life, and refers to plant life, gives details concerning the habits and characteristics of

animals and plants; as it treats of rivers, seas, winds, rain, snow, hail—all is found to be above criticism; it is without parallel in ancient literature, and not to be improved upon even to-day. The Bible is not full of mistaken speculations. It is free from the errors which ruled the world when it was written. In its multitude of references to the phenomena of nature, its operations and effects, there is no inaccuracy, though the language is not scientific, as men would say, but is full of poetic beauty and color.

Wonderful Book! full of the words, ways, and works of God! His love, His light, His power, His majesty, His glory, all shine forth from its precious pages. Do we not join the Psalmist in saying, "I esteem all thy precepts concerning all things to be right?" (119: 128).

We quote the following from F. W. Grant:

"How valuable must Scripture be for the knowledge of Nature! It should in every way be the firm ground of the naturalist, and its induction as reliable as that directly from nature; the microscope also being as great a revealer in the one case as in the other. Ah, how little patient, believing work has been done in this direction with regard to Scripture! the neglect of which has shut us out so much from the light it could have given in matters hidden from the mere man of science . . . What a thing it would be to have a faithful company of devout explorers giving themselves to explore nature with the light of Scripture, and Scripture also, one may reverently say, in the light of nature. For both are God's books and both alike truthful, and Christ the theme of and the key to both."

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SIGNS OF THE TIMES

WHAT catastrophies have fallen upon this poor sinful world within these last twenty years! The mere recalling of the principal ones appals the mind and causes the heart to sink. There was the city of Saint Pierre, in Martinique, at the base of the "Soufrière"—a supposedly harmless old volcano—whose side suddenly burst open, sending out such a blast of super-heated gases that the whole city and its thirty thousand inhabitants were *utterly* destroyed in a few seconds!

Not long after, the whole coast of the United States bordering on the Pacific Ocean was rocked and tossed, destroying the city of San Francisco and smaller towns, opening deep fissures in the earth in different parts, moving lands out of their original places, with fearful noises from the grinding and bursting rocks deep in the earth.

Then southern Italy and eastern Sicily were visited with earthquake, and tidal wave following; the city of Messina and adjacent towns were destroyed, in which about one hundred thousand perished.

On the opposite side of the earth, somewhere near the island of Java, a vast submarine eruption must have occurred; it covered the ocean's surface with pumice for many miles, and a vast tidal wave reached to, and over, the foothills of Java, 70 feet high, carrying back into the ocean some sixty thousand bodies as it receded.

Then, while many congratulated themselves and deluded others with the vain talk that science and civilization had so advanced that wars would henceforth be impossible, that all differences between nations would be adjusted by a world court, for which a great temple was built at The Hague, national treaty was suddenly trodden

under foot as a "scrap of paper," the world-war broke out with fury on land, and sea, and skies, and diabolical use was made of all the resources of science to destroy and mutilate multitudes! Famines and pestilences followed in the wake, taking heavy toll in different parts of the earth.

Only three years ago, a large territory in northern China was so tossed and shaken by an earthquake that hills were moved out of their places, some transported a mile from their original place with the trees upon them, parts of the territory were unrecognizable, and a great multitude crushed or entombed!

Now comes from Japan tidings of the greatest calamity on record in all history—a large territory was up-heaved, rocked and terribly shaken; large cities are in ruin, an estimated two hundred thousand souls have perished, twice that number wounded, and a vast multitude are homeless and in want!

What shall we say to all this? Are these calamities precursors to that dread period described, in symbols, in chapters 6 to 18 of Revelation?—the yet unfulfilled 70th week of Daniel's prophecy—when not only the seed of Jacob, but "the inhabitants of the world will learn righteousness" through the judgments of the Lord (Isa. 26: 9, 10). Our Lord's words in Matt. 24: 6-8 seem to indicate a *premonitory* period to that "great tribulation, such as was not since the beginning of the world to this time—no, nor ever shall be [after]" (Matt. 24: 21).

In view of this unprecedented time of sorrow, when man's ungodly will, energized by the devil, will be met by judgment upon judgment from Heaven, what mercy, O Christian reader, is expressed to those addressed in Rev. 3: 8-11, "I will keep thee from (Greek, *ek*—out of) the hour of trial which shall come upon all the world, to

try them that dwell upon the earth"—*i. e.*, upon those whose aims or desires are set on that which is of the earth.

"For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation into the likeness of his glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. 3: 20, 21).

"Thou art my Refuge and Strength"

O Lord, I thank Thee for the day
That brought me unto Thee;
And, from the bonds of Satan's chains,
Forever set me free;

For every pain along the way,
For every bitter draught
That, as I passed from day to day,
My trembling lips have quaffed.

Thy hand, then, filled the measure up
With joy and peace in Thee,
And sweetened every bitter cup
That life had brought to me.

Though oft I fainted 'neath the load,
And fear did me alarm,
It drove me to the Living God—
My refuge from the storm.

Yea, though I wandered too from Thee,
In waywardness to roam,
Thou in Thy mercy chastened me
And turned my footsteps home.

Thou gav'st me strength for Thee to stand,
Thou'st kept my wayward feet;
And I shall stand in heavenly day
Perfect, in Thee complete!

ALICE WILSON.

THE SPIRIT OF FRUITFUL MINISTRY

TO those who have a sincere desire to be used of God for the blessing of others, it is important that their own souls should be in a right condition. They should be in such a spirit that God can use them in fruitful ministry.

Many Christians assume that they have no responsibility to minister to others in spiritual things, but Scripture teaches that there is one body, and every member ministers to the body, even though it be in a hidden way. "Those members of the body which seem to be more feeble are necessary" (1 Cor. 12: 22). Every true child of God, then, should minister to the body of Christ, and everyone should be deeply concerned that his or her ministry be not hindered.

This ministry is not only in public speaking (for which comparatively few are adapted), but also in pastoral work, in exhortation, in comforting those in sorrow, in prayer for others, in showing hospitality, and in other ways by which the needs of Christians are met, while the need of a sinful world is met by the gospel.

Let us inquire what manner of spirit it is which God owns with blessing and fruitfulness. We can get much light on this question by attentive observation of two of God's most honored servants in times of crisis—Moses and Elijah. These two men are similar in a number of striking aspects. They both viewed the glory of God in Horeb. They both fasted forty days in the consciousness of Jehovah's glory. They were both in a place of special relationship with God in connection with Israel. They were both present in the scene of Christ's glory on the Mount of Transfiguration, and talked of His decease.

There are also striking contrasts in the ministry of Moses and Elijah, which are full of instruction for those who would serve God. Let us look at the ministry of these devoted men.

The crisis of Moses' life was perhaps when he stood on Mt. Sinai before the Lord, pleading for Israel when they had sinned against God in the making of a golden calf. Let us notice four graces of brilliant lustre in Moses' conduct at this time. The account is found in Exod. 32.

1.—*Love for the people of God.*

Notwithstanding the terrible rebellion and idolatry of the people, Moses does not waver in his love for them. He places himself between God and the guilty nation, and offers himself as a victim to cover their sin. "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of thy book which Thou hast written" (Exod. 32: 31, 32). The depth of love that could say this has few parallels in human history, and is possible only to one who had caught the spirit of his Master, of whom it is written, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

There is no doubt that this love for the people of God was the underlying principle governing Moses' words and action. God could well trust His people in the hands of a shepherd like this.

2.—*Care for God's glory.*

Not only did Moses love the people of Israel, but he was jealous for God's glory. When Moses saw the idolatry of the people, he called to him all who were on the Lord's side, and executed judgment on the sinning people;

then he returned to plead with God to avert their utter destruction. Moses' view of God's glory, and his remarkable estimation of its value, is shown by two things. First: His chief argument for God's mercy to the people is that the destruction of the people would give God's enemies an opportunity to question the sincerity of His purpose in leading them out of Egypt (vers. 11, 12). Second: God had sworn to their fathers that He would bless and multiply their seed, and Moses pleads the dignity of God's own name to keep His promise (ver. 13).

These two principles laid hold of God's very nature. They appealed for the maintenance of God's glory in the eyes of the world, and in the eyes of God's people, and the pleading is successful, for it is immediately said, "And the Lord repented of the evil which He thought to do unto his people" (ver. 14).

3.—*Faith in God.*

Moses assumes, all through, God's power to forgive and bless the erring people. This is due simply to his unwavering and childlike faith, that it was in God's power to find a way to save and to bless. No matter how terrible the departure, Moses believes that there are still some who will come out on the Lord's side, and whom God can use to mitigate the judgment on the sinning nation. Moses' confidence is in God. Not one condition or promise does he make in behalf of the people, but God's grace is laid hold of, with a splendid persistency of faith.

4.—*Humility.*

A very beautiful trait in Moses at this time is his real humility. What a temptation to self-exaltation was the dignity with which he was invested! He was as God to Aaron and to the people. He humbled Pharaoh, the

greatest king of the earth, and he was called up on the mount of God to talk with Jehovah face to face, as a man talks with his friend, while the people in the valley below trembled to draw near. All this does not seem to tempt Moses to pride; in fact, pride cannot live in God's presence. Moses' humility is seen in his unwillingness to lead the people into the Land except Jehovah's presence went with them. He pleads for this condition and God grants his request.

I think we may say that the four principles mentioned in Moses' behavior indicate the spirit of fruitful ministry—Love for God's people; care for God's glory; faith in God's purpose and power to bless; and humility as to himself. This was the spirit in which Moses stood before God as a successful mediator. God's answer to this beautiful condition of soul in His servant is to entrust him afresh to lead the nation to the land of promise (ver. 34). God gives him a new and wonderful proof of His approval and fellowship: "The Lord spake unto Moses, face to face, as a man speaketh unto his friend" (chap. 33: 11).

A spirit such as we see in Moses cannot fail to be an instrument of blessing. God cannot deny Himself, and when we plead God's love, His glory, and His power in behalf of His people, or in behalf of a sinful world, we may surely expect His abundant answer.

The Ministry of Elijah

Elijah had been a very faithful servant of Jehovah. Living in a time when Israel's unfaithfulness had become chronic, he had a sad lot in the necessity of prophesying of judgment, as well as blessing. Israel had turned from Jehovah to the worship of Baal, and to Elijah's eyes the worship of Jehovah had died out of the land.

In 1 Kings, chapter 18, we have the account of the apostasy, when on Mt. Carmel Elijah, single-handed, challenges all the prophets of Baal to a contest as to who was really God. The prophets of Baal cry to their god without the slightest answer; while Jehovah answers Elijah's prayer with fire from heaven that consumes the sacrifice. The prophets of Baal, 850 men, are taken and slain at the brook Kishon. The judgment against idolatry having been carried out, Elijah tells Ahab of an abundance of rain coming upon the drought-stricken land.

In chapter 19, Elijah having triumphed over the prophets of Baal flees for his life from the murderous anger of Jezebel, and sits down under a juniper tree, requesting that he might die. The prophet, who had braved the opposition of 850 prophets of Baal, flees from this wicked woman and asks the Lord to take away his life. Elijah's spirit sinks into complete despondency. He may have expected a great moral revival in the nation as a result of the destruction of the prophets of Baal, but he has not the patience to wait on God for results.

God, in His goodness, does not take away the prophet's life as he had requested, but sends him food at the hands of an angel, which so marvelously strengthens him that he goes in the strength of that food forty days and forty nights unto Horeb, the mount of God. It was in God's heart not to take away his life, but to translate him without seeing death into heaven itself. But Elijah did not know at this time the gracious purpose of his God.

To clearly understand the prophet's position at Horeb, we must have in mind verses 9-18 of the 19th chapter;

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and He said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And He said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elijah the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.— Yet, I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”

When the Lord asks His servant, “What doest thou here, Elijah?” he tests His servant’s spirit and finds a very disappointing result. Elijah vindicates himself and accuses his brethren in Israel. His faith seems to have suffered almost total eclipse.

The Lord then reveals His glory and power in the wind, the earthquake, the fire, but the Lord Himself was in none of these. Then comes the still small voice, and Elijah instinctively knows it is the Lord. Now, the second time, the Lord asks His servant the same question, "What doest thou here, Elijah?" But there is no change in the prophet's answer. He fails to rise to a sense of God's gracious character, and consequently his ministry is ended.

We cannot but be astonished at the contrast in the spirit of Elijah at this time with his behavior on Mount Carmel. On Mount Carmel, he labored for the recovery of the people. He says, "Why halt ye between two opinions?" and by pleading for God's visible manifestation, he gets the people's confession, "Jehovah, *He* is the God; Jehovah, *He* is the God!" He pleaded the glory of God, and fire came from heaven to consume the sacrifice; the people were convinced, and the idolatrous prophets destroyed.

Elijah then prophesies abundance of rain, carrying with it blessing for the nation. He goes to the top of the mountain and prays earnestly until the rain clouds appear. His attitude at this time is taken by James as a great example of faith; his very posture, his head between his knees, tells of his fervent pleading and humility. We see in Elijah's attitude at Carmel the same lovely character that Moses displayed on Horeb, and the same result in God's blessing on the people.

Elijah's spirit at Horeb was not characteristic of his life, but should serve as an example and a warning lest we fall into something of the same departure from the spirit of fruitful ministry. Let us note the absence of the four characters that we have seen in Moses, and in Elijah on Carmel.

1. In the first place instead of love for the people Elijah

seems to be both discouraged and embittered toward them. He could only condemn them; yet God could say, "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

2. God unfolded before Elijah the glory of His *power* in the wind, the earthquake, and the fire; and Elijah had had ample proof of the *grace* of God in the cruse of oil and the barrel of meal which did not fail, and in the raising from the dead the widow's son; yet his faith fails to lay hold of God, or to catch the spirit of this vision; his answer to Jehovah's question is word for word the same as before.

3. Elijah's faith in God seems to have suffered eclipse in so far as restoration and blessing are concerned, yet he had just been the means of bringing abundant rain to the thirsty land. Baal's prophets had been destroyed, but Elijah does not see any hope for blessing, and therefore cannot be used further.

4. The humility of Moses is sadly wanting in Elijah at this time, "I have been very jealous for the Lord God of hosts: . . . and I, even I only, am left." How passing sad to see how far a faithful and godly man may fall away from the spirit of his Master; and after a devoted life pass out of service in such disappointing fashion.

