

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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WATCHMAN, WHAT OF THE NIGHT?

“We wait for Thee, O Son of God,
And long for Thine appearing;
'A little while,' Thou'lt come, O Lord,
Thy waiting people cheering.
Thus hast Thou said: we lift the head
In joyful expectation,
For Thou wilt bring salvation.”

OUR Lord has given to His people this hope as a banner amidst the fast growing apostasy; and with this promise He links a word of admonition: “Behold, I come quickly: *hold fast that which thou hast*, that no man take thy crown” (Rev. 3: 11). For the enemy has become exceeding bold, and makes battle at the gates of the fortress.

Professed Christian clergymen, in all Protestant denominations hitherto considered orthodox, are attacking and seeking to destroy what they had solemnly pledged themselves to preach and defend. Skeptics have for long attacked Christianity from *without*, as open adversaries, but the Church having schooled and “ordained” unconverted men as “ministers of the gospel” finds that a religious garb and a vow to promulgate the teachings of the creeds has not changed the heart of the natural man in his enmity to the Christ of God. So, like the heathen who make gods of their own imaginings, skeptics, now *within* the churches, discarding the Word of God, preach a Christ and a religion according to their own mind—no virgin birth, no atonement for the sinner’s sins, no true resurrection, no session at the right hand of God, no return in glory for His kingdom, and no eternal judgment by the

Judge of all! Such is Modernism, battling to remain *within* and to be recognized in "Christian" churches!

Thank God, there is a protest rising against this abomination—an active protest which, let us hope shall spread from East to West, with courage to *act* according to God's command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be to Me for sons and daughters, saith the Lord Almighty" (2 Cor. 6: 17, 18).

The first week of last December was devoted to daily meetings in the large Calvary Baptist church, New York, for addresses on this momentous subject by those who hold to the Word of God, called "Fundamentalists." The following report is copied from the N. Y. Tribune of Dec. 4:

Once again last night nearly 1,000 Baptist Fundamentalists filled the pews of Calvary Church to rally their forces for the attack on Modernism and to show that their outburst Sunday afternoon was no mere breeze, but rather the first blast of a mighty storm. They came in sterner mood, these men and women, preparing to do battle for the faith of their childhood. And it was well that they should be so disposed if they were to accept the message of the preacher, the Rev. Dr. T. T. Shields, president of the Baptist Bible Union of North America:

"This is war," he said solemnly. "You had better stay home from the battle unless you are willing to be spat upon and be called 'unlearned' and 'unthinking'—unless you are willing to leave father and mother and wife and children. This is a war which may mean the breaking up of families, the severing of friendships of half a life time. Christ demanded that we put Him before all else, and we cannot walk with Christ when we have dealings with these anti-christs who would lead the people from the simple paths of revealed religion.

"As surely as I know that the Bible was inspired of God, I know that Modernism is inspired by Satan. Antichrist is in the world, and we cannot fraternize with his cohorts. We cannot take their hand, we cannot eat their bread. The Russian empire fell when its soldiers began fraternizing with the Germans, and the Kingdom of God will be imperilled if we continue friendship with His enemies. This warfare may break our hearts, but we shall never win until we put God before all else that we hold dear."

A hushed "amen" sounded from almost every corner of the church—almost the only time during the solemn hour through which Dr. Shields spoke.

"We are not denying the Modernists freedom of conscience," the preacher went on, "we simply deny them the right to pollute the house that gives them shelter. We do not approve any form of coercion in religious matters. We believe that the the Unitarians who have found shelter in Baptist institutions should have full liberty to leave them. But we also believe that Modernists who receive salaries from Baptist churches and societies while propagating their destructive views are not only unworthy of Christian fellowship, but are also unworthy to associate with ordinary honest men.

"If we surrender our belief in the divine authority of the Bible we surrender everything. No true Baptist has a right to think a thought contrary to what Christ taught. How can a man believe in Christ as the Son of God without believing He knew more than Harry Emerson Fosdick, or W. H. P. Faunce, or Shailer Mathews?"

Let all who love our Lord and His truth pray that such may be sustained in their purpose of fidelity to Christ and God's Word; for, besides the host of open Modernists, there is not lacking those of feeble knees, who, for peace's sake, seem inclined to bow the knee to Baal. This is shown by an effort made in the Episcopal church to hush a clamor that has arisen between outspoken Modernists and Fundamentalists on these same lines.

The Presbyterian body too is expecting a renewed and more serious conflict than that of last summer in their General Assembly when it convenes a few months hence as the following excerpt from the *Tribune* of Dec. 15 shows:

The division between the Modernists and the Fundamentalists, which is active in nearly all the Protestant churches, received fresh impetus from the report that a committee of 150 liberal Presbyterian clergymen is preparing to issue a statement of their Modernist position early next year.

THE DEITY OF CHRIST AND THE PURPOSE OF GOD

THE Deity of Christ is the very foundation of the Christian faith; no truth is more vital, none more precious, treasured by the devout heart, and none is more insidiously and persistently assailed. The attestation of the Voice from heaven at the commencement of our Lord's public ministry, "This is my beloved Son," was speedily challenged by Satan's subtle "If"—"If Thou be the Son of God." Alas, the arch enemy has had many followers throughout this dispensation, but it remained for these "last days" to witness a widely-diffused denial of this fundamental truth of Christianity by professed Christians!

Solemn indeed is this defection from the faith, which is being taught and tolerated amongst many of the bodies hitherto regarded as evangelical. The lowly, dependent place to which our Saviour stooped, when in infinite compassion as Son of Man he assumed the burden of a fallen creation in order to redeem it, is made to serve in denial

of His supreme glory as GOD THE SON; and the very perfections of His human personality in His pathway of obedient service, are adduced as disproof of His Deity! Whilst the sublime life of Christ is eulogized, His vicarious death is ignored or flatly denied. The Christian "religion" is accorded an honored and a leading place in the world, while "the Church which is His body," is practically unknown and unrecognized. Our Lord's preeminence as a moral and ethical teacher is universally admitted, while His divine mission to redeem to God by His blood is coldly discredited. As was the Son of Man of old, so the Son of God to-day is betrayed with a kiss.

But the Scriptures cannot be broken, however much men may wrest them to their own destruction, and Old and New Testaments unite in bearing manifold record that the One who came of the Jews according to flesh, "is over all God blessed for ever. Amen." On this divine foundation we stand with divine assurance; for "Ye are complete in Him," declares Scripture, "*in whom dwelleth all the fulness of the Godhead bodily*" (Col. 2: 9).

No intelligent being can reasonably doubt that God had a supreme purpose in creation, which still awaits consummation. Mere human thoughts and theories as to man's destiny are vain and contradictory. Scripture alone can inerrantly speak on this momentous question; and a divine revelation as to it is given us in Eph. 1: 9, 10: "Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth." This purpose of God is not contingent on the fall, nor summed up, as some think, in the recovery by the Second Man of what the first man lost. The first man could not

claim, as did our Lord in resurrection, "All power is given unto Me in heaven and in earth." By no mere man could such omnipotent power be wielded, and assuredly no mere man, nor angel, could redeem and reconcile sinful man to the most holy God.

Every counsel and purpose of God centers in the Son; in Him all the promises of God are yea, and in Him. Amen. The reconciling of all things in heaven and in earth unto Himself, the gathering all under His headship in a blessed and abiding unity, awaits final accomplishment by that One who "is the image of the invisible God, the first-born of every creature"—"God manifested in flesh."

Isaiah 9: 6 sheds a glorious ray of prophetic light on the Christ who was to come: "Unto us a Child is born, unto us a Son is given . . . and His name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." What depths of grace, and heights of Godhead glory! A babe in a manger is The Mighty God, The Everlasting Father! Well may the creature adoringly bow and worship in contemplation of such grace and glory, and exclaim with Thomas, "My Lord and my God!"

Of the dispensational periods, or ages, wherein fallen man is being tested and proved under varying conditions, their true bearing can only be understood as it is realized that there is throughout a consistent progression towards the consummation of this purpose of God. And is there not an illustrative analogy between the marvellous "Name" of Isaiah 9: 6 and the manifestation of the divine presence in the three latter dispensations?

"From the time when Jehovah brought His people out of Egypt "with a mighty hand . . . with signs and wonders;" in their journeyings through the wilderness; in

their establishment in the land; in the years of declension and captivity, until Ezekiel saw the shekinah glory departing from the temple and the city—the great outstanding fact in Israel's chequered history was the presence of "The mighty God" in their midst.

With the advent of Christ a new era began in the dealings of God with man, with a fuller and more blessed revelation. The person of the Son, "God manifest in flesh," is introduced with miracles and signs in attestation of His grace and power. "*Whom say ye that I am?*" is the great question now. To the caviling Jews our Lord emphatically says, "I and the Father are one." To one of the twelve asking, "Lord, show us the Father" He answers, "He that hath seen Me hath seen the Father;" and the divine relationship into which the believers are brought by the redemption He has accomplished, was then made known by the message Christ sent to His own on the morning of His resurrection, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God"—thus linking them with Himself. Therefore, writing to the believers at Rome, the apostle of the Gentiles says, "Ye have received the Spirit of adoption whereby we cry, Abba, Father;" and John writes, "Our fellowship is with the Father and with his Son, Jesus Christ." These and many other passages show that the coming of the Son revealing the Father brings in a new era in fulfilment of the purposes of God; and linked with this, and on the ground of an accomplished atonement a new and divine relationship is established and proclaimed. "Blessed be the God and Father of our Lord Jesus Christ," writes the apostle, "who hath blessed us with all spiritual blessings in the heavens in Christ Jesus"—in contrast with the earthly blessings promised to Israel.

But the "times of the Gentiles" must be fulfilled and the usurping prince of this world must be overthrown before the varied glories of the "Name" of Isaiah 9: 6 are fully manifested. "Peace on earth," no less than "peace with God," must rest on a divinely righteous basis. Like Melchizedec, Christ must *first* be King of Righteousness, and *after* that, King of Salem—that is, King of Peace. The wars of David were a necessary prelude to the glories of Solomon's peaceful reign. Every power hostile to God and inimical to man's blessing must be subdued, and every knee must bow to the rightful Heir and Lord of this poor earth before it can enter on that glorious age of blessing and felicity, so long foretold, under the righteous and beneficent rule of "The Prince of Peace."

While one divine affirmation ought surely to be sufficient for the creature, the God of all grace, forbearing with man's fallen condition, has multiplied the testimonies as to the deity of our Lord. Fulfilling the prophetic decree of the 2d psalm, "The Lord hath said unto Me, Thou art my Son, this day have I begotten Thee," the angel Gabriel, a thousand years later, announced to the virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Then, on entering His public ministry, the Spirit like a dove descended upon Him, and the Father's voice testified, "This is my beloved Son, in whom I am well pleased." And when His rejection by the nation was fully manifest, a glimpse of His glory and kingdom to come is afforded us on the Mount of Transfiguration, and again the Voice out of the glory-cloud proclaims, "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED: HEAR YE HIM."

Concerning the whole race of Adam, the Holy Spirit's

verdict is, "All have sinned, and come short of the glory of God"—negatively failing to glorify God, and positively sinning against Him. In glorious contrast the challenge goes forth to the inimical Jews, "Which of you convinceth Me of sin?" Who but the beloved Son of the Father could say at the close of a life of service, "*I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do?*" And who save the Son of God could add, "And now, O Father, glorify Thou Me with Thine own self *with the glory which I had with Thee before the world was?*" Every life but His was justly subject to death because of sin; but He, the Lord of life and of death, could say concerning His life, "*No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again;*" and having this power, He voluntarily, out of love and deep compassion for a perishing world, "By the Eternal Spirit offered Himself without spot to God." Here again we see the same blessed Trinity acting in unity for man's salvation.

Satan, aspiring to an equality with God, revolted, and seducing both angels and men, assumed sovereignty over a fallen world. Thus, in revolt, he became exposed to the divine judgment. In wonderful contrast, Christ, the Creative Word and earth's rightful Lord, being in the form of God, voluntarily took the form of a servant, that in manhood and by death He might bear all the judgment resting upon sinful man, and thus retrieve and reconcile what sin had utterly alienated from God. At infinite cost, He bought the "pearl of great price" (the Church which He loves) and "the field" also—which is the world: but while the inheritance has been "purchased," it still waits to be delivered from its present bondage. And while we see not yet all things put under

Him to whom all power in heaven and in earth is given, and the manifestation of God's purpose remains in abeyance, we see Jesus, victor over sin, Satan, death, and the grave, exalted to heaven, and crowned there with glory and honor. Who could conceive of any mere creature being seated on the eternal throne in equality with God? Yet no less than five times, is this predicated of the Lord Jesus in the epistle to the Hebrews (chaps. 1: 13; 8: 1; 10: 12; 12: 2).

As revealed in Ephesians and Colossians, God's purpose embraces two spheres of blessing—the earthly and the heavenly. In keeping with its heavenly calling and destiny the blessings of the Church are spiritual, and in the heavenlies. But the O. T. prophets foretold the blessings and glories of a Messianic age to come—the kingdom of God on earth. In due time Israel's King, of the house of David, came to "His own;" but instead of receiving Him, led by their rulers they cried, "Away with Him—crucify Him!" The Messianic kingdom therefore is deferred by their rejection of the King; God meanwhile is visiting the Gentiles to take out of them a people for His name; the mysteries of the purpose of God, and of the Church, being also revealed.

The natural branches (Israel) were broken off the olive tree because of their unbelief, and the Gentiles are grafted in the place of blessing and testimony. God's earthly people are dispossessed and scattered till the "fulness of the Gentiles" be come in; and Jerusalem remains trodden down until the "times of the Gentiles" be fulfilled, and the rapture of the saints to meet our Lord in the air takes place when "the fulness of the Gentiles" has come in. The parables of Matt. 13 give the history of the Kingdom of Heaven in mystery, during this dispensation

Because of their rejection of Christ the Jews were cut

off dispensationally, and the Gentiles grafted in dispensationally also: then comes the warning, "Thou standest by faith. Be not high-minded but fear;" for, if not abiding in God's goodness, "thou also shalt be cut off." Have they continued? Alas, the mystery of iniquity has been at work, even from apostolic times, and is now rising up into an apostasy which will finally be headed by *the Antichrist*. In view of this Jude exhorted the saints to "earnestly contend for the faith once delivered." And what of to-day? No one conversant with Scripture, and taught of God, can doubt that we are in "the last days." Laodicea is an open page. Rapid indeed has been the awful downgrade "progress" of the last few years. The departure from the vital and fundamental truths once delivered, with the unsettlement and upheaval in every relationship and activity of life, too surely tend, not towards that peace and equity of which men so vainly dream, but towards a universal apostasy.

But, thank God, ere the full development of the mystery of iniquity, the Lord shall descend from heaven and with a quickening shout gather home the saints of all the ages to be for ever with Himself. Cast out of heaven with his angels, Satan finds the earth—with the exception of Jewish and Gentile remnants called out and preserved of God—seething in apostasy, rapidly culminating, under his leadership, in open antagonism to God and to His Christ. Judgment swift and terrible falls. The opened heavens shall reveal the once-despised Nazarene, now robed in glory and in omnipotent power, as King of kings and Lord of lords, will smite the nations, redeem His earthly people, consign Satan to the abyss, and establish in power the Kingdom of God on earth. Delivered from the dominion of the arch-deceiver, the curse removed, and basking in the beams of the Sun of Righteousness, the remnant of

Israel shall hail the Deliverer with songs of rejoicing and thankful praise, and the nations in universal peace enjoy the fulness of earthly blessings.

While many features of the Kingdom-age will foreshadow and partake of the blessedness of the eternal state, it will none the less be also the final test of man under the most favorable and blessed conditions. Although Satan will be bound, and the divine glory manifest, yet sin (though restrained, and manifest wickedness effectively curbed—shall still be existent; like all previous dispensations, this also, alas! closes in judgment.

When a thousand years of Christ's beneficent reign shall have run their course, the arch-enemy, set loose for a little season, shall find unregenerate man, though yielding feigned obedience, in heart at enmity against God still. Chafing under the restraining rod, and loving darkness rather than light, hosts innumerable are found ready to flock to the Satanic standard of revolt. Fire from God out of heaven falls upon the rebel hosts. The dissolution of the earth and the heavens follow, and the judgment of the dead at the great white throne. The conflicts of the ages shall end with the destruction of that trinity of woe—Satan, sin and death for ever.

As to the eternal state, some conceive of earth, restored to Edenic conditions, as the abode of all the redeemed; while others, ignoring the earth entirely, think of heaven only in connection with the display of God's glory in redemption. Both conceptions are more or less at variance with the divine revelation. According to Scripture, distinct companies of the redeemed shall occupy the new heavens and the new earth with different blessings and glory, throughout the endless ages. Peter, in his first epistle, writing to believers of this dispensation, tells of an inheritance "reserved in *heaven* for you;" while in his

second epistle, after referring to the dissolution of the present earth and heavens, he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise referred to, doubtless, is that of Isa. 65: 17, "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind;" and in Isa. 66: 22—"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain"—may we not infer that, in fulfilment of the promises to their fathers, Israel is destined, in the purpose of God, to occupy on the new earth a place of distinctive blessing analogous to that accorded to the church of the Firstborn in heaven? As star differeth from star in glory, the companies of the redeemed may likewise differ, according to the wisdom and purpose of God. One spirit shall pervade and unite all in the blessed bonds of Infinite Love—the Father of our Lord Jesus Christ, "of whom every family in the heavens and on earth is named."

"And I saw a new heaven and a new earth . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them . . . And God shall wipe away all tears from their eyes And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 1-4).

Thus shall redeemed creation enter into and share for ever, to His praise and glory, the ineffably blessed and inviolable rest of God. Glorious consummation of the divine purpose!

W. L. G.

SOME LESSONS FROM THE BOOK OF EXODUS

(Continued from page 322 Dec. No.)

Lecture VI.

THE ACCOMPANIMENTS OF THE PASSOVER

(Exodus, chap.12.)

HAVING considered the passover itself, let us now look at its accompaniments. The former shows what faith receives from God; the latter points to its Godward results.

First, the unleavened bread—"roast with fire, and unleavened bread." These two things are purposely brought together, as we shall presently see. But first let us look at the "unleavened bread."

Literally, it is "compressed bread"—bread of which the particles have not been separated by the ferment of leaven. There are two words for leaven: the one means a "leaving, or remainder," because it was a lump of dough left from a former time; the other is simply "leaven," or ferment.

The "unleavened bread" is spiritually translated for us by the apostle as "the unleavened bread of sincerity and truth." Of leaven itself we have various interpretations. There is "the leaven of malice and wickedness" in 1 Cor. 5: 8. In the Gospels we have the "leaven of the Pharisees and Sadducees," which, we are told is their "doctrine;" and the "leaven of Herod," which from its connection with these we must interpret similarly. Ritualism, rationalism, worldliness, are identified severally with these three, and give character to what they taught. They point to three paths, not far separated, by which souls have ever been seeking to escape from God. They may also be characterized as only different forms of the leaven of malice and wickedness, in contrast to "the unleavened bread of sincerity and truth."

The "old leaven," of which the apostle speaks in the same passage, gives a connected and very significant thought. It refers to the lump of old dough which was used as the ferment of the new lump. "Purge out therefore the *old leaven*," he says, "that ye may be a *new* lump, as ye are unleavened." The introduction of the "old" into that which God has made "new," is what the enemy ever seeks to use, to transform and corrupt what is of God. It may be the spirit of the "old," legal covenant into God's "new" covenant of grace; or that which is of the "old," natural man, into the "new" man, the Christian. It may come in as formalism and superstition, or more positive Sadducean unbelief, or adaptations to the world. In either case it is corruption—leaven; and in every case it betrays real departure from God. If we leave Him and His directions, what can we do but take up with our own? And this evil is not negative and passive, but *works*. The nature of all evil is a ferment, a revolt, an antagonism to what is of God.

The unleavened bread is that "of sincerity and truth"—Godward, of course. It is the spirit of integrity with Him, which means whole-hearted surrender to His blessed will. It is the spirit which says, "Search me, O God, and know my heart; try me, and know my thoughts; see if there be any way of wickedness in me; and lead me in the way everlasting." It is what the apostle means when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." No less than the surrender of all to God can properly be called obedience; as the deliberate keeping back from Him of what is His due, is rather to be counted rebellion. This latter is "leaven," which in the practical life of the Christian betrays itself by the retention of that which

belongs to the old natural man, which the Cross has put away.

How solemn and penetrating, then, is the exhortation to eat the lamb "roast with fire, and unleavened bread!" It is as much as to urge that the Holy One's blessed surrender to that awful fire of sacrifice, makes imperative, and should make easy, the full surrender of ourselves to the pure and holy love which has laid hold of us. Therefore at the Lord's table the apostle speaks of examining ourselves, lest we eat and drink judgment to ourselves, not discerning the Lord's body—the holiness of what the feast represents. For how can we bring evil before that awful Cross? or how measure evil, but as insubjection to Him whom we call Master and Lord?

And this leads us to the next point, "With bitter [herbs] shall they eat it." For the discovery of what self is, and the ruin of the old creation, is bitter. It is bitter to realize that our Lord Jesus had to be bruised for my sins. How suited, then, is this accompaniment to the Lamb "roast with fire!" How utterly inconsistent with the deliberate or careless allowance of evil! A chastened spirit surely becomes us in the presence of the Cross. Not yet—not here—can we let out our hearts in a world where that cross has stood.

Beloved, have we understood this? Have we purged out the old leaven which, if allowed, becomes an active power of evil, taking us out of the blessedness which our God even here designs for us, and with whom alone we can "keep the feast?"

Now we have the pilgrim garb in which the pass-over was to be eaten:

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover."

They were now to enter upon their journey. What was an impossibility before the passover is now at once commanded to them. The passover itself is to be eaten in haste, as expecting to go forth immediately. Judgment must roll over first. They must start with it *behind* them—not in front where they would have to meet it. Then, and thus, must they go forth.

Let us note this well, that we also start on our journey heavenward with judgment anticipated and borne for us at the cross, already and for ever passed away. "He that heareth my words," says our Lord, "and believeth Him that sent Me, *hath* everlasting life, and shall not come into judgment, but is passed from death unto life." Personally, into judgment the believer can never come. He will appear before the judgment-seat of Christ, and give an account of himself there to God, and "receive for the things done in the body, according to that he hath done;" but the issue does not affect his salvation from God's wrath, which will be upon the ungodly. Our exemption from God's judgment is by Christ having borne it Himself. He that has fled to Christ is already "saved"—already "delivered from the wrath to come" (1 Thess. 1: 10). And it is a first necessity for a walk with God, that this should be so. It is in this way alone that holiness is made possible. We must be at *peace* with Him before we can *walk* with Him. The false gospels and half-gospels, which under the plea of holiness maintain a salvation conditioned upon our works, ignorantly destroy the very holiness they contend for.

The power for a Christian life, one who knew it well thus declares to us: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Faith, which has Christ before it as its object, works by love; not self-love, but a devout,

adoring remembrance of a Saviour's wondrous sacrifice. And the pattern and power for this walk is He whose life and death had been for others, not Himself. Thus the apostle could say as to the moral transformation wrought by Christianity, how Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again." Not mere correct living, not mere conformity to an outward rule, but a life issuing from devotedness of heart to a Redeemer-God!—this is, in the apostle's view of it, Christianity. But this is in entire opposition, in principle, to a life which finds its motives in personal needs and ends—in fear of eternal judgment. "Faith worketh by love," not by fear; and, "There is no fear in love, but perfect love casteth out fear, because fear hath torment." Thus God, whose love alone is perfect, casts fear out of our hearts, that He Himself may reign there.

Yet men ignorantly speak as if this tormenting fear cast out of the heart would enthrone there, not God, but Satan! And they bring in the fear of judgment as the motive for holiness—*fear* to effect what Christ's *love* alone may not have the power to do! Incentives to self-seeking are religiously brought in, not discerning that it is not Christianity at all that they are producing by it—not *real* godliness, but the destruction, rather, of true godliness. Think of obedience to a father—of true obedience—being helped in a son's heart by the fear that his father might cast him off! Ah, God is wiser than we are, and He has made *Christ* to be our sanctification—not the day of judgment. Holiness such as the lake of fire may engender, is not what God calls holiness at all.

And thus, "That they which live may not live unto themselves, but unto Him who died for them and rose again," teaches us to look back to the Cross to see wrath

borne for us *there*; judgment is removed for ever, that we may begin our path with Him in the light of His love. "God commendeth His love to us, in that, while we were yet sinners, Christ died for us," and "The love of God is shed abroad in our hearts by the Holy Ghost which He hath given us." This is the power, and this the actuating principle of our lives henceforth.

Judgment—personal, eternal judgment—is for ever gone for us. Christ delivered for our offences has been raised again for our justification; and, being justified by faith, we have peace with God through our Lord Jesus Christ. Not only so, but we have access by faith into a relationship of grace in which we stand, and rejoice in hope of the glory of God. Alas, judgment indeed rests upon the land out of which it hastens our retreating steps, but for us it is over; our place with God is definitely and eternally settled. He who has died for us is risen. He took our place and burden on Calvary's cross, and has taken for us another place, in the presence and glory of God. There, love rests, satisfied. There He sits, because His work is accomplished. The eye of God, which dwells with unchanging delight upon His Beloved, sees us there in Him, linked in the bundle of life with Him for ever. "Because I live, ye shall live also." "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Now we are prepared for the pilgrimage dress—our travelling dress. It is not the "best robe," which fits us for our Father's house; but it is that which we are to wear in the world. God grant that we keep it on throughout our pilgrim journey.

First, "Your loins girded." "Having your loins girt about with *truth*," says the apostle. The garments are

spiritually what we may designate by the old word "habits." It is the moral guise in which we appear before men—what they identify us with. And if not just "ourselves," we may in many ways be read in them: pride, or lowliness; self-will, or meekness; sloth, or diligence; and in many other things.