Let us not for one moment think that Elijah's faithfulness was forgotten, or that one courageous deed done for the Lord would fall to the ground. It is very touching and very encouraging to see how graciously God deals with His discouraged servant. His usefulness being over, He charges him to anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his stead. This accomplished, He leads the prophet beyond

the Jordan, sweeps him away to glory in a chariot of fire, there to dwell in the presence of that glory which he had so lately viewed. Elijah transported—body, soul and spirit—into the presence of God, is seen again on the Mount of Transfiguration talking, we doubt not in a very different spirit, with his Lord about His death, which He was to accomplish at Jerusalem (Luke 9: 31).

But what is the result of Elijah's failure to plead for Israel and lay hold of God for blessing? God's judgment falls upon the nation. Jehu would sweep over Israel, and destroy every descendant of Ahab's dynasty, like the strong wind which rent the mountains. Hazael, king of Syria, would descend later upon the nation and break it up like an earthquake. Still God had a remnant, and Elisha, the prophet, would be used of God to seek out and minister to His people in a time of failure and of need. Surely the contrast between the conditions of these servants and the results of their ministry should be a warning to us as well as great encouragement.

It will be remembered that Moses also failed in a moment of anger, when he struck the rock twice and said, "Hear now, ye rebels; must we fetch you water out of this rock?" and for this momentary lapse from his gracious spirit, he was refused entrance into the land; he must allow another to lead the people in. How jealous is God of the welfare of His people! He will not allow another to curse nor to execute judgment, and how greatly He appreciates the love, the faith, and humility that pleads for blessing.

Someone has said, "An unhappy man cannot be a useful man." This is true in all human circumstances. A parent who is angry or unhappy cannot control or guide the children, and it is perhaps doubly true in ministering to

God's people. Whatever the service may be, there is danger in discouragement; there is safety in the encouragement of faith. God is a God of encouragement. There is danger in self-occupation; there is safety in laying hold of God, and pleading His name and His glory. In our own day we sometimes see faithful men who have been much used of God lose their faith and hope in reference to the people of God; then they lose their usefulness.

When a servant of the Lord loses a gracious spirit, stops pleading for God's people, and begins to accuse them, his testimony is halted. God will allow no one to condemn His people. May the Lord grant us a heavenly optimism, based on the love and faithfulness of God Himself. Let us look for recovery, for revival, for blessing. Let us pray earnestly for these things, and labor for them, and we may be assured that God will be with us in it.

In these days of manifest failure in the Church of God, when evil has so largely triumphed, and when some would see nothing but discouragement, let us, while recognizing the fact of general departure, realize that God has His faithful remnant—many more perhaps than we know, and more widely scattered. Let us have faith in God's love for His people, and wholesome humility as to ourselves, and God will give us open doors for service, filling our own hearts with gladness and making us channels of blessing to others.

A. S. LOIZEAUX.

The more *morally* we read Scripture the safer; because it keeps us in company with our own conscience and delivers us from our own speculations.

No accuracy of doctrine will give the soul rest; there must be the knowledge of a *Person*.

J. G. B.

SOME LESSONS FROM THE BOOK OF EXODUS

Lecture III.

A SAVIOUR'S SIGNS

(Exod., chapter 4.)

(Continued from page 239)

IN our previous address we have seen God declaring Himself to Moses as a prelude to the deliverance of His people. In that deliverance He is coming forward according to the significance of His memorial name, to exhibit what He is Himself for His creatures. In salvation God reveals Himself and is glorified; not only in the redeemed of earth, but to the principalities and powers in heavenly places, who learn in us His manifold wisdom and His marvelous grace. Thus in revealing Himself God is glorified in the very opposite way from man, who when he glorifies himself only seeks to exalt himself. God, in glorifying Himself, ministers to others, for "it is more blessed to give than to receive."

Can His creatures add aught to Him? Did the making of a universe put more into His treasury than it had before? Being sufficient to Himself from all eternity, if He would display His glory it must be from love's delight to fill with happiness the vessels which His hands prepared for this.

Such, then, is the fitting preface to the story of redemption, in which God acts according to the name He has chosen to display Himself in connection with man. Whatever the people are, in whose behalf He acts, in no wise lessens the greatness of His object, which is to display His goodness and love to the utmost bounds of creation. The earth itself may be small indeed among

the multitudinous orbs which spangle the heavens, but connected with the display of God's character, it is redeemed from littleness. Nay, man's littleness and his sin are means whereby He shows out fully His condescension and His grace. Upon the Son of Man the hosts of heaven adoringly wait.

Let us notice now, in the chapter before us, how faith in the deliverer is to precede and produce faith in the deliverance. Upon Israel's faith in Moses, as the one sent of God for their deliverance, everything turns; therefore signs are put in his hand. And so with us: faith in Christ Himself—not yet in His work, nor in the salvation which is the effect of His work—is the first and absolutely necessary thing upon which all else depends.

All through the Gospel of John we find the possession of eternal life is connected with faith in the person of Christ. "He that believeth on *the Son* hath everlasting life." "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." This is of all importance to remember in connection with the gospel and the conversion of souls. The Saviour first: then, and from Him, the salvation. And if this order be not preserved, most serious effects will follow.

Look at what the Lord states in the same Gospel. He says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." We naturally ask what *words* do they hear. But not yet is it the words that are in question, but the *Voice*. There are words, of course; but the point is, the Voice is that of the Son of God. The eye is fixed upon the *Person* who utters the words. It is the Son of God who is made known, and the dead become alive thereby—hearing the voice which by and by will wake all that are

in the graves, and bring them forth to the resurrection of life, or to the resurrection of judgment.

Oh, it is a wonderful thing to hear the voice of the Son of God—to have, through His Word, the Son of God revealed to you in the Man Christ Jesus! But people say, “We are all orthodox, we all believe in Him.” Can mere orthodoxy save? No! Though it says, “Whosoever believeth that Jesus is the Christ is born of God,” that is not a mere orthodox proposition, but the faith of your heart in a *Person*. You may be very sincere in saying, “Oh, I have believed the Bible from my infancy—never doubted it;” but Christ revealed to the soul as a real living Person, the Son of God Himself, ah, if this has indeed shone into your heart, it is a different thing. It is He “who commanded the light to shine out of darkness” that hath shined in your heart.

It is not yet, What have I got by it? Not yet, What has it shined upon?—perhaps upon a mass of corruption; but the Light, has it no glory? Can you not distinguish Him from ten thousand others by the glory in His face? Down on your face with Simon Peter you may be saying, “Depart from me, for I am a sinful man, O Lord;” but as you are with Him at His knees, He will say to you, “*Fear not.*”

This is God’s way: Christ first, and salvation from Him. Otherwise a soul may even mistake orthodoxy for salvation—may believe in justification by faith, and yet be unsaved. Oh, to ring in men’s ears: “He that *hath the Son* hath life; and He that hath *not* the Son of God hath *not* life.” “This is eternal life, to know Thee the only true God, and Jesus Christ whom Thou hast sent.”

I do not say or believe that the question of salvation is really settled thus; but God has a place He never had before; and, if with Job still we cannot find Him in the

way our hearts long after, yet He is that for which they do long. Nothing short of this, is "conversion." There may be any amount of alarm and distress, which after all is no certainty of a divine work in the soul.

Man is never driven by fear of God to God. Fear there may be, but except we are "drawn" we never really come. "No man can come to Me," says the Lord, "except the Father which hath sent Me *draw* him." Notice there again that precious character of God—"which hath sent Me." Thus Christ becomes the interpreter of God to man, as well as of man to himself. Thus He takes the controlling place He is henceforth to keep with us. For peace it is necessary to know the work of the Cross; but this knowledge becomes not merely a way of securing blessing for ourselves, but as the Lord said of it, "The Son of Man is glorified, and God is glorified in Him."

How many have got apparently the gospel in another way than this. They call it "the glorious gospel," but they do not know it as what Scripture really entitles it, the "gospel of the *glory of Christ!*" They have not learned it in His own presence, from Himself. They preach and believe in a utilitarian gospel, in which man's blessing is everything, and God's claim very little. They are orthodox, and evangelical, with a "great heart for the gospel," and a little one for Christ. His claim, His commandments, the truths of His blessed Word, are pared down to the smallest fraction that the gospel may be exalted into His place, and souls may not be hindered from accepting that which brings with it little responsibility, and introduces into no "narrow" path. Thus the Christian life is marred, Christ dishonored, and the gospel itself pitiably disfigured, while unconverted crowds are its adherents, and men scoff without rebuke at cheap religion.

Thus we may see the importance of the "signs" in this

chapter: they are signs of Satan's power vanquished, of sin removed. They serve to mark out the Deliverer, and justify faith in Him.

"And Moses answered and said, But, behold, they will not believe me, nor harken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thy hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thy hand and take it by the tail: (and he put forth his hand and caught it, and it became a rod in his hand) —that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

The shepherd's rod in Moses' hand is the sign of power. We find, as we travel on through Exodus, how truly this is so. "All power belongeth unto God," and this shepherd's rod shows us how He uses it. Power with Him waits always upon love. Do you doubt this? Do you ask, "Is the rod of iron, with which He will crush His enemies—is that love?" I answer that in all the passages where this is spoken of, the exact rendering is, "He shall *shepherd* them with a rod of iron;" for, severely as it may smite, love guides it. Woe to those indeed whom everlasting love has thus to smite! "Still the hand that wields the sceptre of the universe is guided by the heart of Him who has revealed Himself, not as power, nor even as righteousness, but as Love." The rod in Moses' hand, then, is the type of power divine, characterised by tenderness and care, as a *shepherd's* rod. Moses then is told to cast it on the ground; and out of his hand, the rod changes its character; it becomes a serpent. Who that looks round upon the earth with the thought of power being in the hands of eternal love, but must own to bewilder-

ment at finding everywhere what seems to negative the supposition. Scripture itself puts the perplexing question: "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" Surely the rod is to all appearance out of the Shepherd's hand, and the "prince of this world" is not Christ, but Satan. The claim he makes to universal empire, when he displays before the self-humbled Son of Man all the kingdoms of the world and the glory of them, with the boast, "All that is given unto me, and to whomsoever I will I give it," has but too much truth. And by and by he will find one, the antipodes of the blessed Lord, willing to receive this from him. Of one yet to rise we read, "The dragon gave him his power, and his seat (or rather "throne"), and great authority . . . And power was given him over all kindreds, and tongues, and nations."

This is the apparent contradiction which sin has wrought. The rod seems not in His hand to whom it belongs, but upon the ground, and Satanic. But observe the beautiful accuracy of the type, and the comfort prepared for us in it. The rod was *cast* out of Moses' hand; it did not *slip* out. God has not lost control of the world, after all; of His own will, and for His own wise purposes, He has subjected man to the sway of him whom he has chosen to have for his prince. It is the scene at Gadara over again. If the Lord come in, Satan is displaced at once, and his victim is delivered. But alas, the real foundation of Satanic empire lies in man's rejection of the Deliverer. They "besought Him to depart out of their coasts." Very respectfully indeed, man may refuse his Saviour and Lord, but if Christ leaves at their bidding, to what must He leave them but to Satan?

There is no middle ground. Man cannot be his own master; if his house be empty, all the sweeping and gar-

nishing will only make it ready for a tenant: if his wisdom come not from above, it will not be only "earthly," but "sensual," and then "devilish."

It is untrue that Satan will reign in hell. The chief malefactor will be then chief sufferer, not tormentor of others, but himself tormented. His reign now is a thing permitted in the meantime by an all-wise God, wherein evil is allowed to manifest itself and show its fruit; and that good in conflict with it may be proved also, and show its supremacy over it as no arbitrary thing. God has cast (in a sense, and for a time) the rod out of His hand, and the rod, cast to the ground, has become a serpent!

Yet, not only "shall judgment return unto righteousness," but even now wherever and whenever He please, the rod returns to the hand of the Shepherd as before. Let a soul cry out in its misery to God, though indwelt by a Legion, His hand is not shortened that it cannot save. Do not suppose that because "the god of this world blinds the eyes of those that believe not," he can build about them a wall impervious to the light without their consent. The apostle in this very place says, "We commend ourselves to every man's conscience in the sight of God." Even "in the heart" of the wayside hearer, the seed of the gospel was "sown," but the heart, unchanged by it, gave it up to one who knows its value, alas, better. "Then cometh Satan, and taketh away that which was sown in his heart."

So, while the truth commends itself to every man's conscience, man by his unbelieving rejection of it puts himself into Satan's hand; and no wonder if he be then blinded effectually. Solemn is the responsibility of one to whom the truth is evidencing itself, yet by rejecting it gives himself up to believe Satan's lie!

But the rod of power in the Deliverer's hand is found on the side of love, and in behalf of the victim of Satan's

tyranny. Joyfully we recognize Him in the One who is gone up on high, having led captivity captive; who, "having spoiled principalities and powers, made a show of them openly, triumphing over them in it." But this is only the first sign.

"And the Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom: and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither harken to the voice of the first sign, that they will believe the voice of the latter sign."

Leprosy is the Old Testament type of sin, in its loathsomeness, malignity, and power to spread. It might at first give little evidence of itself externally. The spot upon the skin might not truly represent the extent of the disease, which lay much deeper—in the blood itself; no local thing, but corrupting the whole man. Its sure tendency too, except God come in, is to spread continually, blanching the hair and exposing the raw flesh, and finally rendering the man the vivid realization of Isaiah's picture: "From the crown of the head to the sole of the foot, no soundness in him, but wounds and bruises and putrefying sores."

Spreading, moreover, from one to another, it infected first those most in contact with the leper, his nearest and dearest, the inmates of his tent and heart. God's treatment of it therefore was to prescribe the complete isolation of him in whom the plague was. Away from his tent, outside the camp, he had to cover his upper lip and proclaim himself, as people passed, a source of pollution, with the wail, "Unclean, unclean."