The long robes of the East required a girdle, that they might not hinder in a march such as Israel had now before them. Flowing loose they might get entangled with the feet, trip the wearer, and gather the dust of the road. The truth is to be *our* girdle, keeping us from loose and negligent contact with an ever-ready defilement in a world characterized by "the lust of the flesh, the lust of the eyes, and the pride of life," and from the entanglement to our feet which lax habits are sure to be. It is "as pilgrims and strangers" we are exhorted to "abstain from fleshly lusts, which war against the soul." It is having our eyes fixed on the goal of our journey that will keep us clear of defilement and entanglements.

Ungirded garments are akin to the "weights" which the apostle bids us to "lay aside." Things which in themselves may not be sinful, may yet betray us into sin. Notice the connection in that exhortation, "Lay aside every weight, and the sin which doth so easily beset us." If a pack of wolves were following you, you would quickly understand why carrying a weight would hinder. And herein many a soul may discern why he has so little *successful* conflict. The "weight," like the flowing garment, shows, that whatever else we may be, we are not *racers*. And it is to run a race that we are called. Hence the "all things" which might be lawful, as the apostle says, may not be expedient; and though "lawful" unto him, he would not be brought under the power of any. We may permit "lawful things" to gain power over us, while re-

jecting unlawful ones. But if the power we submit to is not of God, it is against Him; for that which is not with Him is against Him. We do not see the mire that sticks to the bottom of the weight we are lifting, nor even perceive when we have been defiled.

Fit companions then with unleavened bread and bitter herbs are these girt loins. We must arise and depart, for this is not our rest. It is polluted, and polluting.

Next we have: "Your shoes on your feet." Travellers tell us that their shoes are in a short time cut to pieces in the desert that Israel had to traverse; yet Israel, shod of the Lord, traversed that desert from end to end, and for forty years their shoes waxed not old upon their feet. The shoe, so eminently needed, and miraculously preserved to them, what is it spiritually? Scripture gives us a twofold aspect of it. Israel's shoes, or sandals, were of badger skin. Recounting His mercies to Israel God says: "I shod thee with badger skin." The badger, or perhaps, sea-cow skin, is familiar to us as one of the tabernacle coverings, fitted by its nature to repel outside influences, and protect the more destructible materials beneath. This character makes it a fit type of the holiness which abides unchanged by all that surrounds it, preserving the more delicate things from deterioration, as salt does from corruption. This shoe, then, represents that fidelity to God which abides unchanged in an adverse world, resisting all its disintegrating influences.

The apostle gives us another and direct interpretation of the shoe by saying: "Have your feet shod with *the preparation of the gospel of peace.*" Here is an important effect of the gospel itself upon us. Bringing us into peace with God, it brings us into peace with all things, which He governs and makes to work together for our good. Our God is over all. Without Him not a sparrow falls to the

ground. The Lord of all is our Saviour. What provision we have in this for our feet, whatever be the way in which we may be called to walk! "Thou wilt keep him in perfect peace whose mind is stayed on Thee, *because he trusteth in Thee.*"

Finally, they were to eat the passover with "your staff in your hand." The staff is God's word that supports our steps in the way He leads us. His promises are our prop and stay. We have but one staff, but it is unfailing. "Scripture cannot be broken." Lean upon it, fellow-Christian; the more you do, the more you will find its strength.

We close for to-night with one solemn thought. Exact and stringent as were all these directions, leaving no room for hesitation or mistake, it is a painful lesson of what man is, to find how, even at this solemn season, they were carried out. We read,

"And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders . . . And they baked unleavened cakes of the dough which they brought forth out of Egypt; *for it was not leavened; because they were thrust out of Egypt and could not tarry; neither had they prepared for themselves any victual.*"

Thus the command seems to have been carried out, not because it was *commanded*, but because of the necessity of the case: Egypt sent them out in haste, while their bread was unleavened.

When we think of the spiritual significance of all this, it becomes doubly solemn. How little has the unleavened bread of sincerity and truth ever characterized any considerable proportion of God's people! When the world has forced them out of it, then indeed, in times of trial and persecution, brightness and devotedness have become

more manifest; but when the storm relaxed, how soon the leaven again was introduced!

Shall we not challenge ourselves in view of all this? Beloved brethren, where are we? Keeping the passover feast according to the ordinances? Or retaining only that which suits our convenience, with more or less affiliation with Egypt? May the Lord keep us from this for His name's sake!

(To be continued.)



Answers to Questions



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

QUES. 1.—Kindly point out for us the distinction, if any can be made, between the *ungodly* and the *sinner* in 1 Pet. 4: 18.—H. B. C.

ANS.—“Sinner” is descriptive of man walking according to his natural, sinful inclinations. It is in contrast to “righteous”—“Sinners shall not stand in the congregation of the *righteous*” (Ps. 1: 5).

“The *ungodly*” points to spiritual alienation from God—“There is no fear of God before their eyes” (Rom. 3: 18) is descriptive of the “*ungodly*.” In their temerity and ignorance of God, “they say, How doth God know? and is there knowledge in the Most High? Behold, these are the *ungodly*” exclaims Asaph (Ps. 73: 11, 12), after he himself had been delivered from the questionings of unbelief in which he had fallen for a time. God’s contempt of the *ungodly*’s pride is expressed by, “The *ungodly* are *like the chaff* which the wind driveth away” (Ps. 1: 4).

Young Believers' Department

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

DAILY BIBLE READING:.....Jan. 16th, Gen. 16;
Jan. 31st, Gen. 31; Feb. 15th, Gen. 46.

MEMORY WORKReview of John 13—14: 14.

GOOD READING: "Genesis in the light of the New Testament," by F. W. Grant. Paper, 35 cts.; cloth, 75 cts.
A very valuable book setting forth God's counsels in creation, and divine life in its various aspects.

MONTHLY QUESTION: What types of the Lord Jesus are given in the book of Genesis?

Our Memory Work

For the past several months this has been comprised of the closing chapters of John's Gospel, chapters 13 to 17 inclusive. Believing that this has proved a difficult portion to those engaged in this work, and seemingly long—although containing very little more matter than the epistle to the Ephesians which many of you so successfully memorized, it would seem best before recitation to take up a review of these chapters. Chapter 17 was our last portion, so we may now turn back and take as our allotment for review the 13th and 14th chapters down to verse 14.

I hope many will be able to accomplish the correct memorizing of these precious conversations of our Lord with His disciples just before going to Gethsemane and the cross. They should have a very special attraction for our hearts, and well indeed to give much meditation to them. There were things which He could not open up to us until after the Spirit had come, and these we have in the Epistles, especially those of Paul; but, nevertheless, we have in these chapters the very best that could be

given in regard to our fellowship in the blessing of life and nature with the Father and the Son. Thus we learn that "of His fulness we have received grace upon grace."

Our Daily Reading

Chapters 16, 17 of Genesis present the contrast between law and grace. In the former, Abram is active, seeking by natural means and self-effort to attain the desired blessing. In fulfilment of the blessing, God is the actor; the flesh's will and energy being set aside, He, as the *Almighty* God, acts by His own power and grace. In this the Cross must have its place, as signified in the rite of circumcision (Col. 2: 11). What this signified—the natural man cut off, set aside—must be accepted by us, that the new man may be recognized and rule in us.

Chapters 18, 19 present another great contrast as we consider the place of Abraham's dwelling and that of Lot. The manner of the feasts, the circumstances surrounding them, the communications given, the intercessions made, the ends reached, how vastly different! Look back to chapters 13, 14 for the root.

In chapter 20 Abraham is again found in a place of compromise with distressing consequences. The power of the flesh, and failure in testimony, opens the way for the spirit of worldly religiousness (the Philistines) to lay hold of grace (Sarah) for its own purposes. This brings rebuke from God, which effects deliverance for the man of faith. Thus Christ is found in us through the experiences of the way and God's dealings. When Isaac is born (ch. 21) and given first place, then peace and blessing are found even amidst opposing influences. Such are the ways and grace of God.

In chapters 22-24 we have much that is beautifully instructive as to Christ and the Church. As Galatians

teaches we are to see in Isaac and his history a type of Christianity in contrast with the economy of law and its bondage, as suggested in Hagar and her son. Briefly, we get the sacrifice of Christ in chap. 22; the passing of Israel (suggested in the death of Sarah) chap. 23; the bringing in of the Church, the bride of Christ, as figured in Rebekah, which points to the special dispensation of the Holy Spirit, set forth in Abraham's servant and his ministry to the espoused virgin (2 Cor. 11: 2). At the end of the wilderness journey she is presented to Isaac, as the Church will be at the Lord's coming; the whole path is reviewed, as ours will be at the judgment-seat of Christ. Then, as Rebekah became Isaac's wife, so the marriage supper of the Lamb will take place—the bride having been made ready.

In Isaac's history we learn lessons concerning the spirit of sonship. Dependence and consecration may be seen in chap. 25. Obedience, preservation, and a submissive spirit in chap. 26.

The history of Jacob occupies chapters 27-35. From it much valuable instruction may be gathered as to God's ways with His people; the discipline is in view of final blessing. The lesson of "Whatsoever a man sows that shall he reap," is loudly proclaimed in Jacob's history. Jacob is made thus to teach us God's holy ways and our own crookedness, while also we learn His grace toward us spite of all. Jacob began by trusting in his own ways and following his own plans, though truly desiring and seeking God's blessing. This fleshly confidence must be broken down and confidence be in God alone. This brings separation from evil; then worship follows as its happy results (see chap. 35).

With chapter 37 we begin the history of Joseph, which continues to the end of the book. It presents much

typical teaching as to the Lord Jesus. Joseph is his father's beloved son and the messenger of his love. Joseph is prophetically seen as preeminent among his brethren, he is hated and rejected by them, and delivered to the Gentiles. In this wider sphere of action and relation he rises to world-wide supremacy—humiliation preceding glory; it all pictures the sufferings and glories of the true Joseph as separated from His brethren according to the flesh, until at last they too are brought to know and own Him through the world-trial—to them “the time of Jacob's trouble.” Throughout this history we may glean many precious intimations of the love, grace, and glory of our blessed Lord. Intertwined with this we get certain features of the history of God's earthly people and course of the world—a history reaching into a time still future.

Our Choice of Companions

“I am a companion of all them that fear Thee, and of them that keep thy precepts” (Ps. 119: 63).

“He that walketh with wise men shall be wise: but a companion of fools shall be destroyed” (Prov. 13: 20).

“Blessed is the man that walketh not in the counsel of the wicked, and standeth not in the way of sinners, and sitteth not in the company of scorers” (Ps. 1: 1, *New Trans.*).

Note in this last passage: *Wicked*; it signifies those who show a lawless spirit; who give rein to the will of fallen nature.

Sinners are those who morally *stumble*, and are led astray and lead astray.

Scorers are those who mock at, or make a sport of sacred things and associations.

The counsel of the wicked can only be in opposition to God's holy Word, and will produce a rebellious spirit.

The way of sinners can only be away from the light (John 3: 20), a stumbling in the darkness of their own shadow. To stand in their way means to depart from the way of the Lord. "Wait upon the Lord and keep His way" (Ps. 37: 34). "The way of the Lord is strength to the upright" (Prov. 10: 29).

The company of scorners can only bring us into an unholy atmosphere spiritually. "Evil communications corrupt good manners," says 1 Cor. 15: 33. It brings loss of reverence and ungodliness.

To the young, love of company is a natural and constant instinct. Companionship has a great effect for good or evil on the manner of life. Guard against allowing your heart to go out to any one accidentally crossing your path. It is not safe to yield to mere inclination. It is not safe to trust our hearts in this matter. Fascination with what merely pleases and gratifies us naturally cannot contribute to our spiritual welfare and progress. Personality may be ever so pleasing, natural qualities and ability ever so great, yet such a companion may be worldly and godless, and would lead our feet into slippery places; and every step in such associations will make a return to firm footing increasingly difficult. These tests come to us all with greater or less force. If allegiance to Christ and His word are in question, better tear away from it *at once*; free yourself from the bonds and the charms of person, place, or intellect, lest you slip backward and downward, leaving the path of peace, and lose the joy of salvation, with irreparable loss for eternity.

Take counsel of God, and His Word. Walk in the way of those who love God and keep His commandments. Keep company with those who have true reverence for holy things, and have the fear of God before their eyes.

SOME LESSONS FROM THE BOOK OF EXODUS

Lecture VII.

THE MEMORIAL OF THE PASSOVER

(Exodus 12: 43—13: 16.)

HAVING dwelt upon the passover and its accompaniments, we have yet to consider the "ordinance of the passover" as the Lord prescribed it for a continual memorial. There are restrictions here which we have not read of before—restrictions which it is important to note and to remember, which apply, not to redemption itself, but to the *enjoyment* of it.

God begins with us as *sinner*s, or He could not begin at all; but having redeemed us, it is as *saint*s that we enjoy the blessedness of our portion, and then must conform to the conditions which the very nature of God imposes upon those who are called to have part with Him. The "salt of the covenant of God" (which was never to be lacking in any of the sacrifices) is the type of what preserves from corruption, therefore of the holiness which our relationship with God implies; and no joy can be enduring which is not thus perpetuated. Salvation from wrath is from sin also. The gospel of peace is the gospel of reconciliation to God, and therefore of separation from that which is opposed to God.

In the unleavened bread we have already had the first intimation of this; but we now find God insisting much more strongly upon it, and guarding the precious feast of redemption from the profanation of those who would turn God's grace into licentiousness. All is in symbols, of course; for the redemption itself was a symbol of that which, I trust, all of us here know in its substantial reality. Deliverance was but just effected; the people were hardly

yet upon the road, before God proclaims how henceforth the passover is to be observed. The deliverance is made the argument, as it were, for the injunctions which follow immediately upon it.

If we keep in mind the meaning of the types that we have considered, that Egypt stands for nature as fallen away from God, Pharaoh for the reign of sin and its bondage, there will be no difficulty in apprehending that, while the first question to be settled is between God and the soul (as the passover has shown us), it all bears upon our deliverance from sin itself. That passover night sees the people's bonds broken, and at once they begin to leave the place of their captivity. And so in what these types point to. In the safe shelter which love has provided we adoringly learn the love which has provided it, and it is that love which, laying hold upon our hearts, secures them for God. "We love Him because He first loved us." And then, "This is the love of God; that we keep His commandments." Thus not only are we, as sinners, justified by His blood, but as "enemies reconciled to God by the death of His Son." Christ's blessed work, while it shelters and secures, purifies also; so that wherever we do not find this effect of purification we are obliged to question whether the soul really knows the shelter.

You will not suppose, I trust, that I am at all meaning to put souls at building their peace with God upon their own walk or works. Thank God, we are privileged to build wholly upon Christ. We are justified by *faith*, and faith has never self as its object, but Christ. We are never called to believe in ourselves. It is the Pharisee who thanks God that he is not as other men are; and his thanking God for it does not make him any whit the less a deluded Pharisee. The publican who can only smite upon

his breast, saying, God be merciful to me a sinner, went down to his house justified rather than he.

While that is fully so, it is none the less certain that "faith, if it have not works, is dead, being alone." That would be a melancholy doctrine to teach that faith might be in the soul and work nothing in it. It is not magnifying grace to suppose it less mighty for purification than it is for justification. "Little children," says the apostle, "let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." He cannot be righteous by his doings as Christ is righteous, of course; but his practice of righteousness marks him out as one whom God has justified, or declared righteous. "As many as are led by the Spirit of God," says the apostle, "*they* are the sons of God."

How blessed to see in a soul which has just gone through its passover night, and found in the blood of the Lamb its own judgment borne by Another—and therefore for ever rolled away—the promptitude with which it starts to leave the land of its bondage. "Sin shall not have dominion over you, because ye are not under law, but under grace"; and grace having been learnt, joying in God as having now received the reconciliation, the joy of the Lord is the sure antidote for "the pleasures of sin." There may be, and will be, much to be learnt yet: and Pharaoh's power once for all broken, as it should seem, may struggle again for the ascendancy; yet in the true knowledge of grace will be found the secret of power and the guarantee of holiness.

Thus, then, the "ordinance of the passover" connects these things:—

"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof: but every man's servant that is bought for money,

when thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant shall not eat thereof... All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the pass-over unto the Lord, let all his males be circumcised, and then let him come near and keep it...for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and to the stranger that sojourneth among you."

First, the foreigner was to be excluded: the passover-feast was to be for Israel alone. The seed of Abraham, the family of faith, alone can commemorate a deliverance which they only have known. Yet God kept a door open for the stranger who would submit to Israel's law; no more stringent conditions were required from him than from the "home-born." Beautiful it is to see how all lines of demarcation give way before the faith that asks, "Is He the God of the Jews only? Is He not also of the Gentiles?" What can the answer be but, "Yea, of the Gentiles also!" It is man that has fallen away from God, not God from man; it is man that puts distance and erects barriers. God's choicest gifts are His most universal gifts: air, rain and sun are for all; not a bird of the heavens but is welcome to dip its bill in any of God's streams; and in the very centre of the city of God, spite of its "wall great and high," flows that "water of life, clear as crystal," as to which it is proclaimed: "Let him that is athirst come; and *whosoever will*, let him take of the water of life *freely*."

Yes, the wall is impregnable to enemies, but the door is open to receive friends; no "strait gate" either, save as the world makes it; not "strait" as if divine love were straitened; not "strait," as if His arm were shortened that it could not save, or His ear heavy that He cannot hear; not "strait," if you remember that it is Christ by

whom men enter in; but strait only to His enemies, to His despisers, for no man cometh unto the Father but by Him.

The condition here upon which the stranger could be received and be as one born in the land, was that of circumcision: "Let all his males be circumcised, and then let him come near and keep it; for no uncircumcised person shall eat thereof."

For the meaning of this we must go backward and forward. Back to Abraham, the "father of circumcision," who received it as "the seal of the righteousness of faith which he had, being yet uncircumcised;" but we must read this in the light of the apostle's saying, that, "We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and *have no confidence in the flesh.*"

Though "Abraham believed God" when under the starry sky God said to him (a lone childless man), "So shall thy seed be," we cannot say that *he* had no more confidence in the flesh. Though the flesh had thus far failed him, he later took the bondwoman to his heart, and has a child which is but the "wild man," and not the child of promise after all. Nature being yet strong in Abraham, God has to go on for fourteen years as if in His own mind the promise slept—unfulfilled. But "when he was about a hundred years old," and Abraham's body "was now dead," God can come in again, and with a simple yet grand announcement which Abraham's faith had never yet grasped, He says, "I am the *Almighty* God, walk before me, and be thou perfect." For a dead Abraham an *Almighty* God alone would do; for Abraham could not help God to raise the dead. There He gives him the covenant of circumcision. The apostle Christianizes it for us in the epistle to the Colossians: it is "the putting off the body

of the flesh." Abraham's confidence was no more to be in the flesh, and thus his faith is now shown in that "he considered *not* his body now dead, neither yet the deadness of Sarah's womb." The Almighty God could do all, must do all. It is this God *we* are called to know, and upon these terms are we to be with Him—the terms of "the circumcision of Christ."

This is the secret of unclouded joy, as it is of perpetual worship. For "in Christ are we circumcised with the circumcision made without hands, in the putting off the body of the flesh." His cross is God's sentence upon the flesh, His judgment upon it as finding nothing in it that He can accept or take pleasure in at all. But He has put it away thus by the Cross, that it may be removed out of our way, as out of His. In Christ raised from the dead He finds all His pleasure; and in Christ raised from the dead we find all our acceptance with Him. In Christ, to us there can be no condemnation; in Christ no body of flesh, no trace of sin inherent or adherent. In Him then our joy abides unbroken; and the "joy of the Lord is our strength." We may even glory in our infirmities, that the power of Christ may rest upon us. We rejoice in Christ Jesus entirely when we have no more confidence in the flesh.

How simple then, and how emphatic is the statement: "No uncircumcised person shall eat thereof!" The circumcised man is the man who has heart for the feast, the one with whom faith is in simple exercise; and faith, as I have said, is in an outside object, never in self.

This will make us understand readily some further distinctions. Not only a foreigner, but a hired servant also is excluded: "A foreigner and a *hired servant* shall not eat thereof." Mark it well; a hired servant cannot eat the passover. This should speak loudly to us. The bond-

servant, born in the house or bought with money, may eat. Such as one as Paul delights to call himself Christ's bond-servant; and His redeemed love to own that they are indeed His, bought not with silver and gold, but with His precious blood. By birth also—new birth—we are His servants. But how many systems of teaching there are which deliberately adopt the principle of hire, and make eternal life itself a thing to be gained by service! It is the natural thought in man's heart, doubtless, as it was in the prodigal's before he met his father: "Make me as one of thy hired servants." But when his father had met him, fallen on his neck, and kissed him, could he look in that face and dishonor his father's love by such a request? And how can God's children do this now, except by not believing that love?

Grace and works are two entirely opposite principles; by uniting them, grace is destroyed: "If by grace, then it is no more of works, otherwise grace is no more grace." Grace alone breaks the dominion of sin, as the apostle says, "Sin shall not have dominion over you, because ye are not under the law, but under grace." The hireling with God is the very type of a self-seeker, of one who serves God for his own ends; but the power of Christianity is exhibited in this, "that they which live, live not unto themselves, but unto Him that died for them, and rose again." The principle and power for service under grace is expressed by the psalmist when he says, "O Lord, truly I am thy servant; I am thy servant and the son of thy hand-maid: Thou hast loosed my bonds." It is a loved bond-service for bonds loosed!

Do you understand this, beloved friends? It is what in another way is expressed to us in the last chapter of the epistle to the Hebrews. "We have an altar," says the apostle, "whereof they have no right to eat that serve

the tabernacle." The "altar that sanctifieth the gift" is Christ Himself; the value of His blessed Person gave virtue to His own offering. The offering has been accepted. God has received His portion of the peace-offering, and we have ours still to "eat;" that is what the apostle refers to. But the altar as such is now empty; there remaineth no more sacrifice for sins: none is needed, for "By one offering He hath perfected for ever them that are sanctified," and therefore our altar is empty; but the Sacrifice, once offered there, is the food of our souls.

If propitiation is effected, if the blood has once for all sprinkled the mercy-seat, can we avail ourselves of the altar? Most certainly; but it is now to the priest's golden altar that we come. It is Christ still; and now "by Him," says the apostle, "let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name." But is "the fruit of our lips" the only form this takes? No, surely; the next words in the passage are, "But to *do good* and to communicate forget not, for with *such sacrifices* God is well pleased." Thus upon this praise-altar, not alone our praises go up to God, but our deeds also, as part of the self-same "sacrifice!" Our lives are to be the outflow to Him of adoring gratitude. Here the hired servant has no place, while redemption's bond-servant is fully at home.

Then we have,

"In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof."

The lamb was eaten under the shelter of the atoning blood, and there alone. Men may admire Christ, as it is the fashion very much to do, while denying the whole reality of His atoning work; but the Lamb can only be eaten really there where its virtue is owned. Apart from

this, He cannot be understood or appreciated. Thus the denial of His work leads to the denial of His Person. Universalists and Annihilationists slip naturally into some kind of Unitarian doctrines, as is evident on every hand; and so do Rationalists of various classes.

This unites naturally with the commandment: "Neither shall ye break a bone thereof." God will not have the perfection of Christ disfigured, as it would be, in type, by a broken bone. With the bones perfect, a naturalist can show the construction of the whole animal. Upon the perfection of the bones depends the symmetry of form. God will have this preserved with regard to Christ. Reverent handling becomes us as we seek to apprehend the wondrous Christ of God. And how suited a place to preserve this reverence is "the house," the shelter which the precious blood has provided for us! One might ask, How can irreverence be found in any one so sheltered? Alas! the injunction, we know too well, is not unneeded.

We must pass on to what is still among the memorials of the passover—the sanctification of the firstborn.

Sanctification naturally connects itself with redemption, as this whole book of Exodus is witness. In the epistle to the Romans, in which so many types of the first part of Exodus find their counterparts, immediately after the full liberty of the redeemed man is reached, we hear of sanctification in the 6th chapter. In Hebrews we find how we are sanctified to God by the blood of atonement: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

This connection is what we find here in Exodus. Deliverance from wrath through the blood of the lamb and our path begun with God; then we find the sanctification of the firstborn among the memorials of their redemption (ch. 13).

It was upon the firstborn that the judgment in Egypt had descended, but they were spared in Israel. The firstborn are types of human excellency, the sons who had natural claim to birth-right, the place of honor and rule. "He smote the firstborn of Egypt, the chief of all their strength," says the psalmist. "Reuben," says the dying patriarch, "thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity and the excellency of power," though he had to add, "Unstable as water, thou shalt not excel." Hence the firstborns in the book of Genesis lose the place of blessing. Cain, what is he? Ishmael gives place to Isaac; Esau to Jacob; Reuben to Joseph. "That which is first is natural, and afterwards that which is spiritual."

But God takes up the firstborn here to show us in this passover scene His judgment upon all that comes of us, and after the blessing of redemption is learned, to teach us to devote to Himself "the chief of all our strength." "Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast; it is mine." All these must be claimed for judgment or preserved by redemption according to what is afterwards said:—

"Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it then thou shalt break its neck; and all the firstborn of man among thy children thou shalt redeem."

How vain to read these typical institutions merely as ordinances in the letter, and no more! Why, of all beasts, the special introduction of the ass here, and only of the ass, to be redeemed with the self-same "lamb" wherewith

man himself must be redeemed? Does it not show, when our eye is upon that to which all these ordinances point, that man is himself identified with the "ass" that must be redeemed or slain? Surely so. We have only to listen to the words as to Ishmael, firstborn child of Abraham, to find God characterizing *him*, not merely as in our version, "a wild man," but as it is literally, "a *wild ass* man"—not the drudge, the ungainly ass we usually see, but the Eastern animal, fleet, beautiful, uncontrollable in spirit and energy. Nature shows itself in this child of Hagar: he, father of the Bedouin Arab of our day; and she a type of "the law which gendereth to bondage."