Sin is thus with God no accidental and no local thing, but a virulent, growing, contagious evil, deeper than the surface, not to be measured by the outward appearance, and absolutely fatal, if He come not in to save. In Moses' case it is strikingly pictured as that which from the heart affects the hand, not from the hand the heart. The clean hand, placed in the bosom, is drawn out leprous, white as death. Let no man think that sin is the effect of his circumstances, or a mere act or deed. Let none talk of sinners with a "good heart." "The tree is known by its fruit." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Oh, be sure, if the hand is leprous, the heart is not better, but worse: it is the seat of the whole disease. And cleansing must begin, not with the hand, but with the heart.

And so with the type here. Moses' hand thrust into his bosom becomes leprous: thrust into his bosom again it is restored. Defilement and cleansing both begin at the heart. What has cleansed the heart? We are not wrong in saying, The simple power of God. Leprosy in the heart is sin *hidden*; but leprosy on the hand is sin *exposed*. The hand plucked out of the bosom makes manifest what is there. "If we *confess* our sins, He is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." It is not the mere confession of sin being in our hearts or our natures, but of sin actually committed—a very different thing. We can easily own, and without any conscience, that "we are all sinners:" but whatever we may say about our natures, we feel we are responsible to God for the sins we have actually committed. "All *have sinned*," is God's solemn judgment, which, when realized, becomes a personal thing: "I have sinned." How wonderful that through the precious blood of Christ which

I bring to God, I find His faithfulness and justice on my side to forgive and cleanse me, upon my simple confession! The hand plucked out of the bosom, then, makes sin manifest. Put into the bosom again, it shows that thereupon sin has been put away. "Repentance and remission of sins," God has joined together. Faith owning God's judgment says to Him, "I have sinned," and finds remission of sins preached through Christ by the same precious Word of God.

These then, are the signs of the Deliverer. The third sign is a prediction of judgment for obstinate unbelief:

"And it shall come pass, if they will not believe also these two signs, neither harken unto thy voice, that thou shalt take the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

For, indeed, must not the stream of life and blessing from God ministered to us here, become wrath and judgment if His goodness leads not to repentance? Every blessing is so much judgment, if a Saviour's voice be disregarded. I do not dwell upon this here. I trust I need not. What is given here as a sign to Israel, is given as a testimony to Pharaoh afterwards. God's principles are indeed invariable. Although the believer in Christ is, as to eternal condemnation, safe for ever, may we realize our responsibilities as well as His complete and triumphant grace.

(To be continued.)

"My peace I give unto you: not as the world giveth, give, I unto you" (John 14: 27). The world gives what it can spare; the Lord gives what cost Him everything.

When I think of His mercies I am hurried away to Himself.

J. G. B.

Young Believers' Department

Calendar: Oct. 16th to Nov. 15th.

DAILY BIBLE READING:.....Oct. 16th, Col. 3;
Oct. 31st, 1 Tim. 6; Nov. 15th, Heb. 7.

MEMORY WORK:.....John 15.

GOOD READING: "Christ: not Christendom, nor Judaism," 10 cts.; "The Advocacy of Christ," 15 cts.; "The Priesthood of Christ," 15 cts.—These three tracts, by W. Kelly, will be found a real help in understanding the subjects of which they treat.

MONTHLY QUESTION:—What distinction does Scripture make between Advocacy and Priesthood, and what different lines of truth connect with each?

Our Memory Work

A few names have been received for successful work in the study of John's first epistle. One writes, "I trust that the others who have memorized it have received the blessing that I have. God's word is very precious, and how few there are in these last days who value it. 'Thy word have I hid in my heart,' should be true of more of us."

The date is late, but I am hoping that there are some names still to be received. Those at hand are as follows:

Marion Hill (1).....	S. Pasadena, Cal.
Dorothy Howard (7)	Baltimore, Md.
Mildred Howard (7)	" "
Mrs. W. T. Helmer (8)	Cumberland, Ont.
Annie I. Gow (9)	Felton, Del.
Mable Stockford (9)	Detroit, Mich.
Carrie Schwartzel (9)	" "
Mrs. W. S. Banford (6)	Penticton, B. C.
John A. Algreen (8)	The Current, Bahamas.
Agnes Algreen (8)	" " "
Mabel Weech (8)	" " "
Malvena Elden (6)	" " "

This time we are sending to the successful ones, "The Captives of Judah," by J. G. Bellett, as promised in our May number. Read it with care.

Our Daily Bible Reading

Finishing Colossians, we read through six of Paul's epistles and get well into Hebrews. This carries us through a wide range in which much varied and important truth is presented.

In Colossians the glories of Christ are set forth in a special way, to show that for the Christian there is none beside Him, in every aspect, of position and relationship. We are complete in Him who is Head over all things, and *our* Head. Having received Him we are to "walk in Him," that is, in the truth of who He is, of what He has done, of the place He now fills and our identification with Him, sustaining and energizing us as His witnesses here. "Put ye on the Lord Jesus Christ, and make no provision for the flesh" is a similar thought.

The Thessalonian Epistles have a common theme—that of the Lord's second coming and related events; but they take second place to none in setting forth the Christian walk through this world. These saints are presented as a conspicuous example of this. The apostle speaks of himself and his co-laborers in reference to their own conduct in service. Their devotion and holy life manifested the true character of Christianity. Thus these saints are spoken of as followers of the apostle and the Lord.

The epistles to Timothy treat largely of individual responsibility. In Timothy we have the example of a true "man of God." The first epistle gives us the godly order to be maintained in the assembly, both as to doctrine and practice, and the preservation of the gospel in its purity. The assembly is God's house in which His government and

holiness are to be maintained, with individual purity, devotion to the truth, and unworldliness of life.

The second epistle presents rather the disorder which man has brought in the house of God, and points out the path for faith in the midst of the confusion. There must be individual fidelity to the truth, separation from what links the Lord's name with evil, and fellowship enjoyed with those who follow the course here prescribed. The truth, the Word, is the abiding resource for faith, amid abounding evil. This brings trial, testing, conflict, as the last chapter intimates.

The epistle to Titus is similar to those addressed to Timothy. Godliness of life, springing out of the grace of God received in the heart, is the underlying theme. The faith, the doctrine delivered to us, is the model to which the life is to be conformed.

The letter to Philemon is a touching example of Christian affection toward an escaped, but now converted, slave, and a holy consideration for the master to whom he is sent back. It is the result of God's grace and truth ruling the heart. This is a concrete example of the spirit and practice which are to characterize the Christian.

The epistle to the Hebrews is addressed to God's people in their pilgrim journey, with heaven in view at the end, ministered to along the way, and privileged by faith to draw near unto God. It sets aside the old Jewish order by bringing in the perfection of Christianity, with the fulfilment of the types and shadows of the old dispensation, which was as childhood to full maturity when viewed in the light of the glory of Jesus in whom now everything centres. This epistle sets forth the glory of His person as Son, His place as apostle and high-priest, His work perfecting the believer and giving access to the holiest, His leadership in the path of faith—His glories break out

in every chapter, and the presentation of Himself and His work, like the incense in the temple, fills all with sweet perfume.

Correspondence

A letter from one of our readers refers to the opinion held by some that the soul or spirit sleeps with the body until the resurrection, and asks for an epitome of the scripture teaching as to it.

First, death is defined for us as a separation of body and spirit: "The body without the spirit is dead" (Jas. 2: 26). The body without the spirit goes to corruption. The spirit "returns to God who gave it." Its distinctness, or individuality, is not lost in the unseen to which it departs. Its condition as to the lost is one of separation from God, with the torment this produces, whilst the condition of the saved is in bliss and rest in God's presence, as Luke 16: 19-31 plainly teaches. The whole context shows that it is *the state after death* that the passage speaks of, in its relation to present responsibility (ver. 9). Could God be called the God of Abraham, Isaac, and Jacob after they were dead 400 years, if their spirits shared the death-state of the body? The Lord's point in Matt. 22: 29-32 is that these men live unto God, though dead to us. This involves consciousness, with knowledge of the past not obliterated; and the future state is to be connected with the past.

When Peter speaks of "the putting off of this tabernacle," he speaks of his decease, or death when the body is laid aside in the grave, *while the spirit is with the Lord*, as the following passages fully prove: "To-day thou shalt be with Me in paradise" (Luke 23: 42, 43); "Having a desire to depart, and *to be with Christ*, which is far better" (Phil. 1: 23).

That the New Testament term "sleep" (applied to the

death of saints) refers to the body exclusively is evident from the following scriptures in which the question of soul or spirit does not enter—Matt. 27: 52; John 11: 11; Acts 8: 2; 1 Cor. 7: 39; 11: 30; 15: 6, 18, 20. 1 Thess. 4: 14 is not different—sleep in Jesus, or “fallen asleep through Jesus”—for it is throughout connected with the body which is to be raised up. It has been asleep for a while, in death. If the spirit were also asleep in death, must not it be resurrected too? But Scripture nowhere speaks of the resurrection of spirits; it uniformly applies to the body. Hence the great *change* mentioned in 1 Cor. 15 applies to the resurrection and the Lord's coming for us. Change as to the spirit? No; but of the body, as is plain. Thus the spirit is given its new house (2 Cor. 5).

That the spirit does not sleep, but is conscious of fuller and higher blessing enjoyed with the Lord, Paul is witness in what he says when facing the approach of death (Phil. 1: 20-24). It may be true that the spirit, absent from the body, lacks the vehicle by which contact is established with kindred spirits in that world unseen, and that for this the spirit awaits the resurrection, when clothed upon with the spiritual body (2 Cor. 5; 1 Cor. 15); then the fullest blessing will be realized in fellowship with all the redeemed. That perfect state is referred to in Heb. 11: 40, yet this in nowise affects the truth that the state of the spirit of believers after death can be called “far better,” yea, “gain.” Could the state of a sleeping spirit be thus spoken of?—a spirit which, when on earth, enjoyed precious fellowship with God, trial and affliction only contributing to its blessing, then lose all of this in a death-like sleep; could this be called “much better?” No. It is better, it is gain, to die and be “with Christ,” awaiting resurrection in the sweetness of fellowship with Him.

"AND WHEN THEY HAD SUNG A HYMN"

THE last passover had been celebrated, and the Teacher had passed to the Eleven with Him a broken loaf with these words: "This is my body which is broken for you;" then the cup of wine, saying, "This cup is the new covenant in my blood; as oft as ye drink it, do it in remembrance of Me." After this He had engaged their minds and hearts with tender words and instructions, as one about to go away and leave them, whilst *they* expected He was about to re-establish the kingdom of David which had fallen. Only six days before, a multitude had joined with them in exultant acclamations, as they came down Olivet, and entered Jerusalem with shouts of, "Blessed is the King that cometh in the name of the Lord! Blessed be the kingdom of our father David! . . . Hosanna in the highest!" the children themselves joining in the joyous acclamations.

True, they saw the malice and rage of the priests and rulers against their Teacher, especially in those last few days when He had driven out all the traders from the holy precincts, openly charging that they had turned God's house of prayer into "a den of thieves!"

So the Master's ways and words on that night weighed heavily upon their spirit. He understood them well; He felt the pain which thoughts of His going away, they knew not where, had produced in their hearts; so He said, "Because I have said these things unto you, sorrow has filled your heart. Nevertheless I tell you the truth: it is profitable for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you;" and, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Thus He comforted them: but who shall comfort *Him*?—when all that was signified by the bread and wine which He had given them, was now hanging over Him? And, as if some unseen power pressed upon His soul, He said, "Arise, let us go hence."

But hark! a voice of *song* comes from that upper room, "*And when they had sung a hymn*, they went to the Mount of Olives."—Sing, in view of Gethsemane!—where soon, in agony prostrate upon the ground, "with strong crying and tears"* He would plead, "O my Father, if it be possible, let this cup pass from Me!" Sing, when they were about to "smite the Judge of Israel with a rod upon the cheek"†—spit upon Him—drag Him from one place of insult to another—falsely accuse Him and urge His death before the Gentile ruler—take Him to Golgotha, crucify Him between thieves, and mock and taunt Him there where He is to yield up His life, "bearing the iniquity of us all!"

Sing!—how could it be? Scripture alone can explain the mystery: "Who *for the joy that was set before Him* endured the Cross, despising the shame;" and again, "*He* shall see of the travail of his soul, and shall be satisfied;" and yet again, "*Christ loved the Church*, and gave Himself for it." Was He not "the merchant man seeking goodly pearls, who, when he had found one pearl of *great* price, went and sold all that he had, and bought it?" He looked through the ages to that fair scene when His dearly-bought and loved ones shall be gathered unto Him, when,

"Like the stars of the morning,
His bright crown adorning,
They shall shine in His beauty—
Bright gems for His crown."

* Heb. 5: 7. † Micah 5: 1.

O Christian reader, shall not such love compel our hearts to yield themselves *unreservedly* to Him, and say,

“Thine, Jesus, Thine,
No more this heart of mine,
Shall seek its joy apart from Thee;
The world is crucified to me,
And *I am Thine!*”

SANCTIFICATION BY THE TRUTH

(1 John 3: 1-3.)

I am going to be like Christ in glory; then I must be as like Him now as ever I can. Of course, we all fail; but we are to have our hearts full of it.

Remember this, that the place you are in is that of an epistle of Christ. We are set for this, that the life of Christ should be manifested in us. Christ has settled the question with God: He appears in the presence of God for us, and we are in the presence of the world for Him. “In that day ye shall know that I am in my Father, and ye in Me, and I in you.” If I know He is in me, I am to manifest the life of Christ in everything. If He has loved me with unutterable love, which passes knowledge, I feel bound in heart to Him; my *business* is to glorify Him in everything I do.

“Bought with a price”—that is settled: if bought, I am *His*. But, beloved friends, I press upon you that earnestness of heart which cleaves *to Him*, especially in these last evil days, when we wait for the Son from heaven. Oh! if Christians were more thoroughly *Christians*, the world would understand what it was all about. There is a great deal of profession and talk: and thank God, there is the

activity of the Spirit of God; but do you think if a heathen came here to learn what Christianity meant, he would find it out?

The Lord give you to have such a sense of the love of Christ, that, as bought with a price, the only object of your souls may be to live by Christ and to live for Christ; and for those who do not know Him, that they may learn how He came down in love to seek us, and, because righteousness could not pass over sin, died to put it away.

J. N. D.

SOME LESSONS FROM THE BOOK OF EXODUS

(Continued from page 275)

Lecture IV.