Hagar's seed is thus the child of law—that law by which God educated Israel in His holy ways, which after so many centuries of patient training developed but a race which, like the wild ass, refused the "easy yoke" of Him who came to teach us, in Himself, the lesson of obedience—the Son of God, yet Son of Man in man's own world.

Such is man! whether educated, refined, trained up in piety, unless God comes in. Ishmael is not merely Israel's picture, he is yours and mine naturally; and in him we may surely find the ass for whom the lamb must die; or whose neck—a neck that will not bear a yoke—must be broken!

But we can read even more in this? Ishmael was not the child of Hagar only, but of Abraham also. The man of faith had taken the bond-servant to his heart, and Ishmael was the fruit of it. Though Abraham's seed, Ishmael is cast out. Is it not easily seen here that even the man of faith, if he take up law to produce fruit by, will find that the law is the "strength of sin," not of holiness? The wild ass nature will declare itself in the fruits which God cannot own, instead of the fruit He has promised!

Thus "the firstling of an ass" speaks to us. Blessed be God, for us, because of what we were, the lamb has already yielded up its life. We have but to apprehend, in peace, the blessedness into which we have entered under the shelter of the atoning blood.

(To be continued.)

THE PILGRIM'S SONG

God calls us onward, brethren,
Eternal day to share;
Though long the night of sorrow,
Emmanuel's land is fair.
Take heart, then, weary pilgrim,
In Christ thou art complete:
From strength to strength press onward,
Thy rest comes sure and sweet.

With Him, press on rejoicing
Where Jesus' feet have trod;
We know the Voice that bids us
Look upward unto God.
On! while we wait in patience
For God's dear Son to come,
With face toward the glory
Of our eternal home.

We soon, with voice triumphant,
Shall leave this land of night,
And rise to meet our Saviour,
Far upward into light.
With such a hope before us,
Let praises ever ring,
With eyes of faith beholding
Our Prophet, Priest, and King.

No darkness now before us,
Light all around us glows,
For Christ, who knows our weakness,
Abundant strength bestows.

His grace it is that keeps us
While we this desert roam,
And grace 'twill be that brings us
To our eternal home.

We walk, with life supernal,
The narrow path of God—
Not where the flesh finds pleasure,
But where our Captain's trod.
'Tis Him we now do follow—
No more sin's fettered slaves;
But leaving self in judgment
We pass through Jordan's waves!

By Him we have been quickened
From the dying and the dead,
And in the heavens are seated
In Him, the Christ, our Head;
That in the coming ages,
He might to worlds display
His deep eternal pleasure,
In vessels wrought from clay.

We haste, then, through the desert,
Through sunshine or through gloom,
Nor pluck the wayside flowers
That in our pathway bloom.
For evening shades are falling
E'er breaks Eternal Day;
From mourning or from feasting,
Come, pilgrims—come away!

We'll run the race with patience,
E'en though our feet be torn:
Our Captain trod before us
A path beset with thorn.
Then sing our heart—sing ever!
Our Jesus leads His own.
All hail! O golden City,
To which we soon shall come!

THE UNITY OF THE SPIRIT

IN Ephesians 2: 18 Jew and Gentile are together before the Father in communion. The unity of the Spirit begins here, but it goes a good deal further.

The three great principles of the unity of the Spirit are—1st, The new man. 2nd, Access by one Spirit to the Father. 3rd, Builded together for an habitation of God through the Spirit.

The unity of the Spirit is the power of the Spirit which keeps saints in the realization of what their relationship is to all other saints, and this secures, when fully carried out, the realization or manifestation of the one body on earth.

The unity of the Spirit is an abstract idea; and the difficulty comes in making it an absolute fact. The unity of the Spirit is when your mind and mine go on together with the mind of the Spirit. When we do not see together, the unity of the Spirit is not realized; but one would not say it is broken. If you and I are quarrelling, we are not doing it in the unity of the Spirit.

But apart from all ecclesiastical questions or ideas, I am to go on with you; and if I am naughty you need to forbear me in love. Then the unity of the Spirit is kept on your part, whatever it is on mine. Two godly Baptists might be morally endeavoring to keep the unity of the Spirit, but they have also broken it by being strict Baptists. Taking the unity of the Spirit in its *completeness*, you cannot separate it from "the one body." The "bond of peace" is walking as Christ walked.

Unity is by the power of the Spirit *down here* when God's mind and ours are all in one. Abstractly, I understand the unity of the Spirit to be God's mind.

Walking *according* to the Spirit can be done individ-

ually; but for the *unity* of the Spirit there must be walking with others.

The unity of the body cannot be touched, for the Holy Spirit unites to Christ all those who have been baptized by the Holy Spirit—that is, received Him—and they are members of the one body. It is the unity of the Spirit we have to keep—that is, to walk in that power of the Spirit which keeps us in unity on the earth, and that needs “endeavoring.”

J. N. D.

EXTRACT

I was glad to hear that the little assembly at —— is getting on well. Where an assembly walks according to the truth, in living fellowship with Christ—and therefore with one another—it is like a lamp which the Lord has lighted to give light all round. In writing to the Corinthians, the apostle says to them, “Ye are the epistle of Christ;” that is, the truth as it is in Jesus is what the assembly stands for. How important then that it should be a true and holy expression of Christ’s ways and doctrine!

May the Lord encourage you *much*, dear brother, in this time and scene of trial, for which even the devoted apostle felt himself incompetent, as he said: “Not that we are sufficient of ourselves . . . but our sufficiency is of God” (2 Cor. 3: 5). Our flesh is ever prone to leave our safe and sweet retreat in our Saviour-God; yet there is no other place of rest, of peace, and fruitfulness for us other than in fellowship with Him who loves us, and gave *Himself* for us! Wondrous measure of love—and that when there was nothing *in us* to call it forth!

A SNARE POINTED OUT

THERE is a snare, all too common to-day, to which even earnest soul-winners are exposed. It is the too eager desire to hear confessions as to being saved. Some may ask in surprise, What! should we not most earnestly desire and press that sinners confess themselves saved? No; it is not the thing we should most ardently desire, nor press at all. What *should be* pressed and insisted on is that the sinner see himself lost, utterly undone, repent, and thus believe the precious gospel that Christ died for our sins according to the scriptures. This is what we find the primitive preachers constantly did, in the Acts. Not once, to my knowledge, do we find any of them urge their hearers to confess themselves saved. *They* are our models to copy, or learn from, not the present-day successful evangelists, so-called. To repent and believe the gospel is what they urged upon their hearers, and not one word of pleading or inciting them to confess that they were saved. This was left for those really converted, to come out spontaneously in its own due and proper season.

Incalculable harm has doubtless been done, not only to individual souls, but to the cause of the gospel as well, by urging half-convicted or slightly-awakened souls to "confess" (what, too often, is not true) that they are "saved."

In this connection, the following sober remarks of Mr. William Kelly have a most pertinent application. He says, in his remarks on Lev. 14 : 21-32, "Such a Scripture ought also to be a serious guard from that levity which modern revivalism accentuates, though it has ever been the snare of those who are carried away one-sidedly with the freeness of grace to forget its fulness. In reaction of a

systematic putting under law as a preparatory course for due reception of the gospel, they confound conversion with salvation, and as it were argue the interested soul to believe and say, 'I am saved! I am saved!' before the soul has any genuine sense of sin before God. Those who are strong have no need of a physician but such as are sick: and if the wounds are deep it is well if they be probed, without haste to cover them up. Repentance is most important, lest a crop of such faith arise as James, ch. 2, refuses to own. Consider the prodigal in Lk. 15; and that indwelling sin be dealt with, as well as sins."

These remarks are as wholesome and timely now as they were in the day they were penned: even more so, for shallowness and unreality have increased to an alarming extent since the close of the last century. Anything like an adequate sense of sin is only occasionally met with, and the passage in Leviticus referred to by Mr. Kelly is a series of ceremonials intended to impress upon the leper, as on all who read it, the exceeding sinfulness of sin. And if this is omitted in our dealing with souls, we are guilty of encouraging shallowness in conversion, if indeed it be conversion at all. We should bear in mind what the Great Jehovah says about "daubing the wall with untempered mortar," and healing the hurt of His people slightly, saying, Peace! Peace! when there is no peace.

Why is there such a difference between the character of evangelical Christians of the present generation and those of the past two centuries? Shallowness is doubtless the characteristic of this age and this is naturally reflected in the Church: but this does not account in any great measure for what Mr. Kelly mentions. Have not we of to-day, rejoicing in the liberty wherewith Christ has set us free, swung off to the other extreme, making no lawful use of the law (1 Tim. 1: 8), and preached grace

before there was any real sense of sin produced in the souls of the hearers. What spiritual depth was wrought in souls by preachers of previous generations when the thunderings of Sinai were sounded in sinners' ears ! And how real the work, and what solid Christian character was produced, even though the freeness of the gospel was only partially set forth.

Long ago, I heard the aged Donald Ross tell of one of Whitefield's converts, whom he knew when a boy. In his emphatic, characteristic way, he said, "And he *was* converted!" Yes, those mighty evangelists "dug deep," and the thoroughness of their work was seen in the genuineness of their converts; and the influence of their labors remained with the churches both of Britain and America long years after they themselves had entered their rest.

True, greater *showings* will result by insistent pleadings to "confess," to "come forward," "to rise," or "lift the hand;" or, made easier still, by quietly signing a card as they sit in their places. How different was the apostolic practice from all this; there was nothing of these modern methods with them. They solemnly pressed upon men the truth of their guilt before God, and His gracious provision for sin in the sacrifice of His Son upon the cross; and when a consciousness of need was awakened in souls, they "exhorted them with many other words," and left the "confession" to its own proper time and place.

It is opportune here to say a few words on that much quoted passage in Romans 10: "If thou shalt confess with thy mouth the Lord Jesus," etc., which is often made use of to encourage or excite souls to confess that they are saved, or to stand up and say that they will "accept Christ." But this is a misapplication of the passage.

To confess Jesus as Lord, to own Him thus, is not necessarily in a crowded assembly, or even to men at all (though this last will surely be done in its time by every truly saved soul), but it may be in the secret of one's bed-chamber, at the family altar, or in any place where one may "call upon the name of the Lord." It is to sincerely own the man-rejected, heaven-accepted Jesus, as Lord and Christ—*my* Lord, to whom I submit, before whom I adoringly bow the knee and own Him "Lord of all." It is the soul's attitude toward Christ, rather than an external act; though the "mouth" is mentioned, it is not of necessity external or literal, as so often urged on prospective converts in modern evangelistic meetings. Such a statement might be made, and the Lord Jesus not really confessed at all. The confession is rather to *Him*, as was the case with the dying thief: "Lord, remember me when Thou comest into thy kingdom." He owned Him LORD, while the higher powers, both political and religious, adjudged Him a criminal, and inflicted upon Him the most cruel and shameful death. So did Saul, at his conversion say, "*Lord*, what wilt Thou have me to do?" (Acts 9: 6).

Let us then, as servants of Christ, be slow to urge souls into "confession" of any kind; let *conviction*, as well as "patience," "have her perfect work," and we shall have less cause to mourn over converts going back—if not openly into the world, doing what is almost as disappointing—living on the borderland, linked with Egypt, and keeping the godly in doubt whether they are saved or not!

Let the ability to report "results" be one of the least of our concerns. "Nothing succeeds like success" is the shameless motto of the world; let it not be once named among us. The Lord is the Judge; and, "Judge nothing

before the time" is especially applicable to the servant's labors.

In my early life I was on one occasion much cast down by a dearth of apparent results of my labors in the Lord. In my perplexity and distress I wrote to the late Dr. James H. Brookes, of St. Louis, expressing to him my doubts and misgivings. His answer was most beautiful. Though an utter stranger to him, he wrote me long and lovingly, and quoted the words of the Divine Servant in Isaiah 49: 4: "Then I said, I have labored in vain, I have spent my strength for naught and in vain: yet surely my judgment is with the Lord, and my work (marg. *reward*) with my God." I took fresh courage from these words, and they have been a strength and stay to my soul ever since. He, blessed Saviour and Lord, was "tempted (put to the test) in all points like as we are, sin apart."

C. KNAPP.

WHAT IS MODERNISM?

MODERNISM is simply *Infidelity*—a systematized attack on the truth of Scripture, subtle and Satanic.

It is the old paganism revived. It is the fancied "wisdom" of man setting up gods according to his own ideas, and worshipping them, to the dethronement of the Triune God, in all three Persons.

God has revealed Himself in His Word, and pre-eminently in and by His Son; and the Holy Spirit is on earth to-day to be the power of the reception and communication of that revelation.

Well, when that revelation of God—the true God—is set aside, *denied* indeed, what is there left? Nothing but

the old state of paganism. When this denial occurs in those professing Christianity, it means *Apostasy*. Solemn word! Terrible state!

I say that only the old state of paganism is left. This is unwittingly confessed by these modernists in their creed as regards comparative religions. They tell us that by "a large and free study of other religions" (*i. e.*, Buddhism, Confucianism, Taoism, Mohammedanism, and what not) is given a broad and divine conception of how God has revealed Himself in the past to peoples of all ages and climes. That is, they adopt paganism, while they apostatize from Christianity.

They may not worship gods made by their own *hands*, but they do worship gods set up by their own minds; and since man of himself can never rise higher than himself, they are worshipping their own ideals, just as the heathen have ever done, and God—the living God—and His Christ, in their eternal Godhead, and revelation in Manhood, they entirely discard, though they may allow their own false conceptions of these divine Beings a place in their theology.

Modernism, in its essence and result, is Infidelity and Paganism—the apostasy of 2d Thess. 2: 3. The spirit and aim of it are given in Psalm 2: 1-3: "Let us break their bands asunder (God's and His Christ's), and cast away their cords from us!"

For us, believers, it is the signal that the coming of the Lord is very near.

F. L. HARRIS.

A Letter from One Aged Brother to Another

. . . I trust that you are now much better, and that this letter may find you in your usual health. Our blessed Lord had to say, "He weakened my strength in the way" (Ps. 102), and this is not pleasant. Still, if it has the effect of lifting our hearts from this world and fixing them on that deathless scene into which our Lord has gone, it will be a profitable experience.

Neither you nor I can expect our pilgrim journey to be much longer. Our natural strength must now be fast declining, but our spiritual vigor should be greatly on the increase; and we have need of watchfulness as we near the end, that we do not make the grave the goal. No thank God; it is to be with Christ we leave this scene, whether that be by putting off this tabernacle, or being "caught up" to meet our coming Lord. I find I have to ask Him to keep this ever before me by the Spirit's power. And He delights to do this, for His desire is that we should have all our happiness and enjoyment from that scene into which He has gone, and into which He has promised to bring us.

We shall be here as long as He sees it needful to have us here—whether for His service, or for our growth in the knowledge of Himself—and not an hour longer. He is well able to look after the good of His saints and care for all those that are left to mourn our departure. It is well to have our hearts well established in His infinite grace and tenderness. How very, very good and gracious He is! How blessed it will be to be with Him.

I wonder if we shall meet again down here? Here we meet and form links that, as far as flesh and blood goes, have to be broken; but there are links formed by the Spirit of the living God that no power can sever. So if we do not meet down here we shall welcome one another in that land where separation shall be unknown. * *



Answers to Questions



QUES. 2.—A friend writes desiring that an explanation of Mark 13: 32 be given in *Help and Food*. This same passage was considered in this magazine in 1919, page 224; but as this volume may not be accessible to most of our readers, we repeat in part what was said there.

ANS.—The apparent difficulty in this passage vanishes as soon as the position which our Lord took in coming into this world is distinctly apprehended.

After the first man had been long and fully tested through various dispensations, in them all proving himself a hopeless sinner, away from God, with no power to restore himself, the "due time" had come for God to send His Son to retrieve His glory, and for the salvation of man.

The Second Man—a new man—begins at the very first point of human life. Begotten of the Holy Spirit, born of the virgin, with no taint of sin in His nature, but a *real man* in whom God was to be glorified in the very world in which the first man had so terribly dishonored Him. This wondrous task is what the Second Man came to accomplish—"I come to do thy will, O God." In this *perfect* obedience He would do nothing of Himself, but *only* and *all* that the Father gave Him to do and say. See John 12: 49, 50; 10: 18; 5: 19, etc.

It was not the Father's will to reveal "that day and hour" when the Son of Man is to return in power and glory and His faithful Servant had received no communication as to it. The obedient Servant therefore neither did nor would know, nor draw upon His divine knowledge as one in the Trinity—that would have been acting without the Father, which He never did.

The mystery of His humanity and Godhead in one person is beyond our understanding, of course. The apostle himself confesses it (1 Tim. 4: 16). But think of our blessed Lord as God's *Servant* here, as Mark especially presents Him, and the passage is simple and clear.

Young Believers' Department

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

DAILY BIBLE READING:.....Feb. 16th, Gen. 47;
Feb. 29th, Exod. 10; Mar. 15th, Exod. 25.

MEMORY WORK:.....Review of John 14: 15—15: 27.

GOOD READING:.....“Four Lectures,” by F. W. Grant;
paper covers, 25 cts. These lectures are wonderfully
instructive, presenting in a most helpful way some
themes from Exodus and Numbers.

MONTHLY QUESTION: In Exodus, chs. 1-18, what types
of Christ do we find?

Our Memory Work

We continue our review study, and this I think we might complete with the next month's portion. Recitations will then be in order, and I hope many will succeed in this particular portion of the Word. Correspondence from those interested in this branch of work would be appreciated, with suggestions as to the next part of God's Word to take up.

To those successful in memorizing these chapters in John's Gospel, Mr. Ridout's book, “Lectures on the Epistle to the Hebrews,” cloth bound, will be sent. This book will more than reward your efforts, for it is a very full and precious exposition of one of the most important Epistles. If you have been lagging behind, or lost interest, make a fresh start, redouble your efforts; go to work and win.

A Missionary Note

I wish to mention for your interest and prayer three among us who are exercised as to Missionary work. One is a young brother who has China in view. In his home

assembly, in the city and its vicinity, he has been active in gospel work in an acceptable manner, and souls have really blessed through his preaching of the Word. Let us remember him in prayer that the Lord may guide him, giving wisdom, grace, and a plain path as to going to that far distant land of spiritual darkness.

Then there is a young brother and his wife, both of whom have had a measure of training for the mission field, but in receiving further light have come among us. They are looking to mission work among the Indians in the south-west of this country. This is the field in which, as many of you know, Mr. Ironside is so greatly interested. There we have Mr. Holcomb and his daughter in the north-eastern part of Arizona, with Shiprock, New Mexico, as their Post Office, over 50 miles distant; and Mr. and Mrs. Anderson at Valentine, Arizona. Let us pray the Lord to make plain to our brother and sister the path they should take.

It is a blessed privilege to go forth to distant harvest-fields in which to labor for and with the Lord. Such a step is only to be taken with a real sense of the responsibility attaching to it, and with preparation of heart and purpose formed as before the Lord to "endure hardness as a good soldier of Jesus Christ," growing out of being "strong in the grace which is in Christ Jesus." It is a path in which there is need to be particularly sure that the Lord of the harvest is calling to it. To run unsest would end in some form of breakdown and a measure of reproach as a result. How needful therefore that dependence upon the Lord, prayerfulness, seeking counsel and fellowship, guarding against the fleshly energy of a deceitful heart, should mark those going forth to sow the precious seed beside near or far distant waters. Yea, must not these things mark all those called to serve our

blessed Lord in any particular field? Whether it be at school, at home, in the office or shop, amid the daily routine of life, wherever we are placed, shall not our prayer be, "Lord, here am I, use me." This should be one of our first thoughts each day. Who knows when the last day may come for us? Shall we not therefore earnestly seek to be just where HE would have us serve Him?

"He hath sent us—that in sorrow,
 In rejection, toil, and loss,
 We may learn the wondrous sweetness,
 Learn the mystery of His cross—
 Learn the depth of love that traced
 That blest path across the waste.

"He hath sent us highest honors
 Of His cross and shame to win,
 Bear His light through deepest darkness,
 Walk in white 'midst foulest sin;
 Sing amidst the wintry gloom,
 Sing the blessed songs of home."

"As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17: 18).

* * *

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also my servant be; if any man serve Me, him will my Father honor" (John 12: 25, 26).

* * *

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9: 23).

Our Daily Bible Reading

Three leading thoughts come before us in the book of Exodus: The *grace* of God displayed in the redemption

of His people, and in the provision He makes for their wilderness journey; then the *holiness* of God as displayed in the giving of the law and the accompanying statutes; lastly, the *glory* of God and the place of its dwelling in the midst of His redeemed people—the tabernacle. The first gives God's people *assurance* as to His being *for* them, with consequent *victory* over enemies and circumstances. The knowledge of the second should produce a true and proper recognition of His majesty, power, and government, that the path of obedience be trodden with reverent fear and self-judgment. The third opens to us the blessed intimacy which redemption affords, giving access to God's presence, the knowledge of His glory—the blessed centre around which all must revolve.

The condition of the people, the rejection of their deliverer, God's purposes and His commission to His servants, the prostration of the enemy's power, the security of the people through sacrifice, the manifest power of God with His people, His provision for their needs by the way, are the principal themes running through the first eighteen chapters.

Beginning with chapter 19 we enter upon the subject of law. This and its related themes occupy us through chapter 24. It emphasizes the sovereignty and righteousness of God, presenting much instruction relative to what the holiness of God's nature requires. In the light of it, the heart is searched out, what man is in himself, is revealed, and the spiritual lesson of human sinfulness and impotency cannot fail to be pressed home upon the conscience. The marvelous grace that we know does not put us beyond reaping very salutary results from a careful pondering of these statutes and commandments. Let us remember that "*All Scripture is profitable.*"

Proverbs 4: 23-27

"Keep thy heart more than anything that is guarded; for out of it are the issues of life.

"Put away from thee perverseness of mouth, and inconsistency of lips put far from thee.

"Let thine eyes look right on, and let thine eyelids look straight before thee.

"Ponder the path of thy feet, and let all thy ways be well-ordered. Turn not to the right hand nor to the left; remove thy foot from evil" (N. Trans.).

* * *

Guard the streams of your life.

Utter only what is true and right.

Observe that which is good and pure.

Walk in the way of holiness.

Separate from what is evil.

* * *

There is only one thing which can be our weapon of protection, our source of wholesome speech, our guide to right observation, our manual of conduct, our standard for detecting evil—it is the Holy Scriptures, God's blessed and perfect Word.

"It is better to go to the house of mourning, than to the house of feasting: for that (death) is the end of all men; and the living will lay it to his heart.

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

"It is better to hear the rebuke of the wise, than for a man to hear the song of fools; for as the crackling of thorns under a pot, so is the laughter of the fool" (Eccles. 7: 2-6).

NOTES

Relationships Three circles or degrees of relationship are pointed out for us in Ephesians 4: 4-6, to each of which privileges and responsibilities naturally attach. First and nearest is the relationship of

The One Body Each member of Christ is united to Him by faith. He is the life in every one of them, as the sap, or life, of the vine is in the branch. But the members of Christ are also *united together* by the Holy Spirit into one body, of which Christ is the Head. The unity of this body is what we are exhorted to "endeavor" *practically* to keep even here on earth, but which we, together with the whole church, have so grievously failed in. May godly sorrow, and turning to the Lord for healing, as far as may be, mark all those who confess the Church's unity in Christ.

The Confession or Profession Secondly, there is the relationship with all those that profess faith in the Son of God as Saviour, by whose atonement upon the cross, God's righteousness is maintained and glorified in saving sinners. This is what the enemy is now so boldly and widely assailing throughout Protestant denominations. May all who love our Lord and His people pray fervently that the true believers may no longer remain associated with "thieves and robbers" who have entered those folds, and would remain therein devouring the sheep.

Prayer for all men and those in authority The third relationship extends to all men as "offspring of God" by creation. The needs, trials, and welfare of our fellow-men have claims upon us all. Therefore we are exhorted to "pray for all men," and to "do good unto all," as children of our Father who "maketh his sun to rise on the

evil and on the good, and sendeth rain on the just and on the unjust." Linked with all mankind by nature, and dependent upon one another as we all are, let us remember the apostle's exhortation, to "pray for all men," and "for all that are in authority" (1 Tim. 2: 1, 2). Government is God's institution from the days of Noah (Gen. 9), for the repression of evil doers and the protection of them that do well (1 Pet. 2: 13, 14). Do we not forget what an awful place this world would be if governments should break down under anarchism, as Rev. 6: 4 seems to indicate they will for a time? These are difficult days for those in authority. Let us pray for them, and beware of disrespectful language toward our rulers, nor permit a glib tongue to offend against God's appointments (Jude 8).

A STAND AGAINST MODERNISM

In connection with one of the above mentioned circles of relationships, we quote the following report, which appeared in the *New York Tribune* of Feb. 4th, in which the Protestant Episcopal Bishop of the New York Diocese frankly ranged himself as unalterably opposed to Modernist preachers within the churches of his diocese.

Bishop Manning read his sermon, entitled "*A Message to the Diocese*," to more than 3,000 worshipers who crowded the huge church on Morningside Heights, as it seldom has been.

"We have had," he said gravely, "in times past discussions upon questions of lesser moment—questions of ritual, of Biblical criticism, of speculative theology in the sphere of that wide liberty which this Church allows. But the questions which are now before us are different. They touch the very soul and center of our faith as Christians. They relate to the person of our Divine Lord Himself, His bodily resurrection, His ascension into heaven. These are not matters of doctrinal detail or opinion.... They are the basic facts upon which our faith in Christ rests, without

which the Gospel would cease to have reality or meaning

“Christianity stands or falls with the facts about Jesus Christ as declared in the creed and in the Scriptures. If these things did not happen Christianity has no basis whatever; the whole message of the New Testament is a mistake. It is these great realities of the Christian faith which are now being questioned within the Church itself.

“In the ordination service every member of this Church, bishop, priest or deacon, is required before his ordination to make and sign the following declaration: ‘I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.’ On this understanding each one of us received, and holds, his commission. So long as we continue in the teaching office of this church this obligation rests upon us.”

Bishop Manning dwelt on the doctrine of the virgin birth, denying the assertions of Modernists that it is “unimportant.” He said, “If by the incarnation we mean only that God was in Christ in the same way that He is in all of us, if Jesus Christ is, after all, only a man in whom the Spirit of God was especially manifest, then the creed, and with it the whole faith and worship of the Church, become foolish, unmeaning, superstitious—as some say that they are.”

At another point the Bishop disclaimed any apprehension that vigorous opposition on his part to Modernism would weaken his campaign for funds with which to complete St. John’s Cathedral. “If this suggestion,” he said, “were true, my answer would be that a thousand cathedrals are of less importance than one foundation fact of the Christian faith. Better that the cathedral should never be built than that a Bishop of this Church should fail to bear his witness for the full truth of Jesus Christ.”

Let the prayers of those who love the Lord and His people hold up the hands of all such, that their stand for the truth may be maintained.

EARLY CHRISTIANS' FAITH

TO THE EDITOR OF *HELP AND FOOD*:—

My dear brother:—In reading the “History of the Doctrine of the Person of Christ,” a most scholarly work by Dr. Dorner, I came across a passage from one of the earliest Christian writers, which so impressed me that I am enclosing it that the readers of *Help and Food* may share in the enjoyment of the clear grasp of truth, the adoring gratitude and worship of our blessed Lord which it breathes.

It is from the pen of a cultured, scholarly man, who is conjectured to be Quadratus, author of a defense of Christianity, which he laid before the Roman Emperor Hadrian, about the year 20 of the 2nd century.

Dr. Dorner says of the letter, “It breathes an air of eternity; it is marked by an inner harmony and clearness; and precisely because it was so direct an expression of the eternal element in Christianity, does it bear so few traces of any particular period; indeed it might have found a home in any age of the Church’s history.”

I also add a few brief quotations from others of the early “Apostolic fathers,” who lived close to the beginning of the Church of God, upon the great foundations of our most holy faith. It is good to recognize “the like precious faith,” once for all delivered to the saints, for which Jude exhorts us earnestly to contend. In these days when the wretched pride of man would turn away from “those things which are most surely believed among us,” it is well to remember those “guides” who in the days of intense mental activity, as well as of persecution, when God’s truth was being assailed on all sides, stood loyally for the Person, the Work and the Resurrection of our blessed Lord. Let us keep rank with these “fundamen-

talists" of old, in the face of all that would exalt reason against revelation, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5). S. R.

GOD THE REVEALER OF HIMSELF

WHO knows what God is, unless God Himself shows it? Heathenism answers with its lies. No man hath seen God or known Him; He Himself must show Himself. He has, however, showed Himself through faith, to which alone it is granted to see God. God is a friend to man, and long-suffering toward him. . . . A great unutterable thought hath He thought, which He hath communicated to His Son alone. So long as He kept it secret, and retained His counsel, He seemed to have no care for us. But when He uncovered that already prepared from the beginning, and revealed it to us by His beloved Son, He sent to us what no one could beforehand have expected.

In the preceding times, men were convicted by their own works of being unworthy of eternal life, incapable of their own strength of entering into the kingdom of God. Thus God delayed in order that we might be made conscious of our own guilt and impotency. But as that was filled up, and it was rendered manifest that death duly awaited us, the *One Love* continued true. It hated not; it departed not; it remembered not evil; but was long-suffering, and bore, nay itself took on our sins. It gave His only Son as a ransom for us; the Holy for the unholy, the Sinless for the wicked, the Pure for the vile, the Immortal for the mortal.

For what else could cover our sins than the righteousness of Him? Whereby could the unholy and ungodly be

justified but by the Son of God? Oh! sweet substitution! Oh, what an unsearchable device, what unexpected blessing! The unrighteousness of the many to be hid by the righteousness of the One; the righteousness of the One to justify many sinners! In Him has God showed to us a Saviour who is able to save what it was not possible to save [without Him]. In Him has God first loved us; how canst thou sufficiently love Him in return? But if thou lovest Him, thou wilt be an imitation of His goodness. . .

After the previous time had showed to us the impossibility of our reaching life through our own nature, He sent His only-begotten Son, the *Logos*, that He might shine upon the world; and, speaking boldly and clearly, might reveal all things—despised by the people, preached by the Apostles, believed on by the Gentiles. He who was from the beginning, is He who appeared anew. He, who was forever, is now revered as the Son, by whom the Church is enriched, and grace displays itself and increases in the saints, giving understanding, and opening mysteries . . . What He reveals on earth is God Himself, the Truth; and this He does not by word alone, but above all by His death. Thus also there is revealed by deed the highest concept of God, the glory of God—Love. On him who despises this, falls the weight of judgment at the second Parousia (coming) of Christ.

—THE EPISTLE TO DIOGNETUS, ABOUT 120 A. D.

“An archive to me is Christ; my incorrupt Bibliotheca is Christ’s cross, death, and resurrection.”

“He was conceived in the Virgin Mary according to the counsel of God, of the seed of David, and of the Holy Ghost.” “He is the Lord, who is truly of the lineage of David according to the flesh, but the Son of God according to the will and power of God; born really of a virgin,

really crucified under Pontius Pilate in the flesh...He hath lifted up a standard for all times, by His death and resurrection."

"Stop your ears when any man says aught against Christ, who was truly born, truly crucified and dead, truly raised from the dead by the Father."

—IGNATIUS—DIED A. D. 117.

"Whosoever confesses not that Jesus Christ is come in the flesh is an antichrist; and whosoever acknowledges not the martyrdom of the cross is of the devil; and whosoever...says there is neither resurrection nor judgment, is the firstborn of Satan."—POLYCARP—ABOUT SAME TIME.

THE PEACE OF FULL SURRENDER

Oh the peace of full surrender—
 All my joy to do His will!
 Mine to trust His faithful promise;
 His the promise to fulfil.

Oh the glory and the rapture
 Thus to dwell with Christ the Lord;
 New delight and wisdom gaining
 From the study of His Word.

Pleasure's songs no more entice me,
 Nor the bugle note of Fame;
 Sweeter far the holy music
 Of my dear Redeemer's name.

Oh the glory and the rapture—
 Earthly burdens pass away!
 Stormy winter turns to summer;
 Lonely darkness into day.

SOME LESSONS FROM THE BOOK OF EXODUS

Lecture VIII.

THE PASSAGE OF THE SEA

(Exodus 13: 17—14: 31.)

WE have before us now the completion of Israel's deliverance out of Egypt. Not till they crossed the sea were they fully delivered. Indeed, salvation is not spoken of until they come to it. It is manifest that salvation, as typified in the things we are considering, implies much more than deliverance from wrath and condemnation; and yet this is the sense in which we habitually use it. Here, at the sea, the question is no more between the people and *God*, but between them and their *enemies*. The question with God was settled on the night of the passover—fully and entirely settled. The question here was the old, the first question, that of servitude to Pharaoh or of liberty, but which they had learned could not be answered first. This question God Himself now takes up on their behalf, and they find God for them in a more manifest way than ever yet. Already, from the time of the passover, God was with them; but how vividly the Red Sea makes this manifest to them.

If we look at the doctrinal part of the epistle to the Romans, the first eight chapters, we shall see that the first part of it (to the middle of chap. 5) is occupied with the blood of Christ and its effects. There we see that the righteousness of God itself, which that blood-shedding declares, provides a place of assured shelter. We are "*justified* by His blood," which in its effects reaches on to the final judgment of the world, and assures us that "much more shall we be saved from wrath through Him." The certainty of final salvation is argued (triumphantly

settled, let us say) from the simple and blessed fact of *present* justification. All possible charges are then repelled; judgment is rolled away for ever; and with our standing in present grace, and glory as our confident expectation, we are enabled to glory even in tribulation also, conscious that it, as all else, is working together under God's hand in blessing to us.

This is essentially *passover* truth: sheltered from judgment, eating the lamb, and equipped for the journey. But now in the next part of the epistle, from chapter 5: 12 onwards, the question of *practice* at once comes in: "What then? Shall we continue in sin, that grace may abound?" "Shall we sin, because we are not under the law but under grace?" and when the discovery of the hopeless evil of the flesh is made, one question more: "O wretched man that I am! *Who shall deliver me from the body of this death?*"

All through this part the question is as to the dominion of sin, from which we are delivered by death, and brought into a new place beyond it: "That the body of sin might be annulled, that henceforth we should not serve sin." It is by death we are "made free from sin;" we have died with Christ, and "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Thus the divine method of deliverance is given us.

But we must look more closely at this, and in detail. By God's grace, may those who listen to me now, trace, if they have never done so before, the steps of this deliverance, and make it their own. It is a wonderful and real thing, and we cannot take for granted that those who have peace with God have this deliverance.

Peace with God we have found already in the 5th of Romans; yet, in the 7th chapter, we find the cry of, "I am carnal, sold under sin!" It is no longer peace with

God that is in question; but sin in my nature as a law of sin; this is the subject debated upon. And though souls yet ignorant of peace *may* pass through this experience, and thus naturally mix it up with the question of peace, the two things are in Romans kept quite apart. Let us not be afraid then to entertain this question: Have we passed through this experience?—for experience it is, and we must pass through it as such. O friends, have we learned that song of salvation as having passed through the sea, untouched by it? Is Egypt finally and for ever behind you? Happy indeed if it be so!

Bondage to Pharaoh!—Does it not cease on the night of the passover? In a most important sense it does. Chains are broken, and a real start is made. God is with them; never can His claim to them be cancelled, nor the enemy retain possession of His people. In a true sense, therefore, their slavery ceased that night; the stroke of judgment upon Egypt became the means of their own escape. But passing from God's point of view to that of the people, with whatever "high hand" they may start, we soon find them trembling again before their old tyrant, and in such fear that the actual presence of God with them does not remove it! Shut in between the desert and the sea, with Pharaoh's chariots and horsemen in full pursuit, their cry is a cry of despair. The question between them and their old enemy has to be taken up afresh by God in their behalf, and to be ended finally. God fights for them; and they do nought but "stand still and see the salvation of the Lord."

And so with a soul who has learned the safe shelter of the blood of Christ—seen the judgment of God rolling past; the chains broken off his hands; the question of deliverance from sin's law really settled. God, who has definitely called him from sinnership to saintship, will not

fail to make him what that word imports. As in the type of the leper (Levit. 14: 14-18), if the blood first sanctifies, or sets one apart to God, the oil cannot fail to be put upon the blood: the power of the Holy Spirit is there to make real and actual that to which the precious blood has redeemed him. But it does not follow that he comes into the proper realization of this at once. Alas, the first teaching of holiness has to be, "That in me (even as a believer), in my flesh, good does not dwell;" and for deliverance from sin in ourselves we have to learn the painful and humbling lesson of thorough and continual weakness.

When one has just learned the blessed fact of justification by the blood of Christ, and seen the shadow of death turned for him into morning by faith in a risen Saviour, whose death has made atonement for his sins, it seems indeed to him as if sin could no more put shackles upon his enfranchised soul. The joy of this deliverance seems as if it would be power from henceforth. Joyfully he starts with God; for God is indeed with him.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light, to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."

Thus the path is begun with full provision for mastery over the difficulties of the way. By day, by night, they are to make continued progress. So led, so cared for, His presence with them, what progress should theirs be! Alas, in a few days all seemed to have failed. Instead of a short path out of Egypt, by the way of the Philistines, with no sea to obstruct their way, they are turned round by "the way of the wilderness of the Red Sea." In a new way they must learn deliverance from Egypt's

dominion, and out of its territory. They find themselves on the border of Egypt with the sea in front, the desert around, and all Egypt is poured out after them! Do we not hear the cry, "O wretched man that I am! Who shall deliver me?"

Did it not look as if God had deserted them? And we, in whom God has created holy desires after holiness, have to learn that these desires can only be truly attained in God's own way—to turn away in utter helplessness from ourselves to Christ—and Christ not in power, but *in death*, where "our old man" was put away, buried out of sight.

At peace with God through the precious blood of Christ, yet how many think that as to inbred sin (the sin that dwells in us) there is no effectual deliverance! Their "mind" is indeed changed. With the *mind* they serve the law of God, but with the flesh the law of sin. They do not see that they have reached the border of Egypt, and that though further progress seems impossible, God is at hand to give such a deliverance as to make their hearts sing of it forever.

The Red Sea is the border of Egypt which represents the world away from God. If we ask how men pass out of the world, the universal answer is, "By death." And our Shepherd has made by *His* death a dry path for us through death, as the rod of Moses made a dry path for Israel through the sea. The "strong east wind" of adversity blowing through all the awful "night" of His distress, cleaved the way for us through the waters of death, through which, by faith, we pass out of sin's and the law's dominion, as Israel out of Pharaoh's rule.

Let us trace this experimentally, for it is experience we have now to do with. Let us follow the actual track of a person whom God delivered from bondage to sin, and

whose history is the type of an actual and realized deliverance.

Let us get before us then this soul just started on the path with God. Full of the precious reality of escaped judgment, his bonds fallen off, the joy of his salvation is too much in his heart for the world to have place there. He almost thinks, in his earnestness and self-ignorance, that he never can fall into sin again. But as time passes, it begins to change: his joy becomes less absolute; the world begins to have more reality and power; he realizes the fact that he has still within him, child of God as he is, a nature which is not all "new." He realizes that sin is in him still. Things presented by the world awaken lusts within, and there begins a struggle of which those who know it realize its painfulness. The old enemy is reviving, gathering strength, and putting on the old chains again; and the soul sinks in dismay at the return of what it thought almost gone for ever. Israel's despairing cry finds its answer in the groan over a body of death which passes its power to deal with, whether to improve or cast aside: "O wretched man that I am! Who shall deliver me from the body of this death?"

It is "between Migdol and the Sea" that Pharaoh comes upon them. We have seen what the Sea is; what is Migdol? It means "watch-tower;" often a military post, as the natural accompaniment of a border region. Did jealous eyes watch the escaping hosts of Israel? Egypt was not friendly now, and a watch-tower in an enemy's country is not a place of help or refuge, but a stronghold armed against them to the teeth.

And the New Testament gives this view. In the 7th of Romans, which is the key to the situation here, we find Migdol (the law) looming threateningly enough to the soul seeking to escape from sin's law. However

strange it may sound to us, Scripture it is that says, "The strength of sin is *the law*." Yea, even *because* "the law is spiritual." But, says the one whose experience it is, "I am carnal, sold under sin."

Men will have it that because the law is spiritual it must be *power for spirituality*, power against sin. But Scripture decisively says, "Without the law sin was dead; for I was alive without the law once, but when the commandment came, sin revived and I died; and the commandment which was ordained unto life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me!" Is not this just the position between Migdol and the Sea, where Pharaoh overtook Israel? Do you know this position? If you have but reached thus far, it will explain itself much better than my words can do? Indeed, if you have not reached it, it will be impossible to explain it. The questions, objections, reasonings, which fill this part of Romans, show the difficulty with which souls apprehend the true power of the law of God. Think of one seeking to obey the divine commandment, finding that the sin he is seeking to subdue, is slaying him by the law he is seeking to keep! That the law instead of being the strength of holiness is actually the strength of sin (1 Cor. 15: 56).

Let me remark here that it is not now a question of justification or of wrath; that was all settled before. No; the point now is entirely how "we should bring forth fruit unto God;" a question of being "delivered from the law . . . that we should serve God in newness of spirit, not in the oldness of the letter." This is what so many find hard to understand. That the law cannot justify is comparatively simple; but that it hinders fruit-bearing is hard to realize. As sure as Migdol was in the enemy's country, and that Israel must be out of it to escape attack, so

must we be out of reach from the law to escape its condemning power. Under the law, self-occupation ends with the discovery of an impracticable body of sin and death, from which I, "wretched man," see no deliverance. I cannot improve this flesh in which sin dwells. I cannot bring about the spiritual state I long for, which would satisfy me. God gives me no help at achieving self-complacency. I desire the consciousness of *holiness*; but His law gives me the consciousness of *sin*! Whence then can deliverance come?

This important subject "The Passage of the Sea" could not be all included in this No. It will be completed in the next, D. V.

NEW BIRTH AND ETERNAL LIFE

IN *Scripture Truth* for January of the current year there appeared a Letter by W. H. Westcott on new birth and eternal life, giving out views which I will examine in the light of Scripture, and which in my judgment are untenable. The reader must judge for himself which views are in harmony with the Word of God. "Prove all things; hold fast that which is good," is an injunction which we do well to heed.

The Letter states that new birth is accomplished apart from faith; that faith is not the principle by which we receive it, but that it *follows* it. Let me quote the writer's own words. He says:

"New birth is God's sovereign act, and nowhere does Scripture say, He that believeth shall be born again. To say this would be to take the new birth out of the place in which God has set it, and to make faith antecedent to new birth. The new birth is an operation in which God is first, for no one can be a co-operator in his own birth. The old Adam does not produce faith, or else those that are in the flesh can please God. It is when sovereign

SIMPLY TRUSTING

Oh, the *Rest* of simply trusting!
Yielded to my Father's will,
In His loving arms enfolded,
Just to *trust* Him, and be still.
Rest from toiling, rest from bearing;
Rest beneath the midday sky;
Trusting Jesus, leaning on Him,
Truest, sweetest rest have I!

Oh, the *Peace* of simply trusting!
Perfect peace, full, deep, serene,
Like an endless river flowing
With an ever-brightening sheen.
Peace in conflict, peace in trial,
Peace, while tempests o'er me sweep;
'Mid the fiercest, wildest tumults,
Christ my soul in peace will keep.

Oh, the *Joy* of simply trusting!
Is there joy can equal this?
Calm delight and holy gladness,
Foretaste of the coming bliss!
Joy, though sorrows dark enshroud me;
Joy, though doubts and fears assail;
Joy in deepest tribulation,
Trusting Him who ne'er can fail.

Trusting! oh, who would not trust Him,
When He gives rewards like these?
Rest complete, and joy unending,
Fullest pardon, perfect peace!
Trust Him:—this is all the secret;
Take Him simply at His word:
Trust Him only, trust Him wholly,
Christ, thy Saviour and thy Lord!



Answers to Questions



QUES. 3.—Please explain 1 Cor. 3: 17, “If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.” How “defile” and “destroy?”

ANS.—The apostle here speaks of spiritual workmen in the assembly at Corinth, which is viewed as God’s habitation—His holy temple. Verse 17 speaks of an evil workman, like the “Modernist” who corrupts, or really destroys the house of God, while professing to build it. But God will destroy or “corrupt” such an one in due time; He will consign such with the unclean (Rev. 22: 15). The word here translated “defile” and “corrupt” is the same word in the original.

Instructive and solemn is the whole passage, vers. 11-17. The ministry in God’s house is compared to a variety of materials in building His temple, Some, like gold, is to the glory of God; some, as silver, to the salvation of men; and some, like precious stones, ennoble God’s temple. On the other hand some work may be as wood which, though fair to look at, can not endure the fire of God’s searching eyes. Other, like dried grass, is soon disposed of; and some, mere worthless stubble. And how much of the last three do we not see in the present day among the professed people of God!—popular subjects, oratory, music, all carnal things to attract people, by which even Christian men may think to serve God—all to be tested yet by the fire of God’s holiness. But woe to the corrupter of God’s truth, and so a destroyer of His temple.

QUES. 4.—Can you give us some light on Luke 14: 23? The servant is commanded to “go out into the highways and hedges, and *compel* them to come in.” Who is the servant? and how *compel*?

ANS.—Although God uses men as His servants to gather sinners to the gospel-feast and to His house, none but the Holy Spirit Himself could fill the place of the servant

spoken of here. Note that only *one* Servant is spoken of. It also explains the "*compel them to come in.*" And the way in which He compels is by making the "poor, and maimed, and blind, and halt" so to feel their need and misery that they *must* seek for and find relief. Man is unable for this. It is the Holy Spirit that convicts of sin (John 16: 7--11). Thus the once rebellious sinner is "compelled" to seek and find the Saviour-God.

QUES. 5.—In Isaiah 53: 4 speaking of the suffering Saviour, it says: "Yet we did esteem Him stricken, smitten of God, and afflicted." To what time does this refer?—when our Lord was here and the Jews railed upon Him? or does it apply to the Jewish Remnant in days yet to come?

ANS.—Why not descriptive of *both*?—though principally, no doubt, to the time when the godly remnant of the unhappy nation shall be undeceived as to their long-continued blindness. Zech. 12: 10—14 graphically speaks of their wonderful conversion. But prophecy usually embraces more than one special event or occasion. A marked example of this, is Joel's prophecy of the outpouring of the Spirit upon young and old in Israel "in the last days," which Peter, in Acts 2: 16-21, applies to what took place at Pentecost, as a partial fulfilment of Joel's prophecy.

A PRAYER

Keep me, O my precious Saviour,
 Very close to Thee, to-day:
 May Thyself, yea thyself only,
 Be in all I do or say.
 May I lean in all my weakness
 On Thy tender loving breast;
 There, and only there, for ever
 May I find my place of rest.

Young Believers' Department

Calendar: March 16th to April 15th.

DAILY BIBLE READING:.....Mar. 16th, Exodus 26;
Mar. 31st, Lev. 1; Apr. 15th, Lev. 16th.

MEMORY WORK.....Review of John 16-17.

GOOD READING:—"A Divine Movement, and our path with God to-day," by F. W. Grant, paper covers, 20c.

We earnestly recommend, and urge, the reading of this book. It is most helpful and instructive. It should not only be given a reading, but should be studied along with the Word.

MONTHLY QUESTION:—What relation do the four principal offerings in Leviticus bear to the four Gospels?

Our Memory Work

This month completes our review work, and recitations will now be in order. We would like to have all the names sent in not later than April 30th. The reward is Mr. Ridout's valuable book of Lectures on the Epistle to the Hebrews. This book, we are sure, will be greatly enjoyed by all, and prove a means of spiritual profit.

Our Daily Bible Reading

Mark the following as the chief subjects which come before us:

The tabernacle and its furnishing are described in two sections (chaps. 25-31 and 35-40). Between these two accounts we get the history of the people's sin, of Moses' intercession, and the second giving of the law.

Leviticus opens with the offerings and the laws pertaining to them (chaps. 1-7). The consecration of the priests occupies chapters 8 and 9. Then the breach through the

failure of Aaron's two sons (ch. 10). In the next five chapters we have instruction concerning what is clean and unclean; the marks of leprosy in a person, in a garment, in a house, are given in great detail. Chapter 16 presents the offerings by the high priest in their order on the great day of atonement.

A few hints as to different parts of the tabernacle may prove of interest.

The ark and mercy-seat, with the overshadowing cherubim between which Jehovah dwelt, are the symbol of the Divine throne. But just as in Revelation the Lamb is seen in the midst of the throne, giving character to all its activities whether of grace or judgment, so the ark and mercy-seat are typical of Christ in the perfectness of His humanity and divine glory as the Propitiatory, and as the One through whom the divine government is established in righteousness.

The incense altar figures Christ's person as the theme of our worship. The incense suggests various aspects of His character.

The lampstand represents Christ as the light of the sanctuary, and the wicks of the lamps the instrumentalities used by the Holy Spirit (the oil) in giving forth the light.

The table of showbread presents Christ as the bread of life, enjoyed in communion.

The altar of burnt-offering is the person of Christ, who gives value to the sacrifice.

The laver and its foot is the way of practical cleansing, which is by the Spirit and the Word. It is the truth which cleanses and sanctifies. This again links very closely with our blessed Lord who is the truth.

When we consider the tabernacle structure, we find in it a beautiful combination of types presenting Christ Himself and His redeemed people as united to Him and to one

another. The curtains, veil, and entrance-hanging, all speak of Christ personally. The boards set up and bound together are those who are Christ's, erected upon the foundation of redemption (silver sockets), and arrayed in His perfectness.

The court-curtains, pillars, copper sockets, and silver rods, suggest practical righteousness as displayed by God's people, established upon His holy Word, and setting this forth in connection with redemption.

What God's thoughts are concerning His Son, His people, their communion and separation, their privileges and responsibilities, all receive illustration in this great series of types.

A word as to the offerings in Leviticus.

The Burnt-offering presents Christ yielded up in absolute devotedness to the will of God, even unto death—of sweet savor, and for atonement.

The Meal-offering presents Christ in His sinless humanity, in which He suffered and died.

The Peace-offering speaks of reconciliation and the ground of communion: God, the priest, and the offerers, each having a portion on the basis of Christ's sacrifice.

The Sin-offering presents the judgment of God upon sin: Christ "made sin," and enduring judgment, as His cry of forsaken sorrow intimates.

The Trespass-offering shows the meeting of obligation, or answering for injury done. What our trespasses demand in the way of judgment and of recompense is more than met in the death of Him who took His people's place.

In considering the place and regulation pertaining to priesthood let us not forget that, as redeemed to God by the precious blood of Christ, we are *all* accounted priests. The privileges and responsibilities of this place belong to every believer.

Prayer—Praise—Power

“Praying always...in the Spirit” (Eph. 6: 18).

“Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5: 18-20).

“Strengthened with power by His Spirit in the inner man” (Eph. 3: 16, *N. Trans.*).