THE BREADTH OF SALVATION

(Exod., chaps. 8:25; 10:8-11, 24-26.)

MOSES is now commissioned and authenticated as Israel's deliverer. Still he hesitates. "O my Lord," he says, "I am not eloquent neither heretofore, nor since Thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue."

How hard it is, amid what we call "second causes," to trust simply in God alone! All God's power, for a Moses even, is not sufficient without an eloquent tongue! Paul was wiser when he came to the Corinthians "not with excellency of speech or of wisdom," that their "faith might not stand in the wisdom of men but in the power of God." Our idolatry of means thus affects and characterizes our work. The work will show the workman. The motives, the thoughts, which influence us, and which we suppose hidden in our hearts, will manifest themselves in those who are the fruit of our labor.

God does not gift Moses with an eloquent tongue, but He allows part of his honor to be transferred to Aaron, who becomes his spokesman to the people. Thus provided, Moses starts; but before he reaches Egypt, the divine holiness which cannot pass over the uncircumcision of his house is made manifest. At the inn on the way, Jehovah seeks to kill His accredited messenger, whose life is only saved by Zipporah's performance of the neglected rite. Thus he is warned as well as commissioned. Now, he and Aaron gathering the people, deliver their message and show the signs of their authority: and the people believe with a facile faith, soon to be tested as to its depth and reality, for Pharaoh does not mean to let his bond-slaves step so easily out of his hands. Here begins that prolonged contest between Jehovah and the king of Egypt, in which God's judgments fall with increasing severity upon the devoted land, until He finally brings His people with a strong hand and an out-stretched arm through the sea itself, overwhelming their enemies in it.

These plagues represent the judgment of God upon the natural man, as the eye, divinely opened, sees it: they expose the hopeless evil of man's condition; and the world, stripped of its bloom and attractiveness, is turned into a desert under Divine wrath, until the one so convicted is forced to abandon it and accept rejoicingly God's deliverance from it all. Then the *wilderness* path begins indeed. And, while the world is thus being exposed as under condemnation, the beauty, extent and purport of God's salvation become more and more told out.

It is a "feast to Jehovah" that they are to hold in the wilderness. Gladness is characteristic of His presence, when once the heart is free to enjoy that presence. Then we learn that the feast is to be connected with a sacrifice

—a sacrifice which alone averts God's judgment, and enables the heart to be in His presence without fear.

"The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God, lest He fall upon us with pestilence or with the sword."

Thus, first, God's heart is revealed, then man's guilt and need, which the blood of sacrifice alone can meet.

Not in Egypt, however, can that feast be held; for on the ground of nature no true joy in God or worship in the Spirit is possible. From this there must be three days' remove—the distance between death and resurrection alone can carry us into our place of blessing and intimacy with God. But this will be developed hereafter.

At once, however, Pharaoh's spirit is declared: "I know not the Lord, neither will I let Israel go." The flesh in us never does; its obduracy, allied with the prince of this world, Pharaoh fully exemplifies. At the very outset, when faith begins to move in us, and the good news of salvation begins to be really that, we find the opposition of that in which "dwelleth no good thing," and is but enmity to God as revealed in Christ and the gospel. Sin's reign is a despotic one, and terrible it is to find, from the first moment in which we would do good, evil present with us, and how "he that committeth sin is the slave of sin." Israel, beginning already to think salvation come, find instead augmented labor and the stripes of taskmasters. So that their transient joy is swallowed up in worse sorrow, and unbelief takes the place of faith: "The Lord look upon you and judge," they say to Moses and Aaron, "because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

And even Moses betrays his impatience in a bitter complaint to God. How many a worker since in like manner would have salvation at once realized, not understanding the necessity of all this parleying with Pharaoh—in experience of sin and of sin's bondage.

But as God assures them, if they are made afresh to realize the burdens of the Egyptians, it is only that they may realize redemption out of them by His own hand, and that they may know Him in their salvation, bringing them out from under these burdens. Fresh promises, however, fail to revive the drooping hearts of the people, and Moses himself is discouraged. God, however, gives to him and Aaron a solemn charge to bring the children of Israel out of the land of Egypt.

And here it is that the genealogy of Moses and Aaron is introduced, the double type of a Saviour whom accumulated types fail fully to express. The sons of Reuben and Simeon are also given here, though set aside for Levi, the third son; and how plain the spiritual purport of this is, which looked at superficially seems without meaning. Reuben is the eldest, and his four sons have beautiful names, full of promise; but it is "first that which is natural, and afterwards that which is spiritual." So he is set aside. Simeon, too, with his six sons is passed over; and Levi is chosen—the third son (spiritually, child of resurrection) in whose name, "joined," the mediatorship of Christ, only fully reached in resurrection, is surely implied.

And now ensue the plagues which are to manifest Jehovah's power, and make His name known throughout all the earth. Long and stubbornly Pharaoh resists, but is at last, though unchanged in spirit, over-powered. Upon the history in detail I cannot dwell, but we may look at the compromises which Pharaoh attempts to make with God

or with Moses as to the people; they illustrate not less the breadth of His salvation than the treachery of the heart which would impose limits to His sovereign grace.

The first attempt is to secure the retention of Israel in Egypt. They may sacrifice—he will permit that—but let them do it in the land, and not leave it. His object is to retain his hold upon them, which three days' journey into the wilderness would assuredly loosen. The spiritual meaning is also manifest. Worship in Egypt is worship in the flesh, Cain's worship, which owns not our ruin, nor Christ as meeting it. Death and resurrection have no place there. Redemption there is none, and, therefore, practically no Redeemer. Moses' answer shows this: "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

The word "abomination" stands here as often elsewhere for idolatry, as Chemosh "was the abomination of the Moabites, and Milcom of the Ammonites." The worship of Egypt was that of Apis—the sacred bull. It was paramount amid their animal deities; and it came up in the minds of the children of Israel when they worshiped Jehovah in the golden calf. It is throughout Scripture the type of the laborer, and is pre-eminently seen in the sacrifices as God's Laborer, who to do His will in behalf of man, laid down His life.

But of such a Worker, and of such a work, Egypt knew nothing; and to maintain the truth of this will ensure decisive rejection at the hands of those whom the Egyptians represent. That cross by which the world is crucified to us, and we unto the world, can never be but an offence in it; and the true place of witness to this, as the only possible place of keeping the sacrificial feast,

is three days' journey into the wilderness—the full remove of death and resurrection.

By His death Christ has passed out of the world, and in resurrection has taken a new place for us before God. We therefore, who in His death have died, are by His resurrection put also into this place, and according to His own words, "are not of the world, even as He is not of the world." The old standing is gone; the place is changed. The separation is not of our own effecting, but of His, who has cancelled for us the long dark history of what we were, and instead of our place of distance, has given us His of nearness to God: "Who died for our sins, that He might deliver us from this present evil world, according to the will of our God and Father." Thus our feast is connected with His sacrifice.

This new place with God is given us (apart from anything of our own) by the death and resurrection of our Lord; but it is ours to find, through faith in this work of His, *our place in the wilderness*, where alone the feast is to be kept. Here Israel is our type. Their journey to Sinai is a picture of what must be a veritable journey (spiritually) on our part, though *by faith alone* we travel it—not by sense nor in any mystical way. Faith's acceptance of the work of Christ puts us upon this road, and carries us into a place of actual separation from the world—the sign of our practical apprehension of our position. The wilderness-place is not positional but practical; not "standing," as we say, but *state*; the state resulting from a believing appreciation of the position which God's grace has given us—apart from and not measured by our apprehension of it. Let us not ignore the actuality of this journey. Let us not confound it with the position which Christ's work secures and which faith apprehends. And again, let us not suppose any mystical realization, but

what *faith* produces. Faith is a reality, connecting the soul with the living God. It is not content to accept a heavenly inheritance without setting its face, pilgrim-wise, towards it. Unseen things become substance and reality to it, and every truth received by it becomes living and fruitful. Hence the journey. The Word is not a description of lands separated from us by impassible seas, but is a pilgrim's guide-book, meant for use and to be put to use. The things we shall have put before us are like mile-stones, which measure so much actual travel, or they have no meaning.

Let us keep faith and practice ever thus together: they will not live divorced. For if faith without works is dead, works that are not of faith are "dead works" also.

It is plain how to this first device of Pharaoh the large proportion of Christians have yielded themselves up. They are worshiping in Egypt without the knowledge of redemption: therefore not free. And they have so assimilated their worship to Egyptian patterns, that instead of being stoned for it they have taught the men of the world to join in with them. But this, alas, is no victory, but defeat.

Salvation, in God's thought of it, takes you out of the world. You are no more of it than Christ is. And though we have known Christ after the flesh, yet now henceforth know we Him no more; for Christ has passed out of the world altogether, and left it under the condemnation of the cross. We are either in Him before God, and so outside it, or involved in its condemnation.

But let us look at the second compromise:—

"And he said unto them, Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds

will we go: for we must hold a feast unto the Lord. And he said, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire."

Thus the limits of salvation are attempted to be narrowed in another direction. The men may go; the little ones must remain. In God's plan, however, the little one's place was with the parents. Pharaoh's thought was to retain hold of the fathers by means of the children; God's thought is to save the children with, and by means of, the fathers. Noah's house, in the ark with him, is the first example; then the blessing of Abraham's seed, and circumcision of the Israelite's house gives the divine rule for the old economy. The new is still more full of this: "This day is salvation come to this house," says the Lord as to Zaccheus. "The promise is unto you and to your children," says the apostle on the day of Pentecost. To Cornelius the angel says: "Who shall tell thee words whereby thou and all thy house shall be saved." And once again to the Philippian jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

This then is the universal tenor of Scripture. God's all-embracing love would make His people reach out to others, and of the human ties which He has established, He forms links toward the new creation. He would thus claim for His own that which, with no acquiescence of His, has departed from Him, and use for this the natural affection which, fallen as it is, is not incapable of being renewed and spiritualized. Thus He meets and satisfies the deepest instincts of our manhood; the Divine Father manifesting Himself as not strange to what is best in human fatherhood, and teaching us to feel in ourselves the original likeness in which at first He created us to Himself.

The children of believers are of course like others: we impart to them the old nature; the new is only given of God. In this respect they differ in nothing from others. The universal law, "Except a man be born again, he cannot enter into the kingdom of God" applies to them as to others." Nor does it follow as a matter of course, that if a man is saved himself, his house will be. In Abraham's case—pattern as he is in so many ways for the believer—God says: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . . that the Lord may bring upon Abraham that which He hath spoken of him."

Thus we have a clear testimony of Abraham's exercise of authority over his household and their keeping the way of the Lord connected with the fulfilment of the promise to him. The wise man's saying also is, "Train up a child in the way he should go, and when he is old he will not depart from it." Here is the thing which tests us; and here, as elsewhere, what we sow, especially in the ductile mind of a child, we do not fail to reap. But it is not our words only that bear fruit: it is the combined influence of our words and ways. That three days' remove from Egypt, if really taken, will have immense effect. If not, teaching as to Egypt will not avail. The coming out to keep a feast to the Lord will give the positive side of this, and prevent the other from being a cold and hard asceticism. Let but this be real, it will not fail to have its effect; and though we may have short-comings to mourn over, and faith too may be tried in us, the Lord we serve is tender and pitiful, and faith that counts upon Him will not count in vain.

These things are our types, and the God of Israel is as full of power to-day as ever He was. Let us credit Him with it, and fear not.

Now we come to the third and last compromise:—

“And Pharaoh called unto Moses and said, Go ye, serve the Lord; only let your flocks and herds be stayed; let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us, there shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither.”

Thus if Pharaoh cannot prevent their going out, he would make them as poor as he can. Their flocks and herds were the main part of what as a shepherd-people they possessed. They are thus the type of our possessions—that which we have in the world. Our business relations are evidently connected with things termed “secular,” which so often are divorced from the “sacred,” and in relation to which we may be, and are, something other than “men in Christ.”

How successful is this snare among us! How few in fact have their all out of Egypt, honestly owning God's title to all! How few are in relation to their business or worldly connections just what in the Assembly they claim to be! How few have the riband of blue, the mark of heavenly character, right down to where their garments touch the earth!

A certain claim upon their worldly things, no doubt, every one recognizes the Lord to have; but the things are theirs, outside this tax on them. They do not look on it as connected with their salvation, as part of their deliverance itself—that what they have should be the Lord's as they themselves are. But does not the one involve the other? Does it not show that we know little what it is to be in Christ, while we have another self with independent aims and motives?

This then is the salvation of which we are the subjects. We have yet to trace it out in detail; but it is plain that Israel's deliverance was from the power of Pharaoh under which they groaned. And for this there was much more needed than the display of power, even Divine. There was needed the Passover night as well as the Red Sea deliverance. They had to learn in the blood applied, that grace alone, through atonement, could take them up and rescue them from the enemy's power. And their rescue was not complete until the other side of the sea was reached. Then it was, when horse and rider had been cast into the sea, and their proud tyrants were carcasses upon the shore, that they sang how the Lord had triumphed gloriously.

And so the apostle does not stop with justification by Christ's blood, in the Epistle to the Romans; he rests not till in His cross we know "that our old man is crucified with Him, that the body of sin may be destroyed, that henceforth we should not serve (or be slaves to) sin." This is the bondage, and this the deliverance; and we must keep this steadily before us if we are to penetrate these shadows, and possess ourselves of their divine realities.

(To be continued.)

"Great is our Lord and of Great Power"

(Ps. 147: 5.)

Great, great indeed, O Lord, art Thou,
 As all Thy works so fully prove:
 Thou did'st the countless worlds create
 And make them in their order move;
 And still Thou dost their course direct,
 And from destruction them protect.

At Thy creative power and skill

We stand astounded, and adore;
But when we gaze at Calvary,
And all its wealth of love explore,
We prostrate fall before Thy face
And worship Thee for boundless grace.

For man's redemption Thou hast died
Upon that suff'ring cross of shame,
And all whose hearts are won by grace
Rejoice and triumph in Thy name:
And soon thy saints with Thee above
Shall praise Thee for Thy matchless love!

Then, from those heavens Thou shalt come
To this dark scene where Thou wast slain;
Thy mighty power shall conquer sin,
And o'er creation Thou shalt reign.
All men, and demons, then shall see
How great Thy power and majesty.

What mortals will not now believe,
Thy power shall then compel to know;
Proud unbelief shall pale and die
When rocks and hills reel to and fro;
Thy presence and Thy flaming sword
Shall vanquish Satan and his horde.

With foes o'erthrown, and Satan cast
Into that fiery, dark abyss,
Thou shalt be LORD o'er worlds above,
And KING and SOVEREIGN over this:
Thy kingdom-boundaries shall extend
To countless worlds, and know no end.

Faith longs to see Thee crowned and throned,
And all creation own Thy sway—
All hostile strivings hushed and quelled,
Sin, death and darkness swept away!
Then, come, O Lord! Thy kingdom claim,
Let boundless honors crown Thy name!

DANIEL AND HIS COMPANIONS

Or, Preparation for Testimony and Service

THE first chapter of the book of Daniel is historical, and God's object in putting it on record in His Word is evidently to show us the way, morally, in which Daniel and his companions came to attain to the eminence accorded them in the land of their captivity; Daniel becoming one of the king's chief counsellors, and later, prime minister of the realm. His three companions also take an honorable share in this testimony for God in the midst of the darkness and idolatry of the land of their exile.

As an introduction to the prophecies contained in that book, the importance of this first chapter lies in the lessons it affords believers, especially those young in the faith, as to the moral preparation for usefulness in the kingdom of God. With this sole object in view let us examine its record, and see wherein these youths may be taken as examples for all who would be strong in faith and useful for God in this day, when there is so much need for "young men who are strong," because they "have overcome the wicked one."

Before proceeding with our examination, let us remember that while Scripture says, "Promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge: He putteth down one, and setteth up another" (Ps. 75: 6, 7), He does it not arbitrarily, nor irrespective of fitness or merit. No, His sovereignty does not set aside the question of moral fitness or proper preparation of those He is pleased to advance in His service.

It will be profitable, I believe, to notice the names of these four "children of Judah," Daniel, Hananiah, Mishaël, and Azariah, with their generally understood significances.

Speaking of these, a writer remarks: "It does not appear that they are mentioned here particularly on account of any distinction of birth or rank; for though they were among the noble and promising youth of Israel, yet it is clear that others of the same rank and promise also were selected (ver. 3). "Daniel" is said to mean *judge of God* — one who acts as judge in the name of God. This, in a very marked way, Daniel was permitted to do; this high honor was his: he "sat in the gate of the king" (ch. 2: 49). And the Christian, taught of God, having his "senses exercised to discern both good and evil," will have "the mind of Christ," and be enabled to assist others in the mind of God, as revealed in His written Word. Thus he is permitted to judge for God, and become in this way a Daniel.

But how did Daniel attain to this high honor. In what way or by what path did he reach this preeminence in the kingdom? Was it through a mere chain of favorable circumstances, or did he leap to the top at one bound? Christians sing enthusiastically and in full chorus, "Dare to be a Daniel!" but it requires something very different from mere daring to become a man of Daniel's stamp; he attained to be a "judge of God" through self-discipline and faithfulness amid great temptations: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

This noble attitude of Daniel has been lowered by expositors to a mere natural morality, "refusing," they say, "to indulge himself in the delights of the table, or touch the intoxicating cup." It has been made to do duty as a basis for temperance lectures and sermons innumerable, to the hiding of the highly spiritual significance of the act. We believe Daniel did not refuse to eat of the king's meat

and drink of the king's wine because of anything essentially wrong or dangerous in them, but because heathen monarchs usually offered them to their idols; so, for this, or similar causes, he refused to partake of the provision appointed him from the king's table. (See Ezek. 4: 13; Hos. 9: 3 and comp. 1 Cor. 8).

Daniel's companions manifestly shared his convictions; and encouraged by his example they associated themselves with him in his holy resolution. Being the leading spirit in the matter, he made himself their spokesman; it is to their everlasting credit that they were prepared to follow him. All are not born for leadership, but in the coming day, both led and leader shall each have his proper praise from God. Happy the man who, like Daniel, leads in ways according to God; and equally happy those sufficiently alert and humble to follow any who like Paul can say, "Follow me as I follow Christ." One raised up of God and qualified to lead will not *demand* that he be followed; he may invite and encourage, and those who are like-minded with Daniel's companions are only too glad to follow in the path they recognize to be of God: it is the privilege of all to hold with and suffer along with those who are manifestly chosen of God to guide and feed the flock.

Daniel's name was changed to Belteshazzar, which according to Gesenius signifies, "*Bel's prince*," or "*he whom Bel favors*." This may have been a snare of Satan to draw Daniel away from the worship of the one true God, by giving him a name and place of honor with the principal god of the land, and so, from loyalty to the God whose name was interwoven with that given him by his parents in Israel. So cunning is the enemy of God and of our souls, who seeks, both by flattery and force, to turn us from loyalty to Christ, whose blessed name is called

upon us—"Christians." Flattery is tried on Daniel and his fellows first; and when this fails to seduce them to idolatry, the burning fiery furnace and the lions' den are tried.

Hananiah means, *the grace of Jah*, which would remind him of the grace of God bestowed upon him. This the enemy changed to Shadrach, which according to one authority means, "*Young friend of the king*;" another takes it to mean, "*Rejoicing in the way*," which Genesius prefers. Of this a godly commentator says: "In either signification it would contribute to a forgetfulness of the former name, and tend to obliterate the remembrance of the early training in the service of Jehovah.

The meaning of the name Mishaël is, "*Who is what God is?*" or "*Who is like God?*" It would thus remind its possessor of the greatness and majesty of the God of his fathers, and thus be a means to preserve him from rendering homage to the idol-gods about him. Meshach, was the name given him in exchange; its meaning appears to be somewhat doubtful. The word in Persian means, "*A little sheep*" (*ovicula*), according to Gesenius. Why this name was given him by his captors is not clear. If because of his natural beauty, his gentle disposition, nothing would tend more to draw his thoughts away from God, and fix them on himself. Thus pride would find place in his heart, and God be displaced by self. Oh, the cunning of Satan! He knows the baits that the soul is most ready to take, and if he cannot seduce by one means he has a thousand others to set temptingly before us. Pride was his own sin, so he knows by wretched experience its potency to seduce the soul into rebellion and ruin.

Azariah's name means, "*Helped of Jah*," for this good Hebrew appellation they fastened upon him the heathen Abed-nego, *i. e.*, *a servant of Nego (or Nebo)*. This was

another false god of the Babylonians whose name was compounded with that of *Nebuchadnezzar*, *Nebushasban*, and *Nebuzaradan* (Jer. 39: 13; 39: 9), besides others mentioned by classical writers. In this was a suggestion that he was consecrated to the service of this Nego. The king, with many others of eminence, felt themselves honored in bearing this name. It was eminently adapted to flatter the young captive's pride, and draw him away from the Jehovah God of his early days. "It was only extraordinary grace," an esteemed writer remarks, "which could have kept these youths in the paths of their early training, and in the faithful service of that God to whom they had been early consecrated, amidst the temptations by which they were now surrounded in a foreign land, and the influences which were employed to alienate them from the God of their fathers."

All honor, then, to the memory of these Hebrew youths, who from the very commencement of their exile stood firm, as they stood together, and would not be defiled or drawn away by the subtle allurements of the corrupt court of the mightiest monarch on earth. At a later day there were "those of Cæsar's household" who pertained to "the household of faith," who through the imprisoned apostle sent greetings to their brethren elsewhere (Phil. 4: 22).

Dear young Christians, begin early to "stand fast in the Lord." From the very start, purpose in your heart that you will not defile your soul by eating of the world's food, which is after all but "husks" to the one who has found and makes all of Christ. And no matter what your circumstances or environment, remember the situation of this quartette of young worthies, and like them, keep yourself clean from things forbidden in the Word. The world has its "meats," to surfeit and dull your spiritual perception, as also its "wine" to intoxicate the spirit, and

cause you to forget Him who never will forget you, but who, having died for you, will love you to the end. He is worthy of your loyalty; live for Him, and fear Him *alone!*

Later in life it was given the three friends of Daniel to prove the faithfulness of God in Nebuchadnezzar's fiery furnace. Daniel himself was cast into the lions' den for his faithful confession of his God. This honor have not all His saints. Few of them, perhaps, would be equal to it; and He only permitted the fiery trial to these confessors after a course of training that would fit and prepare them for such testing. In the beginning He brought them into loving favor with the king's steward, that they might be spared a testing of their faith too soon in their spiritual life—before they were well able to bear it. How gracious, how considerate, how tender is our God, who in the days of yore led not His people "through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt" (Exod. 13: 17).

May He help us all, both old and young, to be ever true to Him, and let nothing turn us aside or allure us from Him whose love is so tender and whose grace is so great.

C. KNAPP.

A WORD TO A BROTHER IN AFFLICTION

I was greatly pained by the tidings of your letter received this morning. It reminds us that we but sojourn here, and that, under a Father's wisdom, many things are to be borne that they may produce in us what is for our eternal blessing. David, when under God's hand, learned

to say "It is good for me that I have been afflicted." We thus learn not only to trust Him, but to praise Him.

I often think of Epaphroditus. Paul says that "God had mercy on him." We might think mercy would have been shown in a different way, and that the Lord would have taken him to be with Himself, but no—God raised him up. And the apostle adds, "and on me also." What an encouragement this is that we might ask mercy in this direction. I shall join with you in this. The Lord comfort you and the children. All this is His tender mercy—precious Lord!—to take such an interest in us and ours.

E. H.



Answers to Questions



The reader should always turn to the Bible and read the passages referred to.

QUES. 12.—Will you please answer in *Help and Food* as to the following: In Mark 9: 42-48, what does the Lord mean by cutting off hand or foot? How can the hand or foot offend one?

ANS.—Our Lord constantly used things natural or physical to illustrate spiritual truths. Note how largely in the Gospels the Lord taught by parables—as in Matt. 13th chapter. It is a simple and forceful way of presenting truths which might be difficult for our apprehension. Things that we *see* are made to illustrate what we cannot see. Thus the hand represents things that we *do*; and the foot points to our *walk*, or conduct. Persons may think they have to do this, that, and the other, to get along in this world; or they must go with, associate with, what they know is not right, not according to God. It brings a bad conscience, and if continued in it acts like local paralysis—it deadens the conscience. "Cut it off," says

the Lord. Better lose a member than the whole body—better endure a temporary loss in this life, better cut off present indulgence, than lose one's soul eternally in hell! How simple the picture, and forceful the application.

QUES. 13.—In John 20:22 it is said that the Lord breathed on the twelve disciples and said, "Receive ye the Holy Ghost." Did He speak of the day of Pentecost, or did they receive the Holy Spirit at that time?

ANS.—It is not of a special *act* or *moment* that this passage speaks, but of what characterizes the present dispensation. Consider the last part of John's Gospel from chap. 13 to end of the 20th, you will see that in this last night, with His disciples alone, the Lord prepares them for what was before them. He was going to leave them; His work here on earth was finished; He was going back to the Father; they were to believe in Him now even as in the Father, invisible to them. He washes their feet as a picture of what He is doing for us now. He strengthens them in view of the opposition they would meet from the world, even as He had suffered opposition. In His high-priestly prayer (ch. 17) He says, "I have finished the work which Thou gavest Me to do" (though the cross was yet before Him), and He presents them to the Father in the value of that work which is considered as *done*. It is all anticipative, you see.

Now in the 20th chapter, *as the Risen One*, He takes His place before them as the Head of a new race to whom He gives a new life—eternal life—"He breathed on them." As He had breathed *natural* life into Adam, now as "the last Adam, a quickening Spirit" (1 Cor. 15:45), He takes His place as the communicator of eternal life to the new race of whom He is the Head, and the gift of the Holy Spirit accompanies the new position in which He brings those whom God has given Him. The passage therefore speaks not of receiving eternal life *then*, nor the Holy Spirit *then*, but is emblematic of the Lord's place in new creation.

Young Believers' Department

Calendar: Nov. 16th to Dec. 15th.

DAILY BIBLE READING:.....Nov. 16th, Heb. 8;
Nov. 30th, 1 Pet. 4; Dec. 15th, Rev. 4.

MEMORY WORK:..... John 16.

GOOD READING: "On the Gospel of John," by J. G. Bellett. (paper covers, 35 cts.)

MONTHLY QUESTION:...*With whom, and when* is the new covenant made? What is its meaning for, or relation to, the Christian?

Our Memory Work

We get, first, the thought of rejection, carried over from the previous chapter. It is, necessarily, the lot of those identified with Christ, who follow in His path. But there is in it a blessed Companion for His people, even the Holy Spirit. He it is who would lead them into the realization of what it means to have fellowship with Christ in the world which persecuted Him. For this it was expedient that He should return to the Father.

The Lord outlines the double testimony of the Spirit here in the world: on the one hand, toward the world (vers. 8-11), and on the other, toward those who are Christ's (vers. 12-15). For the latter it means participation in the things of the Son (ver. 14) and of the Father (ver. 15). The Spirit's ministry is such as makes the Son Himself blessedly real to those who obey the Word. Thus the Lord speaks of His disciples as "seeing Him," because He says, "I go to the Father" (ver. 16, see also ch. 14: 18-21). This brings a rejoicing of heart, a joy which none can take away.

Finally, among other things, He speaks of the full liberty of access to the Father, to be known in the day of

the Spirit's presence. This shows how the Lord in these chapters is introducing His own to the place He filled in obedience to, and in fellowship with, the Father, when here as a man upon earth.

But let us ask ourselves, How much of these precious things do I really enjoy day by day? Are the things of the Son and the Father being shown to me by the Spirit, through the Word? Don't we occupy ourselves too much with the things about us in the same way as the worldling is occupied with them?—instead of using them only in so far as they may serve the interests of Christ. If the latter attitude marked us, heart and mind would be more open and free from fretting cares, to be occupied with the unsearchable riches of Christ.

Let us with purpose of heart turn from needless things, and whatever of the world's vain show may attract, to concern ourselves with the worthy and needful things, which we may do heartily as unto the Lord, that we may be more free and undistracted for the enjoyment of our spiritual heritage.