PRAYER.—How much time do we devote to prayer? It is one of the chief activities of the Christian life. The twelve apostles, in speaking to the multitude of the disciples, put it first. “We will give ourselves continually to prayer, and to the ministry of the word” (Acts 6: 4). We are familiar with Daniel’s beautiful example of steadfastness in prayer. He watched “thereunto with all perseverance.” But what a wonderful example our blessed Lord gives in this respect!

We should have our *set times* for prayer, and watch and resist all that would deprive us of such sacred seasons of intercourse with God our Father. We should have our *subjects* for prayer, and we should have our *exercise* about what to make the burden of our prayers. They should not be made up of our own rambling thoughts, nor should we fall into a careless formality in coming to God in prayer. To whom do we come? To our loving but ever holy Father. In whose name do we come? In the name of Him who is the Holy and True. In whose power are we to pray? That of the Holy Spirit. There should be the girding up of our minds as we think of engaging in this holy and blessed activity, for our praying always is to be “in the Spirit”—that is, watchful to keep ourselves in the practical enjoyment of the things of the Spirit,

which gives discernment and power immediately to judge what is of the flesh whenever it asserts itself, so that we bring every thought into subjection to the obedience of Christ, and leave the Holy Spirit free to lead. Thus, heart and mind being under His influence, we present what is according to God's mind. In this respect, as in others, our access to the Father is by one Spirit (Eph. 2: 18), and He also makes intercession for us (Rom. 8: 26).

PRAISE.—How much does this characterize us day by day? In this connection notice again the place of the Holy Spirit—be filled with, speaking, singing, giving thanks. Don't forget the following verse—"Submitting yourselves one to another in the fear of God." All are links in the chain fastened to the staple which is to be securely embedded in our hearts—the filling of the Spirit. How this will crowd out what is not of Him: what joy may then fill us; what praise will be in the heart and on the lips! Notice—"giving thanks *always* for *all* things."

POWER.—Do we know much of this?—not to accomplish great things as men speak of and think, or what the world will applaud, but "power according to the might of His glory," which strengthens for "endurance and long-suffering with joyfulness" (Col. 1: 11, *New Trans.*). Enduring as good soldiers of Jesus Christ in the good fight of faith, earnestly contending for it as we take our stand with the gospel in the conflict waged around it in this evil age. Then longsuffering, as we experience the opposition, the evil, the unbelief, the perplexities which result from failures in God's people. There is only one all-sufficient power for all this—the Holy Spirit who is with us to the end and in us.

It is according to "the might of His (Christ's) glory," thus expressed in the place of absolute preeminence which He now fills. And He who fills this place is to dwell in

our hearts by faith. Thus is the power of God realized for our pathway.

A Golden Text for the Month:

“He that waiteth on his master shall be honored” (Prov. 27: 18). This is to wait in the sense of guarding, or watching over the things entrusted by the master. This implies nearness and devotedness. In other words, it is communion with and love for the master, occupation with his interests, and obedience to his desire or command.

Who is our Master? “Ye also have a Master in heaven.” “If any man serve Me, let him follow Me; and where I am, there shall also my servant be; if any man serve Me, him will my Father honor.” “Ye serve the Lord Christ.”

He that waiteth upon such a Master must deny himself, set aside his own will and fleshly desire, take up his cross daily, making Christ first always, in all things.

EXTRACT

How sweet that *Jesus ever liveth!* He is the same yesterday, and to-day, and for ever. You will never find Jesus so precious as when the world is one vast howling wilderness. Then He is like a rose blooming in the midst of the desolation—a rock rising above the storm. The Bible, too, is more full of meaning. Have you ever prayed over that verse: “*He doth not afflict willingly*” (Lam. 3: 33)? Oh precious book, that conveys such a message to the mourner’s dwelling! And does not trial bring more meaning out of that verse: “We know that *all things work together for good to them that love God, to them who are the called according to his purpose?*” (Rom. 8: 28). The Bible is like the leaves of the lemon-tree—the more you bruise and wring them, the sweeter the fragrance they throw around.

R. M. MCCHEYNE.

SOME LESSONS FROM THE BOOK OF EXODUS

Lecture VIII.

THE PASSAGE OF THE SEA

(Continued from page 71.)

Now then let us look at the type again. Mark that God does not arm Israel's hosts and lead them out against Pharaoh. He strengthened not their arm to bring salvation to them. They have, instead, to "*stand still, and see the salvation of the Lord.*" So with us in the antitype of this memorable struggle. God does not call us to fight against the flesh and subdue it. He neither points nor leads us in that direction at all. "What other course?" many a heart might ask. Ah, God's thoughts are not as our thoughts, nor His ways as our ways. So now: as Moses' rod is lifted up over the sea, the east wind rises, and as the night falls the waters are divided from shore to shore! How strange this pathway! How impossible for aught but divine power to effect! People of God, this is your escape from the enemy! Know you this path, beloved friends? See you what it means? Your deliverance is by the way which Christ has made—*quite out of Egypt to the other side.*

The awful "night" of Christ's unequalled sorrow, as the wail of the east wind of calamity, has opened for us the path of deliverance. That precious death is ours! Do you understand? *We* are dead by it, dead with Him, passed out of the condition of men in the flesh. It is not merely that our sins are gone: blessed be God, *they are*, every one of them; but that is not all—*myself*, my miserable self, is gone! The death of Christ has put *me* away as a man in the flesh, as a child of Adam. I have died with Christ. His death has ended my history before God. In Him who has passed through death, *I* have

passed through it; my standing now is in Him alone!

This is true of every child of God. It is what is his from the first moment of faith in Christ—not a matter of progress or of attainment, though there is an attainment of it too. What is ours already, we are called to apprehend as our own; thus it is that we find the passage of the Red Sea not taking place on the passover-night, but after several stages of journey beyond this. To enjoy the blessedness of the place, we must in fact have reached it experimentally—must have come by way of Migdol through the Sea. May some of you travel it with me now for the first time, and prove for yourselves the blessed end of Pharaoh's, of sin's, tyranny forever.

Dead with Christ! In Christ beyond death! May God teach us all these two lessons. The self I was taking up to improve and cultivate, He has set aside forever by the Cross. To cultivate the flesh is of no use, for "it is not subject to the law of God, neither indeed can be."

Some may turn upon me, and say, "But, sir, I am a child of God, I am not all flesh, I am born again, I have a new nature." And so had *he* a new nature, who cries, "O wretched man that I am! Who shall deliver me from the body of this death?" It was his new nature that made him groan so! "I delight in the law of God," he says, "after the inward man;" "With the mind I myself serve the law of God." Yes, but that did not hinder his having to say also, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Thank God for a new nature; but deliverance is another matter. Is there not a law in your members warring against the law of your mind? Are you not learning impotency rather than power?—the strength of sin rather than the holiness you seek?

You have a new nature, and think you have something to cultivate. I do not deny it; but do you understand what is its cultivation? The principle of the new nature is *faith*. Faith, hope, and love are its characteristics. Do you not see that all these require, not *self*-occupation, but occupation with *Christ*. You take up the law to help you, and the law tells you just what you must *be* and *do*, but it gives you no power for it. Power is in the Spirit, which we receive through faith in Christ. Thus *grace*, not *law*, is the way of holiness. "Sin shall not have dominion over you, because ye are not under the law, but under *grace*." "Israel who followed after the law of righteousness, did not attain to the law of righteousness. And wherefore? Because they sought it not by faith, but as it were by the works of the law." These principles are essentially different. You must come away from the place between Migdol and the Sea. You must follow Israel's path through the waters before you can know deliverance from Pharaoh and from Egypt. You must learn death with Christ, and leave yourself as it were in the Sea, and take your place as in Christ; then you will find, to your unspeakable joy, you have left *your enemies* also in the waters.

What a moment for Israel when they looked back in the dawn of the morning from the other shore, and saw the dead bodies of their enemies upon the waters and upon the shores! What a victory, for which they had never lifted a hand! And what rapturous joy to the soul that has apprehended Christ's death as its own, when in the light of resurrection it sees how God has delivered him from the rampant evil he could not meet or control! "Knowing this, that our old man is crucified with Christ, that the body of sin might be annulled, that henceforth we should not serve sin."

Notice that it is "in the morning watch" that "the Lord looked unto the host of the Egyptians, . . . and troubled the host of the Egyptians." And this also, that "the sea returned to his strength when the morning appeared, . . . and the Lord overthrew the Egyptians in the midst of the sea." Christ is "raised from the dead by the glory of the Father." Here is the morning for us. His work accepted—Himself accepted as the representative of His redeemed people, and in Him is now our standing; in Him is our happy place, and Himself is the object of our hearts and happy service. Faith, love, hope, twine around Him their tendrils, and flourish there. Here the new nature expands and develops and bears fruit—fruit which is not for her own taste or enjoyment, but for Christ. When will Christians give up the thought of feeding upon their own fruit? When will they give up seeking satisfaction in their own attainments? When will they learn that self-consciousness and self-occupation are the antipodes of holiness, instead of essential features of it? When will they cease to loiter between Migdol and the Sea, and pass to the other side, away from Egypt and its bondage?

Blessed be God, He has given us the title to turn away from self. The self *we* would cultivate He has set aside by the Cross; and the faith which characterizes the new nature, turns ever away from self towards Him in whom it delights. Be content to be nothing; God has made Christ all to us—sanctification as well as righteousness. We grow up to what we have before us. We learn the manners of the company we keep. "We all with open face beholding the *glory of the LORD*, are changed into the same image from glory to glory, even as by the Lord the Spirit," as the margin of our Bibles more truly reads.

Our Lord has called us to be His own. We are not "in the flesh;" we belong not to Egypt, but to Christ.

May the wonderful type we have been looking at instruct many a soul in this. How great the confirmation and clearing of our faith it will produce, as this last verse teaches:

“And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.”

(*To be continued.*)

A TEST

“But when He saw the multitude He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd” (Matt. 9: 36).

THE Evangelist does not say anything about seeing the surroundings, but, “When He (Jesus) saw *the multitude.*” This divine and broader vision of love turns the eyes away from *things* and puts them on *men*. If a visitor comes into your city, you might show him your great public buildings, your great industrial establishments, your art galleries, your magnificent edifices, and all other sights of a great city. But if that visitor were JESUS CHRIST, He would see, not *things*, but *men*. He would stand and look, as you and I have looked, at the great moving mass of human souls. And as He heard the tramp of this host on their march to eternity, and to despair for many, His heart of love would well nigh break with compassion.

My brother, do you see *things* or do you see *men*? If you are living the self-life you see things. But, oh, let us see *men*.

You stand by the seashore. A vessel has been wrecked. With a half-dozen men you get into a lifeboat, and start

creature can measure the requirements of the Infinite? A creature can violate the rights of the Infinite, but has no power to restore them. This is a task absolutely beyond a creature's power. Must God then submit to an eternal humiliation? Either that, or provide the Substitute.

The only way to provide such an one was by His Son stooping into the place of the sinful creature. Becoming man He assumed this responsibility to represent sinful man. In the hour of His forsaking on the cross He restored to God His rights—rights which He had not taken away; for throughout His life He ever did God's will.

Let me repeat. By incarnation and the unparalleled sacrifice of the Cross God's rights have been secured. Oh, the love of God in giving His Son for this! How He loves man, the Cross tells us (John 3: 16). There, Christ suffered the penalty of sin, both the eternal and the temporal part—judgment and death. The judgment of God, in full measure, was endured in those hours of abandonment.

Do you say, It was not eternal? The answer is, He who was an infinite Person suffered infinite wrath—what a finite person can never exhaust. Once this is seen and understood, difficulties disappear. We must not take the commercial view of it, or we will become either universalists or believers in a limited atonement, *i. e.*, an atonement not sufficient to save all. We are not to think of Christ's sufferings as simply sufficient for a specified number of sins or sinners: that would mean that salvation is not available for all—that He did not suffer and die for all. He endured the penalty of sin for all (Heb. 2: 9), and so procured for God the ground to righteously redeem. He has the right to redeem all; but God cannot apply redemption in unholiness. This is as impossible as it is for Him to lie

God has displayed His righteousness in providing a redemption *in* Christ Jesus. Having done so He makes all welcome to receive it; but it must be received as *in* Christ, not apart from Him; hence it cannot be available without faith in Him. It is provided for all, but only believers in Him actually receive and possess it. (See Rom. 3: 22.)

To refuse redemption at the hands of Jesus Christ is a glaring affront to God. What can He do with those who thus affront Him but leave them to the portion they deserve? He has provided a way for them to escape. He cannot save them in any other way. So the despisers must suffer the just due of their sins—the judgment that must necessarily be eternal.

You speak of a man hanged for one murder, when he has committed a dozen, and remark: "In this case justice has been satisfied as to the one murder, but he has been put where justice cannot be done for the others." The illustration fails, because man's judgment does not apply to one that has died, while God's does. Nor does it illustrate the death of Christ. A man hanged for murder does not make an atonement. It is not a propitiatory death, to save from death and the judgment after death.

Christ was a Substitute. Being both God and man His worth exceeds the combined worth of angels and men. Combine the sins of angels and men: shall we say that the blood of Christ is not of sufficient value to cover them all? We cannot realize the transcendent value of His Person, and say so. It is true the apostate angels have no desire to seek shelter under that infinitely precious blood. Of how many men is that true also!

It is the fact that Christ endured *infinite* wrath that enables God to forgive and save. But, as we have already said, the forgiveness and salvation thus provided, and

available for all, is only actually bestowed on those who come to Christ for it. Christ's propitiatory death has glorified God as to His holiness, His righteousness, His word, His wisdom and love. He has thus restored to Him His rights, and thus furnished a righteous ground where God is free to show unlimited mercy to all who will receive it, while every refuser of it must necessarily be abandoned to a doom from which he has refused to be delivered.

"He tasted death for every man," should probably be read, "He tasted death for everything." By His blood He has purchased all creation, and so by that title—the title of Redeemer—He will renovate it. It will be as the Redeemer, the Lamb once slain, that He will sit on the throne of judgment, where He will ratify the work of the Cross in the judgment after death.

Unbelievers will not only suffer for rejecting Christ, but for their sins—the *deeds* done in the body. (See Rev. 20: 12-14.)

How blessed it is that believers can say, "Who his own self bare our sins in his own body on the tree." In so speaking they are saying nothing but what anyone is free to say if in his heart he bows to the truth which the Cross declares.

John 5: 24 assures believers they will never come into judgment. John 8: 51 puts it, "Will never *taste* of death." It is true that believers die, but not under the penalty of sin. Christ's death for us is our deliverance from death as *penalty*, so that death for believers is gain.

Necessarily, in writing, one has to be brief. To speak face to face would be more satisfactory.

C. CRAIN.

THE INTERRUPTED SONG

(Read 1 Sam. 18: 8-11; 22: 1, 2; and Psalm 57.)

He gives a few deft touches, to test and tune the strings,
Then, with a burst of gladness, the lovely song begins:
And through Saul's lofty palace one hears the psalm resound,
And old and young, enchanted, stand listening to the sound.

Upon his throne is seated the tall and stalwart king;
He loves to hear the singer tune up his harp and sing;
And oft indeed the music has charmed his grief away,
And oft been soothed his spirit, when hearing David play.

But now not even music can soothe that troubled soul,
No psalm expel the anger, or make the spirit whole:
The kingly brow is clouded with bitter frowns to-day,
Unheeded rings the music, Saul's thoughts are far away.

He sees Goliath vanquished, he hears the triumph shout,
As forth his army rushes the Philistines to rout,
He hears the maidens singing the youthful David's fame,
He hears the timbrels ringing, to praise the victor's name.

His heart is filled with envy no music can assuage,
And every moment deepens his jealousy and rage.
At last, the evil spirit controls the angry Saul:
He hurls his spear at David to smite him to the wall.

Abruptly ends the singing.—Unhurt the singer goes;
The strings vibrate no longer, no more the music flows.
The song, once interrupted, is now for ever o'er,
And Saul, with all his longing, shall never hear it more!
* * * * *

Within the cave Adullam, there rests a motley band—
Distressed and discontented, and outcasts in the land—
Their bitterness and sorrow those swarthy faces show,
And tales of woe are uttered before the camp-fires' glow.

But suddenly, the soldiers sit all mute upon the ground,
As through the cave there echoes a most melodious sound.

Their griefs are all forgotten, and hushed is every tongue,
While ev'ry ear is opened to listen to this song—

“O God, be Thou exalted, and let Thy glory be
Above the highest heaven, o'er all the earth and sea.
My soul hath found a refuge beneath Thy shelt'ring wing,
My heart is fixed, preparéd, a song of praise to sing,

“Awake! awake, my glory! my harp, awake once more!
I must be up and singing, before the night is o'er;
Thee will I praise, Jehovah, and all on earth who dwell
Shall hear me sing Thy praises, and Thy great goodness tell.

“Thy mercy, who can measure? 'Tis great unto the sky;
Thy faithfulness unchanging, my soul doth magnify.
O God, be Thou exalted! and let Thy glory be
Above the highest heaven, o'er all the earth and sea.”

The song of praise is ended; but in that gloomy den
The thoughts are lifted heavenward of twice two hundred men;
And some, though hard and bitter when to the cave they came,
Are taught to love their Captain, and praise Jehovah's name.

* * * * *

Our songs are often hindered. Ah, yes, we often find
That darksome thoughts and feelings embitter heart and mind;
Then comes a time of trial, of sorrow, or of pain,
And God makes known His goodness, and tunes our hearts again.

The time is quickly coming, for which our spirits long,
When, no more interrupted, we'll sing a perfect song;
Yet, e'en while in the desert, oh what a joy to raise
Our grateful hearts and voices in our Redeemer's praise.

“His mercy who can measure? 'Tis great unto the sky;
His faithfulness unchanging, our souls would magnify.
O God, be Thou exalted, and let Thy glory be
Above the highest heaven, o'er all the earth and sea!”

DID THE KINGDOM OF GOD IMMEDIATELY APPEAR?

*A review of some recent teaching in regard
to the Kingdom*

ALREADY in the pages of different magazines devoted to the edification of believers, several reviews have appeared of portions of the teaching of a recent writer and brother beloved,* who has largely repudiated what he formerly held, and which tens of thousands of scripturally taught brethren still value as the truth of God. There is one point connected with his teaching which it seems to me Scripture so definitely answers, that I have been surprised that it has not been more particularly dwelt upon.

This writer has asserted over and over again that the Kingdom of God proclaimed by John the Baptist and by the Lord Himself was immediately set up with the ushering in of the new dispensation. In this he has taken very decided issue with men of God who have taught with great distinctness that our Lord came as the promised King, but was rejected by the nation of Israel in that character, and that, therefore, the kingdom which He proclaimed is in abeyance until He comes again. This is now repudiated by him as fantastic and unscriptural, and a great deal is made of what he is pleased to call the "postponement theory."

It seems to me that our Lord most definitely deals with this very subject in the parable of the pounds in Luke 19, verses 11 to 27. Observe that the reason for the parable is given in verse 11: "And as they heard these

*Philip Mauro, author of many helpful books on Scriptural subjects, who now denies that our Lord presented the offer of the Kingdom to Israel at His first coming.

things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Now there can be no mistake as to this, that their thought and the thought of the writer to whose works I have reference are in perfect agreement; they thought that the kingdom of God *should* immediately appear. He thinks that the kingdom of God *did* immediately appear; but their thought was wrong, and our Lord related this parable to correct it. Therefore, Mr. M.'s thought must of necessity also be wrong, and if this parable be but carefully weighed it will correct it.

It is generally considered that our Lord based the parable on an historical incident, and some who deny the truth of His second coming tell us that incident is only used as a basis for a warning word in regard to the misuse of one's opportunities.

The incident itself is substantially this: Archelaus, son of Herod, was scheduled to succeed his father as king of Judea, but there was great opposition on the part of many to his occupancy of the throne. He, therefore, went to Rome to confer with Cæsar as to his kingdom. An influential body of the citizens of Jerusalem, who hated him, sent a message to Cæsar with an adverse recommendation, insisting that he was not a fit man to be king. During his absence his friends were most active in seeking to create a sentiment in his favor. To assist them in this he had distributed large means which they were to use for the purpose of furthering his interests. Cæsar eventually decided for Archelaus, and he returned to Palestine triumphant and was recognized as king. His enemies were hunted down and destroyed when he came into power, and his servants to whom he had entrusted his treasure were called to account for the way in which they had used

that which was committed to them. Now what teaching does our Lord base upon it?

Clearly He would have them think of Himself as "a certain nobleman who went into a far country to receive for Himself a kingdom, and return." According to this, the kingdom was not confirmed to Him openly during His absence. Just as, while Archelaus was in Rome, there were those in the land who recognized his authority, so during the absence of the Lord Jesus there are millions who see in Him earth's rightful King. These, having been born again, even now in the present condition of things discern and enter into the kingdom of God, but that kingdom is not yet displayed. The King is absent, and during this present interval believers are in "the kingdom and patience of Jesus Christ." It is a time of patient waiting and of occupying till He come. Because His kingdom has not yet been set up, we are to work in His interests, using that which He has committed to us.

The world at large is indifferent to His claims; His citizens hate Him still. The "citizens" primarily would be those in Israel who cried, "Away with Him, crucify Him; we have no king but Cæsar." These virtually said, "We will not have this Man to reign over us," and this is still the sentiment of their hearts. Now when the Lord returns, having received the kingdom, He will call His own servants first of all to account. What absurdity to speak of Him as receiving His kingdom *at the time of His return* if His kingdom is already set up in this world! There seems to be a strange perversity about the line of teaching I have mentioned which blinds one's eyes to the simplest truths of Scripture.

The servants having been dealt with and rewarded according to the measure of their faithfulness, the King then undertakes to deal with His enemies, and these, in accord-

ance with the universal testimony of the prophets, are punished with everlasting destruction.

It would seem to me that this one parable carefully weighed settles the kingdom question. But there is a phase of things that gives difficulty to some. It has been taught that as the kingdom itself is in abeyance, therefore the principles of the kingdom are also in abeyance until the King returns. This, I think, is a great mistake. Christ having been rejected in His kingly character has gone to the far country, and the Father has said to Him, "Sit on my right hand, until I make thine enemies thy footstool." He has fulfilled the prophetic declaration of Hosea 5: 15, "I will go and return to my place, till they acknowledge their offence, and seek my face. In their affliction they will seek Me early." He, Himself, told the Jewish people, "Ye shall not see Me again until ye say, 'Blessed is He that cometh in the name of the Lord!'" Now manifestly if the King is rejected, the kingdom as such cannot be in existence. But as I have already pointed out, ever since the crucifixion of the Lord Jesus there have been those in the world who recognize His rightful claims; these have been brought out from under the authority of darkness, and have been "translated into the kingdom of the Son of his love;" they gladly yield obedience to the principles of the coming kingdom.

Therefore, it is folly to say that persons who hold what our brother calls the "postponement theory" necessarily refuse that subjection to the King which is inculcated, for instance, in the Sermon on the Mount and other kingdom scriptures. Just as "the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit," so every principle of the coming kingdom will be gladly maintained now by those who wait for the establishment of that kingdom at His second coming.

In reading the various books and pamphlets that have poured forth from the press in recent years on this subject, I have been painfully impressed by our brother's inability to grasp the point of view of those whom he attempts to refute. I humbly hope that I, myself, have not missed his point of view, and I submit the above with, I trust, nothing but the kindest feelings for one whom I love in the truth, and honor for his faithfulness to Christ, though convinced in this instance he has failed to see a most important line of New Testament instruction. "We can do nothing against the truth, but for the truth."

H. A. IRONSIDE.

CORRESPONDENCE

Translation of a French Letter

MY DEAR BROTHER:—The Lord's service, here as elsewhere, requires the exercise of patience and faith, but it also gives frequent and great cause for thanksgiving. Through strength supplied I have made several good journeys for evangelization. A number of open doors have been given me. For many of my hearers, it was an entirely new thing to hear of God's salvation free, while they have been taught to acquire it by good works and money paid to the church (the priests). One needs to be very simple with them, for the mass are so ignorant of spiritual truth that it is to them like a foreign tongue.

But I thank God that souls are by the Holy Spirit's power brought to the feet of our Jesus in many localities. I have re-visited several places where I previously labored to take note of what fruits the precious seed sown was bearing, and I thank the Lord that they have generally

kept the truth—though a few did return to their old ways. At Villers-la-ville, the old town of monks, I called on those who had been impressed by the gospel when I labored there six years ago. Some are not yet well-established, but I was rejoiced in seeing the others abiding in the gospel. The last time I visited this place, a farmer's wife was made very happy in finding the Saviour, but her husband, a strong Romanist, would not listen to the gospel. By the Lord's will, he was at home when I called. He put many questions—not in controversy, but for inquiry. At last, having understood what the errors of Rome are, he broke into tears in finding Jesus as his Saviour. Turning to his wife he said, "Wife, there is only one thing to do—to turn away from the priest to the word of God." He was a chorister in the church. May grace from God be given him to bear well the assaults the enemy will surely make against him.

At a place called "Le Congo" there is a class of workmen, very poor, and rude in habits, and my tracts were scornfully refused. Yet the Lord gave me joy there too. An old coal-miner and his wife heard that a Protestant evangelist was in town. They found me out, and said, "Monsieur, you have not called on us." (They live in a very small place behind other houses.) I went with them. The aged wife related to me their many trials. "I had the priest to come and bless our house," she said, "but it has done no good." Seeing they were under superstitious power, I spoke to them very simply of the love of God and of His grace in providing for our salvation; and they understood that it is not in man, but in the Lord we are to put our trust for peace and salvation. Then the old man said in their Walloon tongue, "Sir, you will come again to tell us more of this; will you not?"

In two other villages I was encouraged in some visits.

On the street, meeting two gentlemen, I offered a tract to each one, which they received graciously. "I am a free-thinker," said one, "and I am always seeking for truth."—"Sir, have you a Bible in your library?"—"No, I have not."—"Well, *that* is the Word of *God*, and the greatest of treasures." The other gentleman asked my address, saying, "Your talk on the Gospels interests me much, and I would like to speak more at length with you." I trust he has received Jesus as his Saviour through our subsequent interview.

Precious moments too I spent with an old school-friend, now R. R. inspector—an upright and humble man, who recognizes himself a sinner, and was made to rejoice in Jesus giving His own life for our salvation. What does not God's grace do! This man's father was an active atheist, and lo, his son is made a child of God! Glory be to God! Truly, God works in wonderful ways, as with a brutal man who recently came in one of our meetings, where he heard the message of God's grace to sinners. Meeting him again another day, he stopped and said, "Mons. Dandoy, has not God converted other men as bad as I have been?" and as he said this joy beamed in his face. "Surely," I answered, "our Lord Jesus died for all those who confess to Him that they are sinners." A few days later he was killed in the mine.

But I close. Remember us before the Lord, and His work, dear brother.

OCTAVE DANDROY.

Feb. 29, 1924.

Gospel work is enlarging in France and Belgium, and new laborers are entering the field. Ministry to help on the work will be gladly forwarded and duly acknowledged. —[Ed.

PRAYER ANSWERED BY CROSSES

I asked the Lord that I might grow
In faith, and love, and every grace—
Might more of His salvation know,
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once He'd answer my request,
And by His love's constraining power
Subdue my sin, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more—with His own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

“Lord, why is this?” I trembling cried;
“Wilt Thou pursue thy worm to death?”
“'Tis in this way” (the Lord replied)
“I answer prayer for grace and faith.

“These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou mayest seek thine all in Me.”

NEWTON.



Answers to Questions



THE READER SHOULD ALWAYS TURN TO THE BIBLE AND
READ THE PASSAGES REFERRED TO.

QUES. 6.—Will you please explain to us 2 Cor. 5: 21, also Gal. 3: 13? How could the Son of God be “made sin for us?”

ANS.—There is but one word for “sin” and “sin-offering” in Hebrew or in Greek. Therefore the verse may be equally well translated, “He hath made Him (Jesus), who knew no sin, to be sin (or sin-offering) for us, that we might be made the righteousness of God in Him.”

The thought, when understood, bows our soul in worship. Look at Leviticus, chap. 4. When sin was charged to an Israelite—whether a priest (ver. 3) or the congregation (ver. 13), or a ruler (ver. 22), or any of the common people, the offender was to bring a blameless offering before Jehovah, put his hand upon the head of the victim (his guilt thus typically transferred to the victim who is made “sin” or a “sin-offering”) and it was slain in his stead—the victim’s life, or blood, being put upon the horns of the altar and accepted by Jehovah. God’s righteousness thus is fully maintained while He absolves us from all guilt. Glory be to God!

QUES. 7.—Questions were raised as to some parts of the tract, intended for professing Christians.

ANS.—I have received the booklet “HE THAT HATH AN EAR, LET HIM HEAR,” and read it over with care. The passages you have marked, if taken apart from what precedes and follows, may present some difficulty. But the whole tenor of the booklet is to exercise as to one’s conduct, and to test the profession by the life of the one professing to be saved. Read 1 Cor. 1:12; Phil. 3:18; Col. 1:23; Heb. 4:9-11, etc., and you will see the booklet’s teaching is in the same line as these scriptures. These passages of Scripture, and the booklet referred to, do not put in question

the final perseverance of the saints, but they do test, and are meant to test, the profession by the life or conduct of those who profess to be saved.

It is of God's mercy that such warnings and tests as the above-mentioned scriptures are given, that none should deceive themselves or others in thinking themselves secure while walking in the broad road of the world. In the very epistle which conclusively shows that the sinner's acceptance before God is on the principle of faith in Christ, apart from works, we read, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die (that is, on *the road* to death): but if ye through the Spirit mortify the deeds of the body, ye shall live" (Rom. 8: 12, 13). Of necessity God's children must be holy, for He is holy. And it is *fruit* that the Father seeks for in those that profess to be His (John 15: 1-8); and fruit is not a little outward show, but the life, the ways and mind of Christ produced in us, through the Word fed upon, with faith and prayer.

Ministry on these lines is much more needed amongst us now than fifty years ago. *Then*, coming among "Brethren" was with reproach from the world. But increase in numbers, and more conformity to the world, alas! make these warnings increasingly needful. Taking shelter in the blood-sprinkled house while in Egypt, it is easy to say, "O yes, I am saved" (and we hope it is real), but the profession needs to be tested; and if there is a continuing in Egypt—no true separation from the world, from its pleasures, associations, ways and pursuits—it raises questions whether *Christ* is in the heart, or not. It becomes us, therefore, and it is true love, to warn such, as Scripture does. The issues are of such tremendous import, and the heavenward pathway is strewn with so many and various temptations—from the flesh within, and the world and the devil without—that the true Christian life is a *warfare*.

It is in such connections that, writing to the Philippians (2: 12), the apostle says to them, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only" (he had faithfully watched over and exhorted them when present with them), "but now much more in my absence,

work out your own salvation with fear and trembling"—salvation from the pitfalls and snares on their heavenward way—for God Himself was working in them to this end. In like manner Peter (4: 18), writing to his brethren concerning God's holy ways and discipline upon His people in view of their deliverance from the evil surrounding them, and of which they are in constant danger, says, "If the righteous be difficultly saved, where shall the ungodly (who has no realization of God's overwhelming judgment) and the sinner (who takes pleasure in sin) appear?"—when God makes inquisition and brings "every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12: 14).

Young Believers' Department

Calendar: Apr. 16th to May 15th.

DAILY BIBLE READING:.....Apr. 16th, Lev. 17;
Apr. 30th, Num. 4; May 15th, Num. 19.

MEMORY WORKJames 1: 1-20.

GOOD READING:..."Recovered Truths," by E. Dennett,
paper covers, 30 cts.

MONTHLY QUESTION:—What is the difference in view
as to justification as presented by Paul and James?

Our Memory Work

The Epistle of James is a book to which, generally speaking, not much attention is given. It is very practical in its teaching, and quite distinct in its viewpoint. Some think it was written before any of the other New Testament books, among which 1 Thessalonians ranks as the earliest. Some features of the epistle we are to study point to an early date, such as reference to the synagogue

(2: 2, *margin*) and other things of a Jewish tone, which may be taken to indicate that it belongs to the early transition period, while the Jewish Christians were being weaned from the old economy. Note those to whom it is addressed (the 12 tribes, 1: 1); their place of meeting (the synagogue, 2: 2); the way in which Old Testament characters are brought forward—Abraham, Rahab, Job, Elijah; God's name (5: 4); the idea of law and practical obedience to which the epistle forms an almost continuous exhortation. While there is much that would thus appeal directly to the Jewish mind, there is a manifest similarity between the teachings of this epistle and the Sermon on the Mount—simplicity of faith, heavenly-mindedness, unworldliness of spirit and conduct, and so the spirit and mind of Christ are evident throughout.

The following contrastive thoughts may prove suggestive:

Chap. 1. Christian endurance over against world-trial.

Chap. 2. Christian lowliness over against worldly attitude.

Chap. 3. Christian works over against world-boasting, independence of God, inconsistency, hypocrisy.

Chap. 4. Christian submission over against worldly ways, self-pleasing, lust, and worldly friendship.

Chap. 5. Christian patience over against worldly oppression.

Our Daily Bible Reading

Leviticus, chap. 16, presents the great truth of atonement. In chap. 17 there are two main thoughts. First (vers. 1-9), emphasis is laid upon recognition of the divine centre, the tabernacle, in relation to all sacrifices. Thus God would be given His rightful place as dwelling among

His people. Secondly (vers. 10-16), the sacredness of blood, it being the symbol of life, which belongs to God alone. This shows that the creature has no inherent right to life. We have it only in constant dependence upon God, both in the natural and spiritual realms. In chapters 18-22 the theme is sanctification—the conduct becoming those who walk in the light of their relation to the sanctuary. Chapter 23 gives the divisions of the Jewish sacred year, which are prophetic of those periods through which God's purposes reach their accomplishment.

Ways of grace and government in various relations occupy chapters 24, 25. The last two chapters speak of the testing by the way.

We cover about half of Numbers, the book of wilderness experience through which God is known in the grace and mercy which meets His failing people along the way, and through which what they are in themselves becomes manifest. As the *priestly* house is prominent in Leviticus, because it is a question of the sanctuary and of access to God, so in Numbers the *Levites* are prominent, because it is a question of the transportation and care of the Sanctuary through the wilderness. In the former, it is service particularly *Godward*; in the latter, particularly *manward*. The first ten chapters have as their general theme, God's order for His people. This is developed in respect of their unity, service, sanctification, separation, giving, and direction for their journeying. In the next ten chapters (11-20) we get lessons concerning God's gracious provisions and His ways in government brought out through the people's failure. Note their murmurings, lust, envy, and rebellion against divine authority. On the other hand we find prevailing intercession, the resources of priesthood, means for cleansing from death's defilement, and refreshment ministered.

Some guiding precepts for the believer in these last and perilous days (2 Tim. 2: 21, 22).

These verses give us eight such precepts. Let me say a few words on each one.

(1) "Purge himself"—that means individual separation to the Lord from surrounding evil—not as self-righteous, but self-judged; not in pride, but in meekness and humility; not as making pretentious claims, but in confession of the ruin and deep failure.

(2) "Unto honor"—that is, bearing a good report, both from those within and without, avoiding what would compromise the Lord's honor and truth.

(3) "Sanctified"—that means being set apart to the Lord in heart and daily life—not allowing what is a mere pleasing of the flesh, a gratifying of its desires (trying to veil itself sometimes under the guise of what is spiritual), but following what is pleasing to *the Lord*.

(4) "Meet for," or, "serviceable to the Master" (*New Tr.*)—this is in contrast to being of no profit, useless. To realize this fitness we must tread His path, manifest His spirit, lift up holy hands, maintain holiness in our intercourse with saints, and with men in general. "Be thou an example of the believers—in word, in conversation, in charity (love), in spirit, in faith, in purity" (1 Tim. 4: 12).

(5) "Prepared unto every good work." This means readiness to give immediate response to the Master's word, whether to His simply expressed desire, or command.

(6) "Flee also youthful lusts"—not fight, not struggle against them, but *flee*. Next the apostle tells us what to *pursue* (a stronger word than simply "follow"). Here we might refer to the apostle John's admonition to the young men of God's family (1 John 2: 15-17). Let me give here the thoughts of a devoted servant of Christ:

The young men, being characterized by vigor, does not mean natural energy, for there is nothing of grace in that. It was spiritual courage and power; and what maintained and regulated it was the word of God abiding in them. They so loved the Word that they had it always not merely *by* them but abiding *in* them . . . the Word puts an end to *man's* thoughts, and strengthens as much as it governs us, and rebukes our presumption. "Love not the world." Why is this warning particularly laid on them? Does this seem strange for souls spiritually so vigorous? Nay, this very vigor creates a danger. They went forth earnestly to spread the truth; fearlessly testifying of Christ, and the very victories won prove a danger; and commerce with men exposes to loving the world. For we are not to suppose that loving the world is merely a taste for show and pleasure, or what is grosser than these. The world is a subtle snare, far more so than the flesh. For many lusts of the flesh one may despise himself; and others, intensely devoted to the world, might be ashamed of such ways. But worldly lust is quite another thing. It looks eminently respectable; for is it not what is done by those of consequence? It is to covet what society likes; what is thought well of by those of light and leading. This has an immense influence, especially on the young. But this leads them boldly to venture here and there, thinking that they can go anywhere. At least they know the Saviour, and where may they not go? In this zeal they are warned particularly as to the world.

This speaks not of the world as God made it, of course, nor of the relationships in life which He has established, nor of the activities necessary to their maintenance does this speak, but of the moral character and the ruling spirit of the system of things built up by man away from God. It is marked by pride, lust, corruption, strife for preeminence, and in such efforts God and sin are easily forgotten.

Undoubtedly many conveniences found in the world can be used by a Christian. But one dark mark stamps it—the absence of the beloved Christ. Tell me one thing that Christ puts His sanction upon: Where is all that Christ

valued, lived for and loved? This is the criterion which will prove sharp enough to cut off a great deal; on the other hand, all that is outside Christ can be an object for the heart of fallen man; and such is the world.

Therefore it becomes a serious peril for the spiritually young, vigorous as they might be, if they do not retain an ever-growing sense of their relationship to the Father. For the danger is that world-principles are taken up because of what their use seems to achieve—strength is found in union; ease through compromise; position and fame, etc. The spiritually young need to beware of the world, lest in their ardor for accomplishments some of its varied features become valued objects.

Two precepts close the verses in 2 Tim. 2. (7) This defines the things we are to pursue—*righteousness*, in obedience to the will and word of God; *faith*, as dependent upon God alone; *love*, which is the manifestation of what God is in holiness and truth (1 Cor. 13); *peace*, as being with God in relation to all things. (8) The company with which we are to walk.

Let us be of those who can say, "I am a companion of all them that fear Thee, and of them that keep thy precepts" (Ps. 119: 63).

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SOME LESSONS FROM THE BOOK OF EXODUS

(Continued from page 89.)

Lecture IX.

THE SONG AND THE TESTING

(Exodus, chap. 15.)

HAVING seen the salvation wrought by Jehovah, and the carcasses of their enemies upon the sea-shore, the people sing of their deliverance with praises to God. He *has* delivered; He *will* deliver, and *bring them in* the land to which they are going. Not until now was salvation apprehended in its fulness.

Three things mark this song: First, the deliverance just effected from Pharaoh and his hosts. Second, the assurance that God will bring them in, and plant them in the mountain of His inheritance, in the place which He has made for Himself to dwell in. Thirdly, they themselves are going to prepare Him a habitation.

We have already dwelt at length on the deliverance. But we may yet observe, that while the deliverance itself is once for all effected, there is need to have it kept in remembrance continually. While "Christ died to sin once," and therefore *we* are dead to sin, once and for ever, we have yet to *be reckoning* ourselves dead to sin continually. We have not to die continually, nor die at all. We *are* dead, and must be, before we can rightly reckon ourselves dead. The fact itself is independent of our faith about it, but our faith in the fact is nevertheless what is needed in order that sin may no more reign in our mortal bodies. "Let not sin, therefore, reign." On the Egyptian side of the sea there could not be an exhortation to that effect. It would have been of no use to bid Israel not to let Pharaoh reign. He was master on that side, and not they. But now we can be addressed as

consciously masters. If sin reigns, *we* let it reign. But our death to it must be a constant realization, that sin may not re-assume power in any measure. "*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof,*" says the apostle.

Scripture makes a distinction here. Our *old man* is crucified with Christ, that the body of sin may be annulled—practically brought to nothing—that henceforth we should not serve sin. It does not say the flesh is crucified with Christ, but our old man is. Our old man represents what we were by nature—the man in the flesh; but although we are not in the flesh (that is a wholly past condition), yet the flesh is in us, and we may permit it, in fact, to assert itself. It is *we* that are dead, not the flesh; the flesh remains, but as a foreign thing which is no more accounted our own, from the Christian point of view—that is, from the wilderness side of the sea. It is, in fact, a mere Egyptian carcase; nothing but corruption attaches to it; nothing but corruption can we expect from it; it is the carcase of an enemy, not ourselves. That we are not men in the flesh is a matter of faith entirely. The moment, therefore, we slip out of this, we have the flesh to deal with, either as an antagonist or a tempter.

But notice now, how strikingly God guards His truth from the abuse which man might make of it. It is easy to say that if you reckon yourselves dead to sin it leaves you free to do as you list. But the apostle shows (what is evident indeed upon a moment's consideration) that if we are holding ourselves dead, we have no will of our own to serve, no lusts to serve. It is therefore impossible for a man to be reckoning himself dead to sin and yet living in it—we cannot. If we do, the necessary conclusion is that in our actual faith at the moment, we are not dead to it; and to assert that we are dead would be

hypocrisy, which would stand self-convicted. So in this sixth chapter of Romans, the apostle points out to us the responsibility of this position if we take it. First, he asserts positively, "Sin shall not have dominion over you, for you are not under the law but under grace;" then he asks the question, "What then, shall we sin because we are not under the law but under grace?" And he adds, in answer, another question: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey—whether of sin unto death, or of obedience unto righteousness?"

A person who takes distinctly the position of being, in this sense, free from the dominion of sin, if he is yielding himself to it, chooses a master. He is not at all the person in the 7th chapter, who mourns under captivity to the law of sin in his members, and cannot escape. He is a free man *choosing* a service; and if as a free man he can choose the service of sin, this will only manifest in the fullest way what he is. Therefore says the apostle, If you yield yourselves servants to sin, the wages of sin is death. You have chosen a master, and will get his wages, however much you may talk about deliverance.

Still, the fact remains that if we are reckoning ourselves dead to sin, we are free, free from conflict and free from its allurements. This position is therefore the very basis of holiness, and of a life to God.

We may notice here, too, the importance of salvation being their song. The apostle enforces this upon the Colossians, that they be established in the faith as they have been taught, and abounding therein "with thanksgiving." If our hearts are not full of the joy of the deliverance, the deliverance can scarcely be in proper realization. There is power in joy to keep the soul. "The joy of the Lord is your strength." Happiness with Christ and

holiness are linked together; therefore the apostle at the close of the first part of the Epistle to the Romans speaks of "joy in God through our Lord Jesus Christ, by whom we have received the reconciliation." Joy in God is indeed a further thing, a thing beyond joy in salvation, but here they unite. This song on the other side of the sea is a song of praise to God, and if our hearts are there we shall find emphatically how strong we are. The apostle therefore urges upon us: "Rejoice in the Lord alway, and again I say rejoice;" and this joy is of necessity worship also: it is a song of salvation.

The second point which we find in the song is that now of a certainty they see that God will bring them through to His own habitation. We shall find this character marking the close of the two divisions of the doctrinal part of the Epistle to the Romans. First, in the fifth chapter we have this conclusion, "Much more then, being now justified by his blood, we shall be saved from wrath through Him." And again, "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "His life" here, we must remember, is not Christ's life before the cross, but after it, life in resurrection, that life in which He lives before God for us; that life therefore of which He says to His disciples, "Because I live, ye shall live also." It is Himself in the presence of God, Himself accepted, brought finally out of death—Himself abiding in His own unchangeable perfection, abiding there for us and we in Him, which is the absolutely sufficient argument for the perseverance of the saint himself. His perseverance is in fact Christ's perseverance for him; his being carried through is linked with Christ being his representative already in the presence of God.

Therefore in the question of priesthood, of who is able

to carry a people through the wilderness—spite of all that is in them and all that is around them—it is the rod that buds out of death in the sanctuary, and bears blossoms and yields almonds, which is the sign of a true priest. He has come through death, and come out of it. He is a risen priest, the representative of His people, whose own presence in the glory necessitates theirs. If justified by Christ's blood, we shall be saved from wrath through Him. If reconciled by His death when we were enemies, much more we *shall be* saved by His life.

In the 8th chapter—our position as having passed to the other side of the sea—we have a more decisive challenge, as it were a defiance of everything to separate us from the love of God which is in Christ Jesus our Lord. There everything that can possibly come is looked at: “Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor *things to come.*” “Things to come” necessarily must cover whatever there may be of suffering; whatever there may be of temptation; whatever there may be of change.

But notice another thing here; it is to God's habitation we are coming. Now God brings us to His own house. We have nothing of this until we have the story of redemption complete. A redeemed people is redeemed to God—to have for Himself and with Himself forever. “In my Father's house,” says the Lord, “are many mansions . . . I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am ye may be also.” “Where I am,” is Christ's own eternal dwelling-place. “I am” is the phrase descriptive of unchanging Deity. No earth however beautiful and adorned; not even a new earth, we may say, is for us the “Father's house.” The Father's house is where the Father is, where the Son dwells.

But there is a third thing, another habitation which His people are to prepare for Him. "He is my God, and I will prepare Him a habitation," they say. This points, clearly, to the tabernacle in the wilderness in which God's presence was manifested to His people. This tabernacle which the people's hands and hearts prepared for Jehovah, was of course a very different thing from the people who prepared it. Israel was in no sense God's house. We must go to the New Testament to find this. Now, Christians are His house. We have thus the truth of 1st Corinthians uniting to the truth of Romans. We have passed through the doctrine of Romans, we may say, and now find ourselves in Corinthians. The Church is the house of God. It is also the body of Christ, and here we have what passes all figures. What a wonderful testimony it is, even now, to the completeness of our redemption, that God Himself can, as Scripture expresses it, dwell in us and walk among us! The Holy Ghost can dwell in our bodies, as individuals, and dwell in the saints collectively as the house of God.

It is evident that this could not be, if the question of our sins were not settled, and of our nature also. It is as in Christ before God, sanctified in Christ, and therefore absolutely perfect, that the Holy Ghost can dwell in us. And if we have the house of God before us, and the saints as that house in which He dwells, we cannot but remember how holiness is linked with this house. "Holiness becometh thy house, O God, for ever." He who dwells in it, must have it according to His own mind—must be Master in it. Our own wills will not do, even religiously. It is not every one doing what is right in his own eyes, even though it be *right*. God's word must be that by which our service is in all things directed.

How little, oftentimes, we think of this. Measuring

things by a mere rule of right and wrong, we never really estimate them aright. The question is, What is His will for us? Can He be unconcerned about our path, our walk and ways? Who would desire any other than the way of perfect wisdom and perfect love? Who would desire to follow his own will into the ditch, where it surely would lead him? Who could think of taking more care for himself than God takes for him? or of being wiser than He? or of having power to shape his path which God has not? Thus that sanctification which is ours in Christ becomes a practical thing to us.

We must now follow Israel into the wilderness, which begins from this point. It is not a condition of failure to be in the wilderness, but a consequence of redemption. The world is not for sense a wilderness; it is for faith.

This truth of a wilderness is not in itself a pleasant, but a bitter thing. The good of it is in the necessity that brings God in. The wilderness is a place of most wonderful display of divine power and of divine love, but it is evidently the necessity of the people which occasions it. Had the wilderness brought forth bread for them, there would have been no bread from heaven. Had it produced water, there would have been no need for the water from the rock. God's supplies are not proportioned to the necessity, but occasioned by it. They are more than proportioned; the supply is over-abundant.

Here, in this chapter which is begun with the joy of salvation, we find for the first time the true meaning of the wilderness.

"And when they came to Marah they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah."

Lying low by its shore, the saltness of the sea rendered,

and still renders, the waters brackish. It is the sea itself, let us notice, that makes the bitterness of Marah. Now, if the sea is death, as we have seen, we shall easily understand how this gives the realization of the wilderness as the place of death, which not only provides nothing for our thirst, but what is there is provocative of thirst. Just so is the wilderness to us *as a redeemed people*. It is a place where that death, which in Christ we have passed through, as Israel passed through the sea, meets us and presents itself to our taste.

Naturally we shrink from it. The people murmured against Moses, saying, What shall we drink? Marah is in itself never pleasant. The Christian's spirit with regard to all the sorrow and sin that is in the world can never be apathy, never indifference. We are never placed in a position in which not to feel what a scene we are passing through. On the contrary, we are in the very position in which we shall feel it. It is as redeemed we come to Marah. It is as having been brought through the sea that we have to drink it. The Lord has not tasted this path for us to keep us from tasting it; but on the contrary, the death which we have escaped from we are yet called to realize as characterizing the whole scene through which we pass. But God has a remedy:

“The people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a tree which when he had cast into the waters, the waters were made sweet.”

We know this tree. Surely it is a simple fact that the cross of Christ makes what is naturally bitter sweet to us. It is the fellowship of His sufferings; and the knowledge of suffering with Him, what can it not sweeten? We are sharing His experiences who gives us therein to realize the wonderful path in which divine love led Him for our

sakes. We have the reality of His sympathy with us. We have communion with Himself in such a way as we could not else enjoy, for nothing brings hearts together like sharing a common lot of toil and sorrow.

The cross was, as we know, not only that upon which atonement was wrought, but it was also the end of His whole sorrowful pathway; the lowest point in it, which He had been steadfastly pursuing from the first moment of His entrance upon the path. The body prepared Him was that He might die in it. It was necessary for Him to be made in all things like unto His brethren. It became Him for whom are all things and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering. Perfect in Himself He always was. Perfect, as the Leader of salvation, He became through suffering, and we follow our Leader in this—not as regards atonement, of course, which is His work *alone*, as the Lord distinguishes in His words to Peter. He tells him, "Thou canst not follow Me now." When atonement was in view, Peter could not follow; when atonement is made, Peter can follow, "Thou shalt follow Me afterwards."

In that sense, the cross is that which we may bear with Him. It is linked with the glory, as what characterizes our path now. We follow a rejected Master. We are made partakers of His sufferings—sufferings which are peculiar to us as His followers—not the experience of what falls to the common lot of men. It is not the bitterness of enduring the ills which "flesh is heir to," but that which results from being linked with Christ in His path of suffering here. "If we suffer with Him, we shall also reign with Him." If we endure shame, rejection, persecution for Him, the sweet reality of being thus linked with Him makes *Marah* sweet.

Then, it is added, "He made for them a statute and an ordinance, and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." Here a special exemption is promised them: the diseases which God brought upon Egypt are to be escaped from conditionally. But in order to escape from them, they must endure the test which God here applies to them. Marah is in fact this test. It is at Marah, that the Lord makes this ordinance with them. If we accept the path of sorrow and trial which the Lord gives us, we shall escape the afflictions which are His judgments upon His people when they take their place with the world. And how many of His people prove them, because they will not accept the path of rejection with Himself.