Our Daily Bible Reading

The Epistle to the Hebrews is full of truth which directs our hearts to the Lord Jesus in a most blessed way. In it the deity and humanity of Jesus are both emphasized. He is set before us as the One in whom the types and shadows of the old economy have found perfect fulfilment. His humiliation and sacrifice, with His present exaltation and glory at the Father's right hand, in high priestly character, constitute the basic themes of this epistle. God's people are viewed as in the wilderness with the heavenly rest in view, but constantly receiving ministry from our great Forerunner who has already entered in.

James gives us various practical features of Christianity. Endurance (ch. 1), lowliness (ch. 2), works (ch. 3), submission (ch. 4), patience (ch. 5), may serve as key thoughts. He also presents in a vivid manner the real character and spirit of the world.

In first Peter the thought of heavenly calling and relationship is coupled with the path of suffering incident to Christian faithfulness in a world in which what is of God is not acceptable.

In both 2d Peter and Jude the departure from the truth and the growing evil of the last days, are treated of. They point us to what abides as the resource for God's people in the last days (which are upon us now), and we do well to take special heed to these epistles, as also to 2d Timothy, which is of similar import.

John's epistles also speak of last-day evils; but they chiefly present the blessedness of the life and fellowship which belong to God's people, and which remain unaffected by any breakdown of what is characteristic of the dispensation. He treats of the heavenly family and its life—eternal life, imparted from God to His children. The character of this is fully developed in the first epistle; in the second, it is the obedience and the testimony which are to mark those enjoying this life. In the 3d epistle, we see those who manifest the spirit and life of Christ are rejected.

May we all gather daily refreshment as we read these Scripture portions, which are truly quickening to those who receive them into their hearts.

When you next read Psalm 119 note the many times the psalmist speaks of *quickenings* in connection with God's Word or commandments.

Questions

Explanation of Rev. 2: 14 is requested, and in particular what *present* application can be made of the reference to eating "things sacrificed to idols."

The doctrine of Balaam consists in the counsel he gave, directing the women of Moab and Midian to seduce the people of Israel into association with them in their idolatrous festivities, with which there was a practice of gross moral evil (Num. 31: 16). Israel was caught in the snare of these friendly advances, which had behind them the enemy's purpose to destroy the character of God's people as called to "dwell alone," in separation to God, whose holy ways and worship had been fully revealed to them. Doubtless, the seduction was intended to deprive Israel of her distinctive position and favor with God, which Balaam had been compelled to proclaim.

God's thought was that His people should be *separate* from all the abounding evil of the nations. Balaam's doctrine was that *mixture* should be effected between them and the Moabites. Fleshly lusts and false religious activities were the instruments used.

This history has been repeated in the relations established between the Church and the world. In the apostolic period the evil of idolatry and its moral corruption touched every sphere of life. As a result, the early Christians of necessity withdrew very largely from all the social and festive activities in which moral evil abounded, and in which they had formerly taken part (1 Pet. 4: 1-4). This brought against them much persecution and evil speaking. In those days, to partake of the idol sacrifices came to signify the recantation of Christianity.

But things changed; the world became friendly and sought association with the Church, and, like Israel, she was snared into evil practices. The doctrine of mixture prevailed, and this destroyed the true character and testimony of the Church in the world. Expansion, by compromise with the idolatrous world, became the policy of its leaders. Features and practices of heathendom were incorporated into its life, both publicly and privately. Church history gives evidence of how, with certain parties

formed in it, there was a literal fulfilment of these abominable evils. But to-day we do not think of this, because idolatry, as then prevalent, has passed away. Nevertheless it has its lesson for us. This same principle of *mixture* assailed the returned remnant in the days of Ezra and Nehemiah. It wrought havoc and caused much sorrow. It is one of our great, if not the greatest, dangers. The idols' feasts, whether social or religious, with their open immorality, are not about us to-day as they were in the days of the early Church; but there are still idols to keep from, and fleshly lusts from which to turn away. With the light and knowledge we have, whatever displaces God, or would give us one different from what He is now known through Christ, or that changes His truth, cannot be followed without some form of moral failure resulting. Truth refused, perverted, or neglected, is accompanied in some degree by moral laxity and spiritual decrepitude. Remember the word: "Covetousness, which is idolatry"—*i. e.*, going beyond the true bounds, to attain any object which should not engage us, is idolatry.

Another question refers to Heb. 12: 16. Here we have two characters, of which Esau is given as an example. Fleshly indulgence, to attain which holy things are ruthlessly disregarded, is what the apostle warns against. It is not the failure or sin of a Christian, but the act of an apostate, whose true character is thus revealed. To satisfy his fleshly desires he tramples under foot his birthright. He profanes what should have been cherished as holy and precious. He lost the blessing beyond recall. Such must be the result for all who barter future blessing for present ease or pleasure.

A third question: What crown does the Lord refer to in Rev. 3: 11? First, it is the reward for individual faithfulness to Christ. Crown is used with a variety of qualifying words (2 Tim. 4: 8; James 1: 12; 1 Pet. 5: 4; 1 Thess. 2: 19), which in such cases give it a special meaning. *Here*, there is none; it seems simply to refer to the reward Christ will bestow at His coming upon those who have kept His word and not denied His name. Compare Col. 2: 18; 3: 24; Rev. 22: 12.

"THE LAST DAYS AND PERILOUS TIMES"

(2 Tim. 3: 1.)

WE have sought at different times to sound an alarm concerning the moral dangers to which the young people are especially exposed in these "last days"—by infidel teachings in schools—by movies, dances, pleasure-mad habits, independence and insubjection to parents, who know not where their children go—all of which demoralizes the youth of these days. Parents who allow their children these things do so at the terrible peril of seeing them grow in ungodly ways, self-will, marry with the ungodly and become a grief to them and to God.

"But what can we do, how can we help it?" some may say. It is a great step toward the correction of evil to see the sources or causes of it, and confess it to God if we are implicated in it. Scripture gives us examples which, if pondered, will surely be of help in this.

Abraham is spoken of as "the father of all them that believe" (Rom. 4: 11), and his life, in general, is given us as a pattern of faith and obedience to God, with consequent largeness of blessing. Thus we read, in Gen. 18: 17-19, "And the Lord said, Shall I hide from Abraham that thing which I do? . . . for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, *that the Lord may bring upon Abraham that which He hath spoken of him.*" Thus in "commanding his children and household," God's blessings were secured to them as well as to himself: so Isaac, and Jacob after him, continued in the path of Abraham's faith, dwelling as pilgrims and strangers in Canaan, awaiting God's time to enter into possession, in fulfilment of the promise.

Let us ponder over this, dear Christian parents, and in all probability we shall find that the evils we deplore have their roots in *ourselves*—in not "keeping the way of the Lord" and not "commanding" our children.

As Abraham is given us as an *example*, Lot and Eli are for *warnings*. When Sodom was on the eve of destruction, "Lot went out to his sons-in-law who had married his daughters, and said, 'Up! get you out of this place, for the Lord will destroy this city.' But he seemed to them as one that mocked."—Was he jesting? When the divine messengers came to Sodom they found that "Lot sat in the gate of Sodom" (Gen. 19: 1); if thus honorably seated as a judge at the city's gate in the afternoon, did it not seem like jesting to declare that God would destroy it the next morning? So the young people stayed, and perished in Sodom.

In an apparently more favorable aspect than Lot, another "righteous man," Eli, is presented to us as a warning. His two sons' abominable conduct, profaning the priesthood, was a by-word and a reproach in Israel (1 Sam. 2: 12-17). Knowing this, and more (ver. 22), instead of removing them from the priesthood, Eli is content with a reproof. Therefore the word of God is pronounced against Eli's house with unsparing judgment (vers. 27-36), and confirmed through Samuel, "because his sons made themselves vile, *and he restrained them not*" (3: 13). Might he not have saved his sons from their untimely end, and preserved his house, by "*commanding* his children and his household" as did Abraham?

At an earlier time the solemn results of the amalgamation of God's people with the world is given us. The descendants of Seth ("the sons of God") had maintained a holy separation from those of Cain. But the time came when "the sons of God saw the daughters of men (of Cain's

posterity) that they were fair: and they took of them wives of all which they chose" (Gen. 6: 1, 2). Intermarriage broke down the godly separation. Their children might indeed be "mighty men . . . men of renown," but "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and in abhorrence of it all God determined to sweep the earth with a flood! And we believe, dear reader, that the conditions that brought on the flood and the destruction of Sodom are now in progress in *Christianity*, if not yet fully developed. We have our Lord's word for it that, "As it was in the days of Noah . . . and as it was in the days of Lot . . . even so shall it be when the Son of Man is revealed" (Luke 17: 26-30). What an answer, this, to the deceivers (and self-deceived) who preach "peace," "progress" and "grand prospects" for the world!

What has urged this renewed appeal to Christian parents concerning their families is a movement now seeking propagation in this country, called, "The German Youth Movement," with which the "Women's International League for Peace and Freedom" is affiliated, with headquarters in Washington, D. C. We quote from the *Philadelphia North American* of Nov. 14:

In her recent trip Mrs. DuBois* came in contact with the leaders of the various European youth movements, and is setting forth a very appealing challenge to the youth of America to unite with the youth of other countries in order to "help build a world as it ought to be in the midst of things as they are." . . . It is figured that several thousand young men and women of this state heard Mrs.

*Mrs. R. D. DuBois, recently returned from Europe, is one of the lecturers sent out by the association.

DuBois urge co-operation with the German "youth movement" before her return to Washington.

We do not know what Mrs. DuBois had to say about the German youth movement, but since her organization officially commends an article on the subject printed in the December, 1921, issue of the *Survey Graphic* and written by Bruno Lasker, who avowedly sympathizes with the movement, it is fair to quote therefrom. He says:

It is when we come to the sex relations that the ethics of the movement become most distinctive; for it is of no monkish asceticism. Its demand is for absolute self-control of the individual, and at the same time for a new freedom based upon primal human needs. This implies combat of false shame no less than of prostitution; of marriage of convenience no less than of the one-sided selfishness that has marked the pre-marital concubinage long current especially among students of Germany and the continent.

But the youth movement has gone further, not only by greatly increasing the number of those who take part in long hikes and climbs, but also by introducing new and stimulating elements. One of these is a cult of nakedness, the belief in the healing and preserving power of sunlight. Though widespread also among the older people and those responsible for the welfare of children, this cult has become associated more particularly with that of personal freedom. It means the openness and lightness of dress to which I have already alluded, and mixed open-air bathing, which is new in Germany; even days spent nude in the open air. Pride of body and the duty of health are frequently emphasized in the speeches and literature of the youth movement.

There is much more in this line, some of which we would refuse to print; but enough is said, and hinted at, to show the trend of what is sought to be introduced. "The last days" are surely upon us. May grace and power be sought from God to hold for Him all the dear children He has entrusted to our care.

SOME LESSONS FROM THE BOOK OF EXODUS

(Continued from page 294)

Lecture V.

UNDER SHELTERING BLOOD

(Exodus, chap. 12.)

WITH just the brief notice given in the last lecture, I must pass over the history of the plagues of Egypt, until we come to the last, in which we find what is more or less plain to every Christian heart—the death of the first-born, and God's deliverance from it by the passover blood.

The apostle has given us inspired interpretation as to it: "Christ our Passover was sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5. 7, 8).

It is to the Christian memorial feast that the apostle refers, of course; and, in several respects, that is different from the passover. This we shall see hereafter. I am not aware that this in Egypt is even called a feast at all. The circumstances were perhaps too solemn. And we may remember that Israel's feast to Jehovah was to be held in the wilderness. However this may be, the passover lamb figures Christ Himself, as the blood that sheltered them figures the blood of the Cross. The blood anticipated the judgment upon the people, so that when it came, they were untouched by it.

In this last plague Israel was made to realize their own solemn position before God. They were subject, naturally, to His judgment as much as the Egyptians. They had to meet, not a lesser infliction than the Egyptians, but death itself, which is God's sentence upon *all* men, and the figure of the final doom beyond this life. *Death* they

must meet, pass through it, and leave behind them, before they can be freed from Egyptian bondage or their feet leave Egyptian soil. *In Egypt* they must keep the passover: and to this the very first verse of this chapter points: "And the Lord spake unto Moses and Aaron in the land of Egypt."

There is no progress on the part of the people up to this. *God* has been moving, no doubt, steadily onwards towards the accomplishment of His own purposes in their salvation; but to them, as to all others to whom God's mercy comes, it comes *where they are*. "The people which *sat* in darkness saw a great light; and to them which *sat* in the region and shadow of death, light is sprung up." There may be plenty of exercise and experience of a certain sort in this condition, and plenty of effort also at self-help; but it only confirms the fact that no advance is made in the path of God, nor even towards God, until the shelter of the Cross is reached and known. They sit in darkness and keep the passover in the land of Egypt—the land of bondage.

This is declared in another way in this divine communication: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the *beginning* of months: it shall be the first month of the year to you." The preceding months of the year are blotted out, as it were, and God begins afresh for them with the paschal month. *Grace* gives them this new beginning; and it can do nothing kinder than to blot out the past. And so it is with *our* history until that which is the antitype of the passover is known. Our previous history has its use as a lesson, no doubt; in that sense it is not all lost. Will anything be really so, even in this world's history? All will have its moral lesson in the coming day of revelation; instead of being forgotten, it

will abide in profit for us forever. But when God says, "I will remember no more," it has a very different meaning. He cannot really forget any more than He can repent; yet both terms are *relatively* used of Him. He does not remember our sins and iniquities when He treats us as if these had never happened—when we can find nothing whatever in His conduct toward us which indicates His remembrance of them; when not only they are no more a shadow in our heavens, but not a mote even in the sunshine of His perfect love.

His "not remembering," however, has its solemn as well as its gracious side. Love would gladly remember, not forget. If our deeds and words be such that love itself can only draw the veil over them, what must they be! Yet the veil that love can draw may be so surpassingly glorious, that the glow of it may enable us to look *back*, as well as forward. For, if God sets aside the past with a new beginning, He directs our eyes to the beginning—in fact *to the veil* with which He has covered the past. Thus our passover month is henceforth the beginning of months to us. The blood of Christ, which has blotted out the past, has begun for us all things anew. The veil of the past is the glory of the present and the future.