How important it is to realize this condition—which, let us remember, is not a legal one in any wise. Let us not confound conditions with legality. Very different, they are. Under the government of God, we must of necessity submit ourselves to the laws of His government, and God will and must manifest Himself a holy governor, who has power to enforce also the statutes of His holiness. And let us be assured, He has made for us too a statute and an ordinance whereby He proves us. The question is to us also, whether we will hearken to His voice and do that which is right, not in our own sight, but in His.

This is what divine love says to us as His redeemed. Love itself cannot give us escape from the necessity of conforming to these conditions. It would not be love to do so. We shall find at the last how only in this way we could enter into some of the deepest secrets of God. It

is here in this scene of sin and sorrow that we are in fact learning Christ—the Christ whom we are to enjoy forever. We cannot even in the glory learn what we must learn here upon earth. But to learn Christ's path of sorrow, there must on one hand be sorrow of our own, as on the other hand it is, so to speak, lost in the infinite joy of being made like Him, and learning that in Him which is to be ours forever.

Marah being passed, "They came to Elim where were twelve wells of water, and threescore and ten palm trees, and they encamped there by the waters." They are the divine provision of refreshment for a thirsty people. When we have conformed ourselves to God's conditions we find that the water is not always such as must be sweetened for us, but refreshingly sweet—a pure unalloyed satisfaction and joy, which has no sorrow in it.

Twelve wells of water give us the thought of God's grace being still in the order of His government. It is in having submitted ourselves to Christ's yoke that we come to this rest—"Ye shall find rest to your souls" (Matt. 11: 29).

F. W. GRANT.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

FIRST PAPER

WHAT IS PRAYER IN THE SPIRIT?

IT is in Jude's brief letter—a fitting preface as it were to the book of Revelation—that we find the expression, "Praying in the Holy Spirit" (ver. 20). We have a pentagonal Christian portrayed in vers. 20 to 23. There are five sides to his character.

He must be studious—devoutly meditating on the word

of God, if he would be building himself up on his most holy faith—that “faith once delivered to the saints,” found alone in the Book which the Spirit has inspired.

But he must also be *prayerful*—“praying in the Holy Spirit.” Time must be taken to speak to the One who speaks to him in the written Word.

He is to be *trustful*—abiding in the sunshine of the divine favor: “Keep yourselves in the love of God.”

He is also *hopeful*. “Looking for the mercy of our Lord Jesus Christ unto eternal life,” which is to be realized in all its fulness at His coming again.

And, withal, he will be *compassionate*; he cannot forget his responsibilities to those still in their sins. “Of some have compassion . . . pulling them out of the fire.” It is as there is conscientious concern to obey the first two exhortations that the last three will be fulfilled in the life of a believer.

The word of God is the foundation on which we build. Prayer keeps the soul in touch with the power by which alone we build aright. Mere Bible knowledge may make one heady and doctrinal. Prayer alone, if unguided by Scripture, tends to fanaticism; but the Word and prayer together give a good, firm base on which to rear a sturdy Christian character.

To treat of each side of the pentagon at this time is however not my object. We are to meditate a little on prayer, and try to learn a few things about it from the word of God.

Prayer is almost universal in mankind. “O Thou that hearest prayer, unto Thee shall all flesh come.” Unsaved men pray. All nations pray. It is the sense of need, of weakness, that leads men to cry out for help to a Higher Power; and it is wrong to say, as some have said, that the prayers of unconverted people are never heard. It

was a company of pretentious self-righteous Pharisees who declared dogmatically, "We know that God heareth not sinners." It is wrong and foolish to try to set bounds to the mercy of God. He who hears the prayer of the young ravens when they cry for food, hears the agonized heart-cries of troubled men who are of "more value than many sparrows" in His eyes. Instances abound both in Scripture and in history of prayers answered in wondrous grace even when those who prayed were ignorant of the One to whom their entreaties were directed.

But it is not of prayer in this general sense that I desire to write. Our theme is "Praying in the Holy Spirit." In this, unsaved people can have no part whatever, for no one can pray in the Spirit who is not indwelt by the Spirit. In Old Testament times people prayed according to the Spirit as they were controlled by Him, though He did not then indwell believers as He does now. "He hath been *with* you. He shall be *in* you." This latter is the characteristic truth of the present dispensation. It is His abiding presence in the children of God that distinguishes this period from all that preceded it.

But though the Holy Spirit dwells in all believers now, all have not recognized this marvellous fact. To how many it is only a theory, or a mere doctrinal statement. "I believe in the Holy Ghost," thoughtless formalists repeat time after time, and many real Christians utter the words without the least understanding of their wonderful meaning.

"Upon your believing ye were sealed with that Holy Spirit of promise." He, a divine person, dwells in you if a believer. Your body is His temple. He has come to reside, to make His permanent residence in you. Have you recognized Him? Have you welcomed Him? Do you seek to make Him at home there?

Observe: He is the *Holy Spirit*. He detests sin in all its forms—pride, lust, selfishness, worldliness, in every shape and of every degree. He is most sensitive to neglect, and is easily grieved. Yet how many of us have never seriously sought to “clean house” that we might be suited temples for His indwelling!

I was once received into a home the very memory of which still fills me with horror and disgust. I spent a week, with my family, in circumstances so filthy and unsanitary that I wonder now how we ever stood them. We remained for fear that, if we left, we might stumble two poor ignorant souls, groping after God. Coarseness, vulgarity and dirt grieved us constantly. We could not *enjoy* our visit, but we tried, by example and hard work, to clean up the place and to show the people living there a little of what refinement meant.

My friends, the Holy Spirit is more sensitive to moral filth, to spiritual defilement, than the most delicate and fastidious lady could be to vulgar and degrading living conditions; and the Word says, “Grieve not the Holy Spirit of God whereby ye are sealed until the day of redemption!” (Eph. 4: 30).

The 31st verse suggests the kind of house-cleaning that is required if He would be made at home in our lives. “All bitterness, and wrath, and anger, and clamor, and evil-speaking—with all malice,” must be banished if He would be ungrieved. And, mark, only as He abides in us ungrieved can we really pray in the Holy Spirit.

This is the secret of so many unanswered prayers. This also explains why, so often, we try to pray and there is neither joy nor liberty. It is a wearisome form. The grieved Spirit of God is silent. He does not indite our petitions. Communion is broken. Our prayers are vain. The heavens seem as brass above, and the ground below

is stayed from dew. Refreshing of soul there is none. For by our careless ways and lack of self-judgment we have so wounded our Holy Guest that He is, if I may so speak, in grieved retirement. He has not left us; He never leaves; He abides forever; but He cannot be at home in a heart where so much is tolerated that is disgusting and a grief to Him.

If any resent the term "disgusting," and shrink from applying so strong a word to any habits or ways tolerated by them, let me remind you that to God pride is of all things most vile. By this sin Lucifer was transformed into Diabolus. And this is a sin most of us are slowest to detect in ourselves, while keen enough to observe it in others. From this mother-sin spring all kinds of other evils. "Only by pride cometh contention." "A proud look and a lying tongue" are each abominable in the sight of God.

How great the need then for a spiritual house-cleaning if we would pray aright; for only as the Divine Person living in the believer is ungrieved can we pray in the Holy Spirit.

In the second place, prayer in the Spirit must be in accordance with the word of God. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Spirit." "The Spirit of the Lord spake by me, and His word was in my tongue." "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." These are only a few quotations that distinctly affirm the Spirit's authorship of the Holy Scriptures.

Manifestly then, the better I know my Bible, both theoretically and practically, the more intelligently I can pray. Mark, I have said, "practically," not merely "theoretically." I certainly need to learn all I can of the Book

by careful, assiduous study. But I must not stop there. I must know my Bible *practically*. I am to “*know* the truth,” but I must also “*walk* in the truth.” In fact I do not really *know* any truth unless I walk in it. If ignorant of the word of God I am likely to pray for many things that are not in harmony with the Lord’s mind—things that are not suited to the dispensation in which we live, or that would not be helpful to my spiritual progress or honoring to God. The better I know my Bible, and the more careful I am to obey its precepts, the better I shall be able to pray.

I have already said, but I stress it here, that he who prays much but does not read his Bible is liable to fanaticism. This is an important consideration. Only recently a lady who had been deceived into the most unscrupulous practices, said tearfully, “I do not understand it. I prayed for weeks that God would show me if this movement was right, and if so, that He would give me the experience I sought; and now I see it has all been a delusion. Why did God allow me to fall into such a snare? Why did He not preserve me from it by answering my prayer?” It was pointed out to her that though she prayed so earnestly she neglected the very means God had appointed by which to get the answer she sought. Her Bible lay unread while she prayed for light; she sought help by attending meetings where emotional experiences took the place of sober instruction from the Book.

God has never promised to guide any one into the truth who neglects the Word of truth. Therefore he who would *pray* in the Spirit must *walk* in the truth, for the Spirit and the Word agree.

It is only as we comply with these conditions, we can **honestly sing;**

"Oh, the pure delight of a single hour,
That before Thy throne I spend;
When I kneel in prayer and with Thee, my God,
I commune as friend with friend."

May the cry of our hearts be, "Lord, *teach us to pray!*"

H. A. IRONSIDE.

"Set Your Mind on Things Above"

(Col. 3: 2.)

Seek not your rest while here below,
Ye ransomed sons of God,
But march in haste across the waste
Where Christ your Saviour trod.

Seek not the world's beguiling smiles,
It gave your Lord a cross;
Sustain its frown, for there's a crown
For those who count it dross.

Be satisfied with what's to come,
Let your portion here be small,
But spend your days to give Him praise
Who gave for you His all.

You shall be amply recompensed
On that bright nuptial day,
When care and strife of this brief life
Like mist shall pass away.

One smile from Jesus' blessed face
Shall then this world outweigh;
Then march along, in Christ be strong,
And wait that rapturous day.

C. C. CROWSTON.

WHY "AS HERE?"

UNDER the above caption there appeared in the April number of "The Bible Champion" (of Reading, Pa.) a brief article, which we quote in its entirety, deeming it needful to advise saints and others of the dangers lurking in unexpected places.

The article is by William Phillips Hall, of Riverside, Connecticut, and reads as follows.

"The reader of the American Standard Revised Version of the New Testament will notice that John 9: 38 in that Version, which reads, 'Lord, I believe, and he worshipped him,' has a footnote referring to the word 'worshipped.' The footnote reads thus: 'The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see chapter 4: 20).'

"While it is true that the Greek word *proskuneo*, translated 'worship,' or 'worshipped,' 'denotes an act of reverence, whether paid to a creature or to the Creator,' it appears to be entirely unwarranted to use that fact to declare the Lord Jesus Christ to be merely 'a creature,' as is obviously done in the footnote in question. It is to be hoped that in future editions of the American Standard Revised Version the parenthesized words 'as here' may be omitted."

What is conveyed in this vicious footnote but the baldest Unitarianism?—whether intended to be so taken or not. Why any footnote at all here, if not meant to inject a doubt concerning our adorable Lord's deity? Does it not, in fact, as it stands, convey a flat denial of His deity? Does not the word "creature" here, as applied to Him, stand in direct apposition to "Creator" in the same sentence? Is not Christ Himself the Creator? "All things were made by Him; and without Him was not anything

made that was made," is written in this same Gospel. And again: "He was in the world, and the world was made by Him" (chap. 1: 3, 10).

How insidious are the attacks of the enemy on the person of the Lord of glory, and how guarded the saint must be in reference to the newer versions or translations of the New Testament. If the text cannot be corrupted, footnotes are used to cast doubts upon the Saviour's eternal deity. Better stick to the time-honored Authorized Version which has been proved faithful to God's revelation. If a more literal translation is desired for the study table, choose one that combines necessary learning with sound orthodoxy. For this we know none better than that of the late J. N. Darby. Besides his valued English Translation, his German "Elberfeld Bible" and his Pau-vevey" in French are preferred by multitudes of evangelical and best taught believers. To the great learning of himself and his associates was added a deep spiritual insight into the meaning of the Word; and it is well known to all linguists that to translate properly, one must at times interpret as well; so that on any adequate or correct translation of the divine Word there must be combined with knowledge of the language a spiritual insight into the meaning of the passage translated.

Our Lord's admonition, "Take heed what ye hear," is as much needed to-day in reference to modern translations of the Scriptures as to any teaching in connection with that Word.

May God graciously preserve His saints and make them "of quick understanding in the fear of the Lord," so as not to be corrupted in our holy and precious faith.

C. KNAPP.

ETERNAL LIFE

(Continued from page 75, March, *Help and Food*.)

IN closing my review of Mr. W.'s article on "New Birth and Eternal Life," I will present his views and bring them to the test of Scripture; but I will first mention that in which we agree.

Mr. W. holds that eternal life has two aspects, that it is both objective and subjective. As to natural life he says: "Now, when an ordinary human child is born, the nature is in any and every case the same, *i. e.*, it is the Adam nature. As to its environment or development, you may have Jew, Gentile, barbarian, Scythian, bond or free—these form the environment into which the nature grows . . . We can rightly speak of different spheres of life into which the birth is the introduction. It is in this sense that we can rightly speak of distinguishing between new birth and eternal life." We gladly agree with all this, for eternal life is certainly viewed in this light in some texts, as, "The end everlasting life" (Rom. 6: 22); "The righteous shall go into life eternal" (Matt. 25: 46).

Now as to the *subjective* side, Mr. W. says: "Moreover, where eternal life is possessed, there are certain features delineated in the epistle (of John) by which it may be known . . . obedience, love, and righteousness are evidences on the subjective side of the possession of eternal life" (p.20). In this also we are in full accord. The Word of God speaks of eternal life in these two aspects—as in us, and as a sphere in which it will be enjoyed in its fulness.

And how is this life received, according to Mr. W.? "Let it be remembered," he says, "that according to the Gospel itself, its own testimony, these things are written that ye may believe that JESUS is the Christ, the Son of God, and that, believing, ye may have life in His name. The

possession of life (and the known possession of it) flows from faith in testimony" (p.20). With all this we again fully agree, and also when he says that the "nature" communicated in new birth is "spiritual, morally of God, and so Divine and incorruptible" (p. 18).

There is, then, for Mr. W. a nature, which he calls "life" (p. 19), communicated to the sinner in new birth, yet *apart from faith*, and the same person comes into possession of eternal life *when he believes on the Son*; and that life is evidenced to others by certain characteristics, as obedience, love, and righteousness: that is, it expresses itself in these traits, by which it can be recognized by men.

Now let me ask Mr. W.: Has such a person two lives, two spiritual natures?—one received in new birth, and the other when he believes on the uplifted Christ?

Here are a few texts which teach that eternal life is a new vital principle *in the soul of the believer*. In fact, Mr.W. holds the same doctrine, as shown already. "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into judgment, but is passed out of death into life" (5: 24, R. V.). "Verily, verily, I say unto you, 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*" (ver. 25). "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have *no* life in you. Whoso eateth my flesh, and drinketh my blood, *hath* eternal life" (John 6: 53, 54). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John 3: 14, 15).

These scriptures prove that eternal life is a principle of life *in* man, by which he lives unto God. A person either has this life or is spiritually dead. It is either this life, or *no* life. But Mr. W. holds that a person without this life may yet be born again, and have the spirit-nature, which he also calls "life."

Now the two passages in John 5 teach that eternal life was possessed *before* the Cross. The hour "now is" proves this; as does also John 3: 36. Yet Mr. W. says on p. 20, "It is only when He presents Himself as lifted up, the subject of testimony, that He speaks of faith in Him and eternal life." Mr. W. seems to have a system of teaching which prevents him from accepting the plain sense of these texts.

In closing I would say that we must either hold that eternal life, in the passages referred to, is the spirit-nature, which according to John 3: 6 is given in new birth, or that a person receives two natures—one in new birth, and the other when he believes on the Son.

J. B. GOTTSHALL.



ANSWERS to QUESTIONS



**THE READER SHOULD ALWAYS TURN TO THE BIBLE AND
READ THE PASSAGES REFERRED TO.**

QUES. 8.—Please explain in *Help and Food* Isaiah 53: 5—the last clause, "By his stripes we are healed," as I often hear faith-healers use it, and I would like to get light on it.

ANS.—This verse plainly says it was "for our *transgressions*" the Saviour was "wounded," and "bruised for our *iniquities*;" thus His "bruise" (*margin*) is our spirit-

ual healing. There is not one word about bodily ailments in this verse, which speaks of atonement for sin.

"Griefs" and "sorrows"—earthly trials—are the subjects of verse 4. "Touched with the feeling of our infirmities," our sympathizing Lord identified Himself with the afflicted, delivering them from their afflictions during His ministry of love here, as Matt. 8: 16, 17 tells us. But this was not atonement; it was the sympathy of love. Atonement was when "His own self bare our sins in his own body on the tree" (1 Pet. 2: 24)—there, on the cross, it was Divine Righteousness that smote our Substitute.

The O. T. prophets address themselves to Israel primarily; and in this chapter we hear the confessions of the repentant and spared Remnant of Israel reviewing their past blindness and guilt, having seen no beauty in the self-humbled Messiah; misjudging Him and turning away from Him, whilst He was making atonement for their sins! Read this chapter as if you were one of this repentant Remnant, whose eyes shall be opened to their past history, and you will see fresh beauties in it.

Of course, we have part in it as well as Israel, for we were sinners and guilty too, and Israel's Saviour is our Saviour also.

Young Believers' Department

Calendar: May 16th to June 15th.

DAILY BIBLE READING:.....May 16th, Num. 20;
May 31st, Num. 35; June 15th, Deut. 14.

MEMORY WORK:.....James 1: 21—2: 13.

GOOD READING: "Abraham My Friend," being suggestive thoughts for young Christians. By Herbert W. Taylor, paper covers, 25 cts.

MONTHLY QUESTION:—What lessons do you learn from the oracles of Balaam?

Our Daily Bible Reading

This month we finish Numbers and get well into Deuteronomy. A note of time is given in Num. 20: 1. It is evidently the first month of the last year of Israel's desert-wandering. Notice that in Num. 10: 11 we are told of Israel starting from Sinai in the 2d month of the 2d year after leaving Egypt. Before the close of that year the people had refused to go into the land, and Jehovah then announced the 40 years of wandering. Little do we know about the 37 years which intervened between Num., chaps. 14-19. Practically, the only information is found in Num., chaps. 15-19, and in chap. 33, a list of their journeys is given.

The time of Deuteronomy's history begins with the 11th month of the 40th year (chap. 1: 3). At its close, Moses dies, and there is a month of mourning (34: 5-8). Jordan is crossed in the first month of the next year—the 41st (Josh. 4: 19).

It is interesting to follow the times that the Spirit of God has thus carefully marked out; it shows that the Bible was written with historical accuracy.

From Num. 20 we really commence the history of the *new* generation. See Deut. 2: 14; Josh. 5: 6. Thus we get a witness to the fulfilment of God's word. His judgments are sure, as are His promises. Notice, too, that a *new leadership* has been raised up—Eleazar and Joshua are brought forward.

Edom is turned from; his land compassed. He is a type of the flesh and its resistance to progress, and the lesson of how to overcome is presented in the Brazen Serpent—type of the judgment of sin; it sets forth the truth of what God does with the flesh; it is the truth set forth in Rom., chaps. 6-8. After this, Sihon and Og are vanquished—the wisdom and power of this world. Bal-

am's oracles give God's mind concerning His people. Baal-peor shows what they are in themselves, which leads to unsparing judgment upon the wiles of the enemy—Midian. So must we exercise ourselves against him.

Num., chaps. 26, 27, gives us the thought of God's people as heirs—they are numbered again, and directions are given in view of possessing Canaan. In chaps. 28, 29 they are worshipers. The closing chapters give various instructions concerning their responsibilities as God's people.

Deuteronomy is a review of the past, with expositions of the law, especially with the inheritance in view. The first four chapters are largely historical. Then Moses commences to expound the law and the manner of its enforcing. Broadly speaking we learn that God is to be accounted absolutely supreme; His right over His people is based upon redemption; separation from evil, in obedience to His revealed will is their responsibility; their enjoyment of promised blessing is dependent upon obedience.

"For me to live is Christ"

This is the most blessed and glorious statement concerning the Christian's life in this world that could possibly be made.

CHRIST

The *object* of our living.
 The *manner* of our living
 The *power* for our living
 The *Master* over our living
 The *Companion* of our living

OUR ALL

There are four special ways in which we may think of this, and what it involves.

1. Life *from* Christ. This great possession is the first thing. It is foundational as to our position, practice, or

prospect. The life received from Him is *eternal* (John 10: 28). It is of Him who is the I AM; we have it in Him, the Son, as the Source, and in us as branches in the Vine; thus we are in Him and He in us. We are clustered round the great central Fountain of life, for we "know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John 5: 11, 20).

2. Life *for* Christ. Those who have life from Him belong to Him by virtue of redemption. We are not our own. We have been bought with a price. "Ye belong to Christ." "Those that are Christ's at His coming." He is to be our supreme Object, and those things in which He cannot be this are not for us. We are not to be *self*-centered, but *Christ*-centered; as the apostle said, "Whose I am, and whom I serve." And when we consider Him for whom we are to live, how great the honor bestowed, the blessing reaped, the joy experienced in so living! What shall we say of His love for us, His service on the cross and on the throne; His glory as exalted to God's right hand; His power by which He is able to subdue all unto Himself.

"O blessed, living Lord. . .

Thyself our one Desire!

Thyself our Object here!

The goal to which our hearts aspire."

3. Life with Christ. This is our hope. We shall live with Him—forever *with* Him, forever *like* Him, forever serving Him! Shall we not begin to live eternity *now*? Do we walk with Him much day by day? Do we talk with Him much? Do we think much of Him? Are we in step with Him? Does our conversation please Him? Are our minds under the guiding of His perfect word? (John 14: 21-24.) "Let the word of Christ dwell in you richly." His thought is of dwelling, walking, serv-

ing, with us down here. Is that *our* thought toward Him? The routine of life is lifted into a new plane—holy, joyful, loving, longsuffering—when followed out in His company. We then may do all heartily as “unto the Lord.”

4. Life *like* Christ. The Gospels are filled with the sweet odor of His perfect, holy, lowly, heavenly life—as the servant, the teacher, the man, the Son—in suffering, in sorrow, in labor, in loneliness, in reproach—hated, reviled, misunderstood. And He has left us an example that we should follow His steps (1 Pet. 2: 21). What a calling! It is the life of Christ which should be reproduced in us, as it were—“The life of Jesus made manifest in our mortal flesh” (2 Cor. 4: 10). This is the goal to reach after, while,

“Yet the days
 Are days of toiling men;
 We rise at morn, and tread the beaten ways,
 And lay us down again.
 How is it that this base, unsightly life
 Can yet be Christ alone?
 Our common need, and weariness, and strife,
 While common days wear on?”

In being subject to the fashioning hand of the Master, He will hew and shape the rude block of our homely life, delivering from *self*—that self which in God’s thought ended at the cross—freeing the precious from the vile, that the blessed Christ who lives within may be more and more revealed, and our life take on resemblance to His image, to which at the end we shall be perfectly conformed. Then,

“When all beside it shall be hewn away,
 That glorious shape shall stand
 In beauty of the everlasting day,

and it shall be said,

"What hath God wrought!"

In that day,

"The Lord shall be glorified in His saints, and admired in all them that believe" (2 Thess. 2: 10).

WITH HIM, ALL THINGS

(Isa. 12: 2; Rom. 8: 32.)

"Hath not each heart a passion and a dream?

Each some companionship for ever sweet?

And each in saddest skies some silver gleam,

And each some passing joy, too fair and fleet?

And each a staff and stay, though frail it prove,

And each a Face he fain would ever see?

And what have I? An endless heaven of love,

A rapture, and a glory, and a calm,

A life that is an everlasting psalm—

All, O Beloved, in Thee."

(TER STEEGEN.)

CHRIST FOR

Consecration of life as to purpose and object.

Holiness in daily walk and relationship.

Rejoicing in spirit whether prospering or suffering.

Inspiration for all activity in life.

Strength for all in life.

Transformation of life according to the perfect will of God.

"CHRIST, all things, and in all."

(Col. 3: 11, *New Tr.*)

The apostle enjoins us to "walk in the Spirit." If we should be asked, What does he mean? what would we answer? What does it mean to each of us, in our various walks in life, to "walk in the Spirit?"

NOTES

God's way of preserving His people.

When God led Israel out of Egypt and acknowledged them as His nation, they were to be marked by separation from all others. Through them Jehovah was to be made known to the world as the *One* and only true God, Creator, and sovereign Ruler, holy and righteous. They themselves would be marvelously honored and blest by a true and joyful acknowledgment of what He is. Their worship of the true God was to be in marked contrast to the abominable demon-worship represented by the many idols by which the nations were degraded, and by which they dishonored themselves. Therefore the injunction to Israel, continually insisted upon, was to maintain their separation from the nations thus linked with idolatry. If unheeded it would surely result in their corruption and destruction. That it did so is recorded in the books of Judges and Kings.

An admonition to us

Israel's history was "written for *our* admonition" (1 Cor. 10: 11). Spiritually applied, it is for the Church's instruction and warning. Again and again Israel's history is drawn upon for this purpose in the New Testament. As the House of God in which the Holy Spirit dwells, the Church *must* be in holy separation from the world. By alliance with it, in spiritual mixture with it, a true testimony to God's character is made impossible.

Descent from Abraham was Israel's title, to which circumcision was the seal. The *new birth* brings us in, and gives title to take our place in God's spiritual family (Jno. 1: 12, 13), and of this the Holy Spirit is the seal (Eph. 1: 13). How contrary to God it is, therefore, to count as of God's house those who neither know this new birth,

nor the spiritual circumcision and seal of the Spirit! It has ruined Protestantism which once stood boldly and righteously against Romish abominations, in restoring the Word of God to the people. This defection from following the word of God has brought this sentence from the Divine pen, "Thou hast a name to live, and art dead. . . If therefore thou shalt not watch, I will come upon thee as a thief" (Rev. 3: 1, 3). Solemn words! to which few, alas! are taking heed.