But the year does not begin exactly with the passover itself. If the death of Christ for us blots out *our* past, it surely blots not out *His* blessed course on earth—that path of perfect obedience which led Him to the cross! Thus, the Passover is on the *fourteenth* day of the year, not the first. On the *tenth* day, the lamb was taken, and kept up four days, until the fourteenth day at even, when it was killed. That all this is significant, I suppose none of us will doubt; and the numbers are, of course, a special part of it. How full of meaning is this fourteenth day for the passover, a number compounded of the num-

ber of testimony—two, and that which speaks of divine and perfect workmanship—seven! For have we not here the perfect work which is the great subject of God's testimony?

The other numbers are no less clear and beautiful. Ten days of the month are passed when the lamb is taken. The ten days point to the measure of human responsibility, as the ten commandments do. They pass in silence before the lamb is taken—a silence which answers to what seems so great a gap in the Gospels. What account have we of those thirty years in which our Lord grew up in retirement at Nazareth, and lived in the quiet fulfilment of human duties in the carpenter's house? We have a brief vision of Him at His birth; a still briefer one of His visit to the temple at twelve years old; then no more till He comes forth at thirty (the Levite age), to take up His work among men openly. Then, fulfilling righteousness in that Jordan-baptism—in which all others confessed their departure from it—He is sealed with the Holy Ghost, and proclaimed by the Father as His own Beloved. John announces Him as the Lamb of God; and the Father's Voice, and the Spirit's act, declare Him how much more than without blemish!

The lamb being taken, not immediate sacrifice follows, but the keeping it up four days. Four speaks of testing; and this follows immediately the announcement of the divine satisfaction and delight in Him. Hitherto He had lived under God's eye alone; now man and the devil are to test Him as they please. To the devil He is at once exposed; not going there of His own mind, but led of the Spirit expressly "to be tempted:" all circumstances designedly permitted to be as adverse as to the first man in Eden they were favorable. His language to His disciples, at a later day, tenderly acknowledges their companion-

ship, even though it had been so deficient; but in these forty days of temptation by the devil, He is *alone*. And this testing brought out only His perfection. The four Gospels show the result; how, as Messiah, Minister, Son of Man and Son of God, He approves Himself the same blessed One whom all circumstances only magnify.

At the end of these four days, the lamb was slain; its life is surrendered in meekness: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

The character of the offering is not otherwise dwelt upon in Exodus. It is in Leviticus, where as priests we go in to God, that the various aspects of the sacrifice are displayed; for the soul at first is not in condition to take it in. Here, in Exodus, it is naturally more the effect of His work for us than the glories of the work itself; although some details, necessary for our full peace, we shall find in the sequel. But first of all, and most prominent, is the power of the redeeming blood under which the people find refuge.

What we have here, in an unmistakable way, is that redemption must first of all be *by blood* before it can be *by power*: that the wrath of God must be met, before the enemy can be—that the enemy's full judgment and our deliverance are only completed at the Red Sea. But the first and deeper question is to be settled between the people and God.

As we have already seen, the enemy is the sin that reigns over us and holds us in bondage. We are apt to think that the first thing is, by God's help to deliver ourselves from the bondage of sin. We are slow to realize that first of all, and while still slaves in Egypt, God's sure and dreadful judgment upon sin must pass over us where we are; that whilst power over sin may yet be an

unsolved problem, our peace with God is made by the precious blood, by which, if under it, we are sheltered from the wrath to come.

"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you; and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

I need scarcely dwell upon the fact that God's eye was upon the blood; His judgment therefore could not be on the people. Whether young or old, whether good or bad, whether experiences and feelings were right or wrong in any one of them, was not the point: God looked upon the blood. Had judgment entered a house so shielded, not only the blood would have been dishonored, but the truthfulness and righteousness of God would have been done away with. These stood on the side of *all* those who had fled for refuge to the hope set before them. And so with us. The glory of the gospel is that the righteousness of God itself is on the side of every one who welcomes it in faith.

The blood was for the eye of God, rather than the people's eye. As often said, it is not, "When *you* see the blood," but "When *I* see it." As it is God whom sin has offended, it is *to* Him that the blood of atonement speaks. And in the resurrection of Christ He has declared His complete and perfect satisfaction with that atonement. He only can take in its full value. He rests in it. He has found a ransom. Peace is made. It is not ours in any way to make peace, but only to enter into it, and enjoy it. There may be no need to dwell upon this for those present here to-night, yet to recall it to our minds is unspeakable comfort, and should be the occasion of fresh praise in our hearts.

Let us now look at another point in this picture, of

which there are so many, and so important. While outside the house the blood of atonement spoke to God, inside He had provided what was to satisfy them, and enable them for that path with Him upon which they were now to go forth.

The lamb is theirs to feed upon, and God is bent upon their enjoying this provision of His love. They are not only to be sheltered, they must be sustained also. The lamb is to be eaten—all of it. If the household were too little for the lamb (we read nothing of the lamb being too little for the house), then, says the Lord, "Let him and his neighbor next unto his house take it according to the number of the souls; every one according to his eating shall make your count for the lamb."

Thus God would have Christ apprehended by us. He would have our souls sustained; He would have Christ honored. We are to eat—to appropriate to ourselves what Christ is. Eating is appropriation for our need; and that which we appropriate becomes part of ourselves; so God would have Christ become as it were part of ourselves—that we should be characterized by what He is. As Himself said, "He that eateth Me, even he shall live by Me." And there is such a laying hold of Christ for our soul as makes Him to be reproduced in us. In the measure in which we spiritually feed upon Christ, our life will bear His character.

Oh that we knew more of this! How would the truths of Scripture change in us from hard, dogmatic, unlovely forms, into those soft and beautiful lineaments of the life itself! *Christ Himself* is what we want, in the midst of a utilitarianism which "wastes" no box of ointment on His head; not the Christ of a mystic dream, but a living and life-giving Christ.

Let us note another thing here: that God has ordained

death to be the food of life. We are so familiar with this that we are apt by the very fact to miss its significance. Nature everywhere is thus instructing us (if we would but learn) in the deeper lessons of divine wisdom! The laying down of life becomes the sustenance of another life. For man, this did not begin till after the deluge; at least it is only after this that we read of divine permission to slay animals for food. And when we see in that deluge the ark of salvation as its central figure, bearing within it the nucleus of a new world (figure of how God saves us, bringing us in Christ into a new creation), its similitude to what we have here bursts upon us. It is as sheltered and saved from death that we can feed upon death. Thus is Sampson's riddle fulfilled: "Out of the eater comes forth meat, and out of the strong sweetness." Death is not only vanquished and set aside by the Cross, but it is the sweet and wonderful display of divine love and power in our behalf, accomplished in the mystery of human weakness. Death is become the food of life—of a life eternal.

Let us observe also the mode of eating the lamb.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it. Eat not of it raw, nor sodden at all with water, but roast with fire: its head with its legs, and with the purtenance thereof."

We are to notice three things, which destroy the dangerous dreams which are abroad with regard to the work of the Lord Jesus Christ. First of all, it was not to be "raw" or "underdone." The *fire* must do its work, do it thoroughly, upon that which was to be the representative of Christ—for our redemption. In God's Word, fire is everywhere used as a figure of God's wrath. The lamb exposed to the full action of the fire, thus represents to us the Lord in atonement, not merely laying down His

life, but "made sin for us"—the chastisement for our peace falling upon Him, in our awful place. The whole lamb, *roasted with fire*, they were to eat, and so are we.

And again, "Not sodden at all with water,"—or rather, "not done in water," or boiled—"but roast with fire." The water would hinder the direct action of the fire; and as water is the type of the Word, His delight in God's will, in God's Word to Him, was not to hinder the action of the fire. Could *He* be made sin, who knew none? That is just what Scripture affirms. The holiness of His life, the blessed perfection of His obedience, did not prevent or soften the agony of the cross which He endured for us. "He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him." The lamb was not sodden in water, but "roast with fire!"

"His head with his legs, with the purtenance thereof" (or "inward parts"), were all exposed to the searching fire. The head expresses the thoughts and counsels with which His walk (the legs) keep perfect company. The inward parts, the affections of His heart, were the motive power which impelled Him upon the path He trod. The fire tested all; it brought forth nothing but sweet savor to God, and is for us the food of our true life; and for us now to appropriate. It is the great want—may we not say?—to know more Christ's mind, to walk in His blessed ways, to apprehend His love! All this is set before us to enjoy and make our own, at the very beginning of the way in which He would lead us. It is not merely peace that God would have us enjoy, but *Christ*—Christ bestowing all these, and made known in them, yet Himself immeasurably more than all these things put together. It is a Person, without whom the heart is not sustained, the soul is not fed. Indeed, without occupation with

Christ Himself, the superficial knowledge of peace and salvation may but too easily be associated with very worldliness. Christ alone keeps and satisfies.

I pause here. The rest of what the passover scene unfolds, so far as I am able to speak of it, we may take up next time.

(To be continued.)

GRACE

Favor to the undeserving,
This is grace.

Love, when from Him we have turned,
Yearning, when we have not yearned,
Mercy when His love is spurned,
This is grace.

Life when death alone we merit,
This is grace;

Taking sin that we confess,
Giving us His righteousness,
Longing ever but to bless,
This is grace.

—Sel.

WHAT GOSPEL DO YOU PREACH?

“A living epistle,
A chapter each day—
By deeds that you do,
By words that you say.
Men read what you *live*,
Whether faithless or true;
Say, What is the gospel
According to you?”

* *

SOME THOUGHTS FROM THE STONE QUARRY

A SHORT time ago a few of us were visiting a great stone quarry. We went first to the finishing rooms, where were beautiful specimens of monuments, with artistic, delicate ornamental work, and perfect polish. Great building-stones, rounded pillars, and various specimens of the stonemason's art were exhibited, and prepared for their places in some majestic structure. Outside were immense blocks of solid granite lifted up by powerful cranes; on another side, what might be called refuse was being broken up, accurately and carefully, into paving-blocks.

We approached the edge of the immense pit or quarry, whence the stone was brought. Far down were men, drilling and making ready to break off an immense block of granite. It was there the work began. The stone could be of no value until it was detached from the surrounding mass, then brought up from that great depth. Then it could be squared, chiseled, and prepared for its place—"polished after the similitude of a palace."

And is not this God's way of fashioning stones for His spiritual house? Deep down in those pits of fallen nature, held fast in the bonds of habit and of evil, He finds men. First of all, with the drills of conviction He bores down into the hard heart, and at last by the power of His Spirit and truth, that soul is broken loose, and raised up to where His fashioning work begins. "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." There is the detaching work done in the quarry's depth. "And hath raised us up together:" then the mighty "derrick" has lifted the soul out of the place of death and judgment. What power has done it?

"According to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

But now the great work of fitting these living stones for their appointed place begins. Great pieces often have to be broken off, so, long-formed habits, old associations, have to be broken from the believer. The mighty hammer of God's word breaks off many a fond hope, many a favorite pleasure. Humiliating and painful it may be, but what blessed results! "We are *His* workmanship," and a beautiful stone is ready for its place in the temple of God," a "pillar" in that house, to go no more out forever; a monument of mercy and grace, *not* to be placed upon a grave, but a monument of life to display the glory of that grace which has thus made us "meet to be partakers of the inheritance of the saints in light."

So let us not repine at the chisel and the drill; let us not be perturbed by the noise, or unduly discouraged by the dust. The end will be praise to the great Workman: "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."

S. R.

AN IDEAL HOME

THE trail of a word through Scripture is sometimes like the wake of a ship through phosphorescent seas. It gleams. When, like King Arthur's knight of old, we follow "the gleam," we find in every sparkle on our way some thought gem, bright with the glory of Him who gave it, and we are glad.

There is a constellation of sayings in the 13th to the 17th chapters of the fourth Gospel, which, found within the circle of the Heavenly Family, forms a delightful picture of the

ideal home. They all centre about the word "give," and, falling from the lips of our blessed Lord and Master, gleam with the light of a heavenly revelation. What after all is a home but the place of glad mutual giving between relatives, whether of service or what not? Let us follow the trail.

"I have *given* you an example that you should do as I have done to you." Here the lesson is of purity maintained as the basis of communion. This is the rock-foundation of all true home-life. Apart from it even love will fail.

"A new commandment I have *given* unto you, that ye love one another *as I have loved you*." Commandment and example here emphasize the importance of "love's sweet tie." This rightly comes second. A home with a love like Christ's in it brings us near to heaven's gates.

"My peace I *give* unto you." This, from the "Father-chapter" of the Bible should banish all carking care from the home. Outside, fears!—here all is rest: "Let not your hearts be troubled." Then in natural sequence comes a large check on the heavenly bank: "Whatsoever ye shall ask of the Father in my Name, He shall *give* it you." Ah, regal giving—this is a home with resources!

"Power to *give* eternal life to as many as Thou hast given Him." The shadow of death over a home is a dreadful thing. Who is there that knows not its meaning! The very preciousness of the ties blackens the shadow. But the life He imparts will never fail.

"I have *given* unto them the words that Thou gavest Me." Themes for thought infinitely deep, infinitely broad, are here. Rich is the household where fruitful thinking leads to fruitful living.

"The glory which Thou hast given Me, I have given them!" Is not CHRIST A PRINCELY GIVER?

EXTRACT

I think many fail to see just what the apostle means, when he says in Philippians 3, that he counts all things but loss for the excellency of the knowledge of Christ. "Counting" is faith; and faith is the God-opened eye which simply realizes things as they are. It does not color them. A good eye imparts nothing to the object it takes in, but only realizes it as it is, adding nothing, subtracting nothing.

The apostle was not magnanimously giving up what had real value in it. It was not even a generous self-abandonment which does not count the cost of what it does. He *had* counted, and his quiet, calm, deliberate estimate is here recorded. Pursuing what he saw alone to have value, he says, "Yea, doubtless, I do count all things but 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."

This is not "sacrifice," as people speak; for, to make a sacrifice, there must be worth (at least, in our eyes) in the thing we sacrifice. The apostle's deliberate conviction was that in his pursuit of Christ—entire, absorbing pursuit as it was—there was no "sacrifice." And this is the estimate which eternity will confirm, as the apostle's abundant experience had already confirmed—for *he* was no mere theorist. To occupy himself with it would be loss, indeed.

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"I have suffered the loss of all things," if from *the world's* point of view. "And I count them but refuse," is from the *Christian's* point of view.—[Ed.]

“TIDINGS OF GREAT JOY”

(Luke 2: 10.)

That glad immortal host of light,
In glad and swift descending flight,
From God's own presence came.
They soared across the eastern sky,
Proclaiming from that world on high
The Saviour's glorious Name.

The shepherds' hearts with awe were filled,
Their ears were charmed, their souls were thrilled
With tidings from above;
They heard angelic lips proclaim
That Christ to earth a Saviour came—
Impelled by boundless love.

That star, which gleamed in heav'n's dome,
Announced that Christ left His bright home
To come on earth to dwell:
To live a holy life below,
Relieve our pain, and want, and woe—
His goodness, who can tell?

The Magi from their land afar
Came lighted by that guiding star
To see earth's future King:
They bowed, they worshiped, and they gave
Rich gifts to Him who came to save,
Whose praise all worlds shall sing.

Soon as “the bright and morning Star”
His beams again shall shine from far,
He'll come to waft away
His loved and dearly purchased Bride;
He wants her with Him glorified
In heaven's cloudless day.

Then as "the Sun of righteousness"
 He'll come with healing wings to bless
 A world of sin and blight.
 He'll lift the fallen from the dust,
 And all earth's ills and wrongs adjust,
 And banish sin's dark night.

Then, come, O Lord! Thy power display!
 Creation waits Thy promised day—
 Bid Satan's bane—Begone!
 While sitting on Thy Father's throne,
 Thou art not reigning on Thine own—
 Earth's night awaits Thy dawn.

C. C. CROWSTON.

"PRAISE YE THE LORD"

"O glorious, O blessed Lord God of Salvation!
 Oh, Thee shall we praise from the depths of our heart!
 Let tongue sing to tongue, and nation to nation,
 And in that glad hymn all Thy works have a part.

The tops of the mountains with praises are ringing,
 The depths of the valleys re-echo the cry,
 The waves of the ocean Thy glories are singing,
 The winds and the clouds find a voice as they fly;

The weakest, the strongest, the lowly, the glorious,
 The living on earth and the dead in the grave;
 For the arm of Thy Son over death is victorious,
 With power to redeem, and with mercy to save.

O glorious, O blessed Lord God of Salvation!
 Oh, Thee shall we praise from the depths of our heart!
 Let tongue tell to tongue, and nation to nation,
 How beauteous, perfect and holy Thou art!"

Young Believers' Department

Calendar: Dec. 16th to Jan. 15th.

DAILY BIBLE READING:.....Dec. 16th, Rev. 5;
Dec. 31st, Rev. 22; Jan. 15th, Gen. 15th.

MEMORY WORK.....John 17.

GOOD READING: "God's Salvation," by John Fort. A simple yet thorough exposition of the Epistle to the Romans (chs. 1-11). Paper 20 cts.; cloth, 50 cts.

MONTHLY QUESTION: What different aspects of glory are mentioned in John 17?

Our Daily Bible Reading

We complete another reading of the entire Scriptures on the last day of this year. To do this we must read a little more than one chapter a day, otherwise we would only reach the end of Rev. 20. Doing this will enable us to commence with Gen. 1 on the first day of the New Year.

Let us expect blessing as we begin to re-read God's holy Book. Have you gathered encouragement from it during the past year? Let us start afresh with purpose of heart, and seek with prayer for a greater yield from its daily perusal? Let us not read in a mechanical way, or with undue haste, or with an indifferent spirit. Let us take it up daily with desire and expectation to receive; with purpose of heart to find; with prayer that God will give a portion of spiritual food to our souls as we read our chapter. Ask yourself, during the course of the day, what persons, events, or places were in the chapter; and what statement or verse seemed most precious or important. Think about these things during spare moments. The Spirit of God is ever ready to apply the Word with blessing to our souls.

The Revelation is a book of great importance. In it we find all the strands of prophecy gathered up and woven together, so that it presents to us the finished fabric, the completion of God's ways in government, judgment, and the fulfilment of His purposes, to His eternal glory.

In chapter one, the principal theme is the character, glory, and place of Christ.

Chapters two and three give the messages to the assemblies which present a prophetic history of the church's course from the beginning to the end. Note especially the way in which *Christ* is presented in each message; then, the things He *judges*; the *warnings* given, and the promises made.

A significant change of scene and action commences with chapter four. The church is no more seen upon earth, but is figuratively represented in the twenty-four elders in heaven; but Israel is the central object upon earth, and events all centre around Israel and the nations, and Christ is presented in characters connected with the purposes in view. For example, He is the Lion of the tribe of Judah, the Root of David, the Man-child of promise, the Son of Man coming on the cloud of glory, the Warrior and Conqueror, Universal Lord and Judge. This major portion of the book treats of the destruction of those who have destroyed the earth, of the time of gathering out all things that offend, of freeing both heaven and earth of Satanic power and agencies of evil influence.

In the light of this book we may clearly discern the real character of the times in which we live, and of the world-system through which we move; thus getting God's viewpoint we are enabled to estimate it aright, be separate from it in spirit, though of necessity engaged in many affairs which concern it. Christ risen and ascended is our life. "He who possesses this life may pass through this

world and do many things that others do: he eats, works, suffers; but as to his life and its objects, he is not of the world, even as Christ was not of the world. He subdues his flesh, he mortifies it; in point of fact he is down here. but he does not live in it. The camp was *always* at Gilgal."

Our Memory Portion

This, our Lord's prayer, should be of peculiar preciousness to us. What a wonderful thing for the disciples to hear Him thus speaking to the Father, especially amid such circumstances, and pressed by such sorrows as characterized the hour to which He had come.

When John wrote, some sixty years after he had heard the Lord utter this prayer, it was the Holy Spirit who brought it to his remembrance, so that we have a divinely given record, perfectly inerrant.

What relates to Christ Himself is given in vers. 1-5; it is the Son's relationship to and with the Father. Then He introduces His disciples into this relationship with the Father in vers. 6-13. This is ours also through their word. Their (and thus our) relationship toward the world is next presented (vers. 14-21). The glorious results follow.

Consider that we are given to Christ "out of the world," and though left in it, we are not of it, and so it can also be said we are sent into it after the pattern of the Son sent by the Father. We share in the world's rejection, but we are kept from the evil. We are placed before the Father in the same position that Christ held, and in this relationship, the joy which Christ possessed is for us also. Of His fulness have we all received, and grace upon grace.

A Question

The remarks in a recent issue, in reference to death and

the human spirit, have brought a question from a reader concerning the relation of the soul to the spirit.

The teaching of Scripture as to the soul gives it a distinct character from the spirit, but does not separate them; so that what is true of the spirit in the intermediate or eternal state is true also of the soul. The soul in the animal is not different in itself from that of man, but in man it obtains a distinction by reason of being linked with his spirit, which is not in the animal. The difference between these two immaterial, immortal, and never separated parts of man's tripartite personality, of which the body is the third in order (1 Thess. 5: 23), is quite plain in Scripture. Compare 1 Cor. 2: 11; Isa. 29: 24; Ps. 106: 33; Prov. 29: 11 and Isa. 11: 3 (in the last two passages "mind" and "understanding" are the ordinary word for *spirit*) with such passages as the following, which relate to the soul, Isa. 29: 8; Luke 12: 19; Ps. 10: 3; Zech. 11: 8; Gen. 34: 8. The difference is that understanding, intelligence, judgment, are linked with the spirit; affections, emotions, appetites, are linked with the soul. The former works out the man's problems and alone knows his things; the latter feels the conditions and circumstances, whether pleasing or otherwise; it loves, hates, lusts; while the body is the vehicle of expression. In the unity of man's personality, spirit and soul are interdependent, and the body is the instrument serving both. In the Lord's account of the rich man in hades it is evident that both *thinking* and *feeling* are unimpaired—spirit and soul are there, though the body is not, so that *action* is impossible. It is plain too that Scripture speaks of both spirit and soul as being within the man—in the body. In death the immaterial is severed from the material—the body returns to dust.

To Our Co-laborers in the Sunday Schools

Desiring to make the *Sunday School Visitor* as useful as possible for the various classes in which it is used, we wrote to a number of those who take special interest in, and have charge of Sunday-schools, asking them to express their judgment and offer suggestions as to what might make the "Visitor" more helpful to both teachers and scholars.

We are thankful for the many expressions of satisfaction with, and of help received through its pages, and we appreciate those suggestions, which it shall be our endeavor to profit by through the coming year (D.V.). The space at our disposal is very limited however, and retrenchments there must be in some parts to enlarge in others.

The proposed changes for 1924 are as follows:

First, to give only the *yearly* record of LETTER BOX answers—omitting the *monthly* record—but continue the weekly *resumé* as heretofore.

Second: The BIBLE CLASS lessons are intended to be of *subjects*, or outlines of lessons, rather than a verse by verse or section by section exposition, thus reducing it considerably in length, and leaving to the teacher and the class the enlargements and research on the subjects considered.

Third: The INTERMEDIATE LESSONS are to remain by questions, largely, answered by Scripture references searched out by the scholars, but to have as much of a gospel character as possible. It is the general judgment of our correspondents that the same portion of Scripture (adapted to the different needs) be used in all classes—except the "Little Ones."

For THE LITTLE ONES we cannot speak very positively. Illustrations for these can hardly be considered, because of expense and lack of space. But hints for teachers may be given, drawn from Scripture narratives. The first page articles might often furnish a subject which an intelligent teacher could adapt to the little ones' capacities.

Let us remember that *knowledge of Scripture* is what we all need—children and all; for it is a deplorable thing to see how ignorant of God's Word, even of the *facts recorded* therein, the generality of people are. May Christian parents see to it that their children, at "the family altar," receive such instruction as will forearm them against the disbelief and infidelity that has invaded the schools of the present day. For, on every hand, the facts and statements of Scripture are being denied; the Creator is being refused in the very scene of His creative power, wisdom, and glorious works, while the *guesses* and suppositions of miscalled "science" are gulped down as facts, and used for self-glorification.

As to the MEMORY VERSES we purpose to take up again (as we did one year, sometime ago) something in the nature of a catechism; that is, the question is put by the Superintendent and answered by a verse of Scripture *memorized* and repeated in concert by the whole school. The questions, with verses answering them, thus form an outline of Scripture-teaching.

In conclusion let us emphasize that our studies must be accompanied with prayer for guidance, help, and blessing if we are to apprehend and profit by what the Lord has for us in the portions of His Word which we take up. Let us be diligent in our reading, and perseveringly earnest in our supplication at the throne of grace. Let us avail ourselves also of the many valuable helps which God has given us, and which we intend to point out in connection with the Bible Class.

PROPOSED LESSONS for 1924.

- Jan. 6. Who the Saviour is.....Lk. 1: 1-38.
13. What the Saviour will do.....Lk.1: 39-80.
20. Fulfilled promiseLk. 2
27. The power of the Saviour.....Lk. 3: 1—4: 13.
- Feb. 3. The ministry of the Saviour.....Lk. 4: 14-44.
10. The forgiveness of the Saviour....Lk. 5: 1—6: 11.
17. Fruits of salvation.....Lk. 6: 12-49. [7: 1-50.
24. Life and peace through the Saviour's word...Lk.
- Mar. 2. Different effects of the Word.....Lk. 8: 1-21.
9. The fulness of salvation.....Lk. 8: 22-56.
16. The disciple's path.....Lk. 9: 1-36.
23. The testing of the disciple.....Lk. 9: 37-62.
30. Full provision for the saved.....Lk. 10: 1-37.
- Apr. 6. The way to enjoy God's blessing.. Lk.10:38—11:13.
13. Forms of opposition to God's work.Lk.11:14—12:12.
20. The right object to seek.....Lk. 12: 13-59.
27. What it means to know and believe God...Deut 1.
- May 4. What it means to have God on our side..Deut.2-3.
11. There is *one* God, and obedience to Him is required
18. God's law..... Deut. 5-6. [Deut. 4.
25. God's ways to be rememberedDeut. 7-8.
- June 1. God judges the wicked.....Deut. 9: 1—10: 11.
8. God's claim Deut. 10: 12—12: 28.
15. God alone to be served.....Deut. 12: 29—14: 27.
22. Kindness and justice.....Deut. 14: 28—16: 22.
29. God's king and prophet.....Deut. 17-18.
- July 6. Respect for life..Deut.19:1—21:9. [1-12; 23:21-25.
13. Some lessons for daily life (1) .Deut.21:18-23; 22:
20. " " (2) Deut.24:1-22; 25:1-6,13-19; 26:1-19.
27. God's governmentDeut. 27: 1-8; 28: 45-68.

- Aug. 3. God's goodness..... Deut. 29—30.
10. The fear of God.....Deut. 31—32.
17. God our refuge and strength.....Deut. 33—34.
24. God's object in our difficulties and trials.2Cor.1—2.
31. Law and grace contrasted.....2 Cor. 3.
[2 Cor. 4.
Sept. 7. The power and grace of God in a human vessel
14. The resurrection-body and the judgment-seat of
Christ..... 2 Cor. 5. [6—7: 1.
21. Separation to God as condition of approval..2 Cor.
28. A sample of the Spirit's work..... 2 Cor. 7: 2-16.
Oct. 5. Giving of our means as God's stewards.2 Cor.8—9.
12. Christ and His servant.....2 Cor. 10—11.
19. The sufficiency of grace.....2 Cor. 12—13.
26. Christian diligence and knowledge.....2 Pet. 1.
Nov. 2. The wickedness of opposition to God.....2 Pet. 2.
9. The ignorance of the wicked—the intelligence given
to faith.....2 Pet. 3.
16. The common salvation..... Jude 1-4.
23. Warnings about wicked men..... Jude 5-16.
30. What the Christian is to remember and do.Jude
[17-25.
Dec. 7. Repentance Psalm 51.
14. Forgiveness.....Psalm 32.
21. Faith..... Heb. 11: 1-16.
28. Salvation Eph. 2: 1-10; 1 Pet. 1: 1-12.