Infidelity under Admixture with the world has become **a new name.** such in Protestant bodies that enemies of the Cross, enemies of the Christ of God, boldly mount the pulpits to assail the word of God and the foundation truths of Christianity which they once pledged themselves to proclaim, but to which they have become adversaries, while pretending still to the Christian name, by which the blind and careless camp-followers are deceived.

It is with thankfulness to God, therefore, that we hear courageous voices raised against that infidelity, now called *Modernism*, which has invaded their churches. So far has the truth of Christianity been twisted and corrupted by them, that literary culture, genial ways, and an honorable life is palmed off to the people as Christianity, and our blessed Lord Himself presented as a pattern moralist instead of the Saviour of the lost. Thus is the Christ of God dishonored by sinful man's perverted imagination! The Presbyterian body which hitherto has been considered, justly, we believe, as the backbone of Protestantism in this country, is now, as we write this, in the throes of controversy in their General Assembly at Grand Rapids, Mich., as to casting out leading "Modernists" from among them. Let those who love our Divine Saviour, and the precious truth entwined about His holy Name, sustain them in prayer.

GOD THE SON IN INCARNATION

"In whom we have redemption through His blood, the forgiveness of sins....and by Him all things consist" (Col. 1: 14, 17).

To where the fallen, sinful creature lay,
In creature-form the Word Creative came—
From Godhead glory to earth's toilsome way,
From throne eternal to the cross of shame!

The Holy One, where sin o'er all had sway—
The Living One, where death claimed all beside—
The True, yet to a world estranged He came,
The Lamb of God, to seek and win the Bride!

Incarnate Light! Proud Pharisee and priest,
Scribe, lawyer, Sadducee—He silenced all;
Convinced of sin, His tempters speechless stood;
The band who came to seize Him backward fall.

All Godhead fulness robed in servant form!
Creative Word! dependent, weary, worn!
The mount beheld the glorious Son of God,
The garden saw a Man with sorrow torn!

Incarnate Love! O blessed, tender call
To weary hearts, to all by sin oppressed,
The heavy-laden and the anxious soul—
"Come unto Me, and I will give you rest!"

In wilderness, or midst the pressing throng,
In upper room, or Pilate's judgment-hall,
In mighty deed, or way-worn at the well,
The Christ of God is manifest in all.

Who, save the Word Incarnate, could command
And still the tempest, quell the stormy wave?
Could summon back from hades and from death,
And raise a Lazarus from the mouldering grave?

Redeem from thralldom helpless, hopeless man,
 Despoil the spoiler, dispossess the foe;
 Save from the doom and from the power of sin,
 And sins forgive, and life and bliss bestow?

The Father voiced His glory as "the Son,"
 The angels served Him in His path of grace,
 The demons bowed and trembled at His word,
 Yet man, defiant, smote Him on the face!

But, ah, in love unquenchable He came
 To bear man's burden and for sin atone;
 In life of service, and in life laid down,
 God glorify, and vindicate His throne!

All power is His in resurrection now;
 The Victor He o'er Satan, death, the grave;
 When He absolves, what creature can condemn?
 When He condemns, what creature-power can save?

In things of God no neutral ground obtains;
 "For" or "against" all mankind must record;
 And, "What think ye of Christ?" the test remains;
 "Whose Son is He," since "David calls Him LORD?"

That question standeth paramount to-day,
 And must be faced; evade it no one can—
 Was He the Truth? or what He claimed untrue?
 God manifest in flesh, or fallen man?

* * * * *

While grieving o'er the nation's unbelief,
 And weeping o'er Jerusalem's dark'ning doom,
 He visioned still the glorious age to come,
 Beyond the Cross, beyond the empty tomb—

When Israel, gathered, their long exile o'er,
 Shall hail, repentant, their redeeming Lord;
 When He shall reign o'er all in righteousness,
 And heaven and earth rejoice in blest accord.

But God makes blinded Israel's unbelief
Subserve the counselled purpose of His grace,
For in that Kingdom-age the Lord shall bless,
Not Jew alone, but e'en earth's farthest race!

And now, ere dawns that day of earthly bliss,
From those who had no promise, hope or claim,
The Gentile nations, God is calling out,
In sovereign grace, a people to His Name.

More blessed still! a heavenly calling theirs,
The Lamb's beloved Bride ordained to be—
Made meet, adorned with glorious gifts divine,
To share His throne to all eternity!

Yet now, alas, the nations favored so,
Are turning from the glorious gospel-light
To blinding darkness—and 'tis spreading fast—
A darkness deepening to apostate night;

For while professing followers deny,
Betray anew, the Son of God to-day,
The bold forerunners of the Antichrist
Proclaim *his* gospel and prepare *his* way.

The faith denied, the world in wild unrest,
The signs presage earth's judgment draweth nigh,
When marshalled legions, leagued with Darkness' power,
Shall God and His Anointed dare defy.

But ere that hour, the rapture shout will sound,
And all His own shall hear the quick'ning word,
And blessed dead and living saint caught up
Shall greet in triumph their redeeming Lord.

God's judgments, long deferred, shall follow fast,
And Armageddon's dark and fearsome day:
Oh, woe to earth when, robed in glorious power,
The Lamb shall His avenging wrath display!

The judgment-storm o'erpast, the kingdom purged,
 And vanquished all that held so long in thrall,
 God's rule on earth in power shall be enthroned,
 And His Anointed hailed as Lord o'er all!

Then o'er the earth the healing balm of peace,
 As gentle dew from heaven shall descend,
 And righteousness shall reign, oppression cease,
 And earthly bliss and heavenly glory blend.

Yet, e'en an age of bliss shall prove in vain
 To overcome the enmity of sin,
 And dark the scene shall yet earth's record stain,
 E'er Time shall cease, Eternity begin.

The long, long conflict of the ages o'er,
 And all the tears and travail of the night,
 Lo! o'er new heavens and earth, to pass no more,
 The "Day of God" shall dawn in living light.

O Rest Divine! in new creation fair,
 Where grace its crowning glory shall attain,
 And love's redeemed, in bliss beyond compare,
 Shall dwell with God and with the Lamb once slain!

* * * * *

What glories Thine, O Thou Incarnate Son!
 The Lord of all, yet serving all in grace;
 With power divine, yet the dependent One—
 Stooped to the lowest, fills the highest place!

A life of service and of suffering Thine,
 Who gavest all in love, that sought till found;
 A creature pathway trod in grace divine!
 O God the Son! O Man with sorrow crowned!

O Thou who all our sins and sorrows bore,
 And sharest with us all Thy love hath won,
 Our Saviour-Lord! we bless and we adore,
 With reverence worship Thee, O God the Son!

W. L. G.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

SECOND PAPER

WHY SHOULD WE PRAY?

BEFORE attempting to go somewhat more fully into the Scriptural teaching as to what is involved in the phrase, "Praying in the Holy Spirit," I want to devote one paper to a question that keeps coming up again and again, namely, "Why pray at all?"

It is objected by some who pretend to great spiritual insight that, inasmuch as the believer is already "blessed with all spiritual blessings in heavenly places in Christ," there is no need for prayer in this present dispensation of grace, save in the character of communing with God. Faith, we are told, simply appropriates the blessings that are already ours, and does not ask for what God may be pleased to withhold. And as to material things, we need not pray for them because it is written, "He who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Therefore prayer is both unnecessary and even impertinent.

But to both these objections we may answer, that we are distinctly commanded not only to pray, but to "pray without ceasing" and to "pray in the Spirit." Moreover, we are definitely told, "Be careful (anxious) for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4: 6, 7).

There can be no question, one would say, but that

prayer is both a privilege and a duty, as well as a healthful spiritual exercise; although it certainly has no merit in itself, nor should we for a moment think of it as a means of propitiating God and covering offences, as some have held all down the ages.

But if God knows all our needs, and has already promised to supply them according to His riches in glory through Christ Jesus, why are we expected to pray, as we become conscious of those needs ourselves? And, moreover, if He gives according to His unchanging purpose, what place can prayer have in the divine economy?

The answer surely is that *prayer is part of God's purpose*. He it is who, by His Spirit, stirs the hearts of His people to cry mightily unto Him for those very blessings, spiritual or material, which He in sovereign grace has already provided for. And the great reason for this is, He would have us know beyond all doubt that we have to do with the Living God.

When George Müller, the great 19th Century apostle of prayer, founded the Ashley Down Orphan Houses, and decided not to solicit from man, but to bring every need in prayer to God, he declared that his particular reason for this method was to demonstrate to a materialistic age that God lives and hears prayer. And surely no greater proof of this has ever been given than that revealed in Müller's Journals.

If a certain matter is put on my heart by the Spirit of God, a matter that no other person on earth can possibly be cognizant of, and I entering into my closet, shut the door, and tell it to my Father who is in heaven, and the answer comes from a source perhaps least expected, how can I doubt that a living God heard and answered?

And, moreover, what parent does not know the joy of having provided beforehand for some need of his child,

only to have his heart thrill with gladness when the son or daughter comes, perhaps timidly, pleading for the very thing parental love and forethought had already procured or decided on? Surely, we need not have difficulty in understanding how our gracious God, whose Fatherly love transcends any mere human emotion as the sun outshines the candle, delights thus to anticipate our needs, according to the word, "Before they call, I will answer, and while they are yet speaking I will hear."

May I be permitted, without being charged with spiritual egotism, to relate to His glory one such incident out of many in my personal experience?

On a given occasion a few years back, three very definite needs were pressing on my heart, all in connection with service for the Lord. I had in fact assumed sometime before certain responsibilities for missionary work—peculiar obligations which I felt must be met; and yet I could not see just how to meet them, nor did I feel free to mention them to any other person, save God Himself.

For days I had prayed and sought to quietly trust, but the burden increased in weight. Then one night, awakened from sleep, I began to ask why the answer was so long delayed. To my now aroused heart and exercised conscience, God my Father, by His Spirit, brought to light certain things wherein I now realized I had not only been slothful and slack, but had unquestionably grieved the divine indwelling Guest. After a season of confession and self-judgment I was able to pray with liberty for what had been burdening me before. The next morning every need was met, and singularly enough, the human instrument used lived on the other side of the continent and could know nothing of the circumstances. Yet his gift of love was exactly sufficient to meet the three particular

needs that I had spread before the Lord; and, above and beyond that, he himself designated with careful precision the three avenues of disbursement and the amounts to go to each cause. Could I doubt that the living God had heard my cry?

But, someone objects, if the money was already four days upon its way, and the letter was to be delivered in the morning whether you prayed or not, how does that prove prayer was answered? It proves far more than that. It proves that God had foreseen the need, had provided for it ahead of time, but did not let the provision come to me until in self-judgment, I had been brought to cry to Him about it.

And this is what I would press on my reader. To have received the required amount apart from prayer would have filled the heart with a glad recognition of a Father's love, but to receive it in such a way, after prayer, literally thrilled one's being with the knowledge that, through prayer, one was in direct touch with the living God.

Modern unbelief seeks to account for every such occurrences on a purely human plane, and a misnamed psychology would teach that the only real value there is in prayer is in its reflex action upon the mind of him who prays.

But the word of God refutes all such atheistical reasoning, and proves through prayer and its answers that there is One on the other side—a Divine Intelligence, infinite in love as in wisdom, holiness and justice, who takes a personal interest in each one of His children—One who numbers the very hairs of our head, as the Son of God our Saviour has declared, and has ordained prayer as a means of definitely revealing Himself to them.

LESSONS from the BOOK of EXODUS

Lecture X

THE MANNA

(Exodus, chap. 16.)

WE are now to consider God's provision for the wilderness. The present chapter gives us the bread from heaven; the chapter following gives the water from the rock. The history of the wilderness we must not expect to find in Exodus—the book of redemption; the book of Numbers gives us fully that. Here, we have the provision of divine grace for the need of the people—a provision which is the necessary result of redemption. God having brought them forth out of Egypt, has made Himself responsible for them all the way through to the land to which He is bringing them; therefore, if the wilderness yields nothing, He must provide in another way. Bread shall be given them; their water shall be sure.

The manna is to us the significant type of the Lord Jesus Christ, and fully interpreted for us in the sixth chapter of John's Gospel. Our Lord says:

“Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed.”

It is *the Son of Man* who gives us this food. Most striking it is in that Gospel in which His divine glory is its special theme. But the manna is the Son of Man down here in the world, in the scene of His humiliation. It is thus that He becomes the Bread for us; the One whom the Father has sealed; upon whom He emphatically set the stamp of His perfect approbation and delight; the One in whom, as a man, we find what is near and intelli-

gible to us, yet, at the same time, all divine fulness bodily in the Man Christ Jesus.

In this Bread is no element of corruption. It is the food for that life which endures eternally. Not only the *Life* endures for ever, but the *Bread* itself endures unto everlasting life. We partake now of the food which we shall feed upon eternally. Although manna is the food of the wilderness, the *hidden* manna is kept for Canaan, and the promise is, "To him that overcometh, I will give to eat of the hidden manna" (Rev. 2: 17).

We must look in detail at what we have in this chapter. The children of Israel come to the wilderness of Sin. There we find them murmuring against Moses and Aaron:

"And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill the whole assembly with hunger."

The character of *grace* is stamped upon this gift of the manna for the people's need. Their murmuring, instead of bringing down judgment, is met by the supply for their need.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

Even God's grace in this way proves us. In fact, nothing proves us more than grace. The very name, "manna" (significant in the type as it was in the history), reminds us of how little even the people of God enter into what we have here. "They said one to another, 'manna' (what is it?): for they wist not what it was." And we find correspondingly in that chapter of John's Gospel, that when

the Lord brings out in plainer language what this bread from heaven implies, many of His disciples depart from Him; so much so that He turns to the twelve and says to them, "Will ye also go away?"

The manna falls but in the wilderness; and the wilderness is only the world as faith realizes it—not as to the senses, nor the natural man. The consequence is that if faith be not in proper exercise, the wilderness, spite of a doctrine about it, is not a reality, and the food for the wilderness is neither craved nor understood. It is a solemn thing to realize this, and especially when we connect it with the eating of the hidden manna hereafter. Connection there surely is, as we find in that epistle to Pergamos which we have already quoted. In Pergamos, the Church united to the world ceased to be in the wilderness as to her practical state: thus it is to the overcomer, to him alone, that the Lord gives this promise. But the overcomer is he who realizes the world to *be* a wilderness, and is therefore in the place where the manna is both needed and supplied.

The promise of the hidden manna is to be fulfilled, as are all these promises, in the future state; and as the Lord has told us in the sixth chapter of John, the bread endures unto everlasting life. Thus the future is linked with the present, and we must make no line of separation in this respect between them.

Now let us look at the manna itself.

"The Lord spake unto Moses saying; I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness

there lay a small round thing, as small as the hoar-frost on the ground . . . And Moses said unto them, This is the bread which the Lord hath given you to eat."

Thus divine grace ministers, and they are dependent absolutely upon it. No human hands bestowed this bread. God Himself showers it around their tents in the night while they sleep. It comes in the dew, the beautiful figure of the Spirit, who ministers Christ, and not Himself—the dew rises and the manna is left upon the ground. But it lies there, an insignificant thing, and small as the hoar-frost.

God's way constantly crosses our human thoughts; and if it is only our thoughts, they will make light of God's provision. Yet it feeds the hosts of Israel forty years!

We find another description of the manna further on.

"And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey" (ver. 31).

It was white, the color of the full ray of light, and "God is light." In Christ alone is this perfect reflection of God found. As to its taste, "it was like wafers made with honey." It was not honey, which as such was not to be mingled with the meat-offering, which again speaks to us of Christ as the food of His people. Honey typifies the sweetness of nature which will not abide the fire, and is unsuited to the Lord's offerings. The manna only resembled the honey in its sweetness; the fire prepared it for the people's food. Just as in Christ, there was all the sweetness of nature, but a nature unfallen, pure and incorruptible. It was the reality of a manhood we can apprehend, enjoy, become intimate with; but a manhood upon which God can put the seal of His Spirit in perfect approbation of it all.

Thus the manna, as the Bread from heaven, is Christ

come down into the world, a Man among men, yet the perfect expression of God in manhood; in manhood He is "God with us"—Immanuel. The title He constantly employed as to Himself was, "the Son of Man." With the cords of a Man He draws us—with the cords of love! He is "a Friend that sticketh closer than a brother," a Friend tried in adversity, who walked in paths such as ours, and whose heart is with us in the same path still.

In the preparation of this food we find, no doubt, a reference to the peculiar experiences of sorrow and trial which the Lord constantly endured, and in which we have found "a brother born for adversity."

In the gathering of it we are reminded of the Lord's words, "Labor . . . for that meat which endureth unto everlasting life." They did not indeed labor to bring it from heaven; their labor was to gather it where it lay, upon the ground, and for which they had to use diligence. It would not keep; they could not lay up a stock of it for the future; every day it must be gathered. If they were not out early, when the sun rose upon it, it melted. Here is where diligence on our part is so much needed. Would that we understood it better! Manna did not fall into their mouths, but around their tents. Do we realize the necessity of diligence in the apprehension of divine things? Do we understand that the character of the Word of God is such that, however plain in a sense it may be, yet it ministers its fulness only to those who have the earnestness of heart to seek it. "If thou criest after knowledge," says the Wise Man, "and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God." He adds: "For the Lord giveth wisdom," but He gives it according to the rules of His holy government.

The manna was a daily provision for daily need. It could not be hoarded; if attempted, it bred worms and stank. So also *we* cannot live upon yesterday's enjoyment of Christ. We must enjoy Him to-day. Our past experiences will otherwise only turn into corruption; they will feed pride; they will be a knowledge that puffs up. And how much we see of this! Constant dependence upon God, constant drawing from Him, is what He ordains as the way of blessing for us. He would thus keep us with Himself. We must realize the divine hand that ministers to us, and gives us no stock to live upon in any measure of independence of Him. And this is true of all spiritual graces, for He would have His hand and His heart to be known. He would have us near Himself, because He delights in us. And our true blessing is that in manifesting Himself to us, He at the same time weans us from our own resources, and teaches us His own faithfulness and truth. This means, gathering the manna for actual need; and the taste of it will be "as fresh oil" (Num. 11: 8)—a freshness which the true ministry of the Spirit always implies.

"And when they did mete it out with an omer, he that gathered much had nothing over, and he that gathered little had no lack."

You cannot have too much of Christ. Of the mere outside of the Word, one may. You can have a breadth of truth out of proportion to depth; but where Christ it is that you seek, it will ensure depth as well as breadth. We can never have too much of Christ. On the other hand, the amount that we shall possess does not depend upon the mere measure of time or effort spent in the gathering. Not the amount of *time*, but the amount of *heart* counts with God, and in which fruit is found. "There is much fruit in the tillage of the poor;" and the poor need to be reminded of this. He who knows well our

need as well as our hearts, knows how to minister to the need as He sees our hearts in reality occupied with Himself. Much study may be but a weariness to the flesh; but negligence of His Word God will not own nor countenance.

And let us remember, beloved, that we are speaking now of the acquirement of *food*, and that *Christ* is that food. He Himself is the truth. All that we learn must, and will, if it be really learned, give us more knowledge of this living Person. It is *food* we are to gather—not mental furniture—but that which will sustain and bless us and glorify Him. It is still and ever as in the angels' words that night at Bethlehem: "Glory to God in the highest, and on earth peace." Peace follows as the result of God being glorified in the highest.

This we shall find significantly told out in what is connected with the manna in the chapter before us. As soon as the manna is given, the Sabbath appears.

"And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto Me."

"Sabbath" means rest. Here, if there be any significance in the connection typically, as there surely must be, the teaching is that rest for our hearts is found in connection with the appropriation and enjoyment of Christ as the Bread from heaven.

Their rest is provided for before it is enjoined upon them. Thus the food for the Sabbath is given before the Sabbath is mentioned. So they rest not merely as a duty, but as a privilege. And this rest the Lord connects with the reception or rejection of Himself in a striking way

in the Gospels. The Son of Man was the Lord of the Sabbath. They could not reject the Son of Man and have a Sabbath at all. Thus when His disciples gathered ears of corn upon the Sabbath, He justifies them, not because of bodily need which they might have, but by what was done in David's day, when the people over whom he was anointed king acknowledged him not. "Have ye not read," He says, "what David did, when he was an hungered . . . how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for those that were with him, but only for the priests?"

To the superficial hearer this might seem the justification of one unlawful thing by another. The whole point turns upon David's being rejected as the *anointed king*. Priesthood having already failed as God's link with the people, David was himself the link upon which all depended, in order that the holy things might have their holiness. David himself says: "The bread is as it were common, though it be sanctified this day in the vessel." How much more, then, when the Son of Man is rejected—the Lord of the Sabbath, the Lord of rest, by whose reception only could rest be attained. The Sabbath without Him? Impossible!

Thus the Sabbath is connected with Christ known and fed upon, realized in a love which has stooped so low, to give us the joy of companionship with Himself, and bring us in Himself to God. Disjoined from God, man lost rest, and became as it were a Cain, cast out of His presence, and so a fugitive and vagabond upon the earth. We cannot cease to be fugitives and vagabonds except as we return to Him, and find rest as having the seal of His own approbation. When God rested, it was because all was good; and when creation was fallen, rest was no longer possible. He must come in again into the world

to take possession of it as His own for the earth to have its Sabbath.

Circumstances are not what make peace for us: Our Lord said, "In the world ye shall have tribulation;" it is enough that He can add, "In Me ye shall have peace." Tribulation does not take from us this peace. His peace is known in the very midst of tribulation, and thus God glorifies Himself.

Let us notice that it is not of atonement we are speaking here. True, that is absolutely necessary for the enjoyment of peace at all. But we are now tracing the record of a redeemed people—a people who have known the shelter of the blood, and are now enjoying the manna, and resting under God's gracious care. God has spread His table for them even in a wilderness, and they rest, and we likewise, under the shadow of the Beloved, and His fruit is sweet to our taste. The long Sabbath of eternity will be due, surely, not only in the knowledge that He has *made* peace, but *is* our peace.

Now this naturally connects with what we find at the close of this chapter, where we find the meaning of the hidden manna spoken of,

"And Moses said, This is the thing which the Lord commanded: Fill an omer of it to keep for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt."

Although manna could not be kept even for one day's need in the wilderness, it could be kept for the land of Canaan. And so we shall find that while we cannot feed upon our yesterday's experience and make that satisfy the need of to-day, it will be for rich blessing when reviewed with our blessed Lord above.

The golden pot speaks of how God is glorified in what this manna discloses. Although the Son of Man it is who shall give it to us; although it is of His humanity here that it speaks of, we shall find Him the same above, and God will be glorified in Him forever. We shall find in the One upon the throne of glory the very One whose "face was marred more than any man's" down here for us.

We shall not only "see" the hidden manna, but "eat" of it again, as the Lord expresses it to Pergamos. Fresher than ever will be our realization of His love and the perfection of the grace manifested towards us. In fact, it is when we come to be there, that we shall have the full enjoyment of all the experiences of the wilderness. We shall know as we are known and find, then, the full interpretation and blessing of what we have learned of Him here.

But not only this, our feeding upon the manna here will have very practical relation to our feeding upon it there. It is the overcomer here, let us mark it well, to whom it is given there. It is he who has fed upon Christ here that shall enjoy Him in the future more than ever he has enjoyed Him in the past. This manna is not to supply our present need, merely. It is not a mere provision for sorrow. It is not merely to enable us to tread in courage and confidence the path towards the land; but it is what we shall find in the land itself in a fulness in which we have never yet known it.

God grant that we may not have to ask, as Israel did as to this, "*Mah Na?*"—"What is it?" In a sense, we shall have to ask that question—not as lost in perplexity, but as the hymn says—

"Lost in wonder, love and praise!"

CORRESPONDENCE

The following correspondence is given in warning to parents and their girls growing up to womanhood; many of whom go out needlessly into the world where the devil's snares abound, and in which inexperienced, unsuspecting young people are, alas, but too easily caught, unless well-armed with the armor of God.—[Ed.]

The Home School for Girls

...The dear girls sheltered in Christian homes, with godly influences surrounding them, cannot realize what it means to be brought up in Christless homes, where the name of our Lord is blasphemed and the Bible scoffed at. "The dark places of the earth" are truly "the habitations of cruelty," and such are many of the homes these poor girls have come from—many of them thrown upon the world in childhood; some coming from orphanages; others with divorced parents; some with mothers whose mouths are "full of cursing and bitterness."

A few have left good homes in the country for the city's allurements; worked a short time, then becoming discouraged, and envious of the fine apparel of their companions already in the paths of sin, have followed in the steps that "take hold on hell" (Prov. 5: 5).

All the girls sent here have broken the State laws, and are sentenced for indefinite periods, according to their offence and their conduct while in the School. When their training is finished, which is completed in eighteen months, they are returned to their parents or sent to different homes in the State, where their employers are required to keep strict watch over them, and pay the State the wages they earn—for they are wards of the State until twenty-one.

New cottages are erected every year, and there are girls to fill them before they are ready for occupancy. The heads of the Institution are beginning to wonder what will be the end of these things, as the expense is enormous.

In talking to these poor girls, it soon comes out that the

company they have been keeping has been their ruin. The dance halls also, and "movies," where brute force masquerades as bravery, and the seventh commandment (given by God as the foundation of the home and the nation) is held up to ridicule as a theme for mirth.

How often our own young people chafe at the restraints imposed upon them by prudent parents. If they could behold the misery and bodily sufferings here in this Home, and read some of the heart-rending letters written by the poor girls, how they would thank the blessed Lord for His care over them, and the teaching of His precious Word where the narrow, but good way is so plainly marked out. He who knows the end from the beginning has not failed to warn us repeatedly that bitter sorrow will come to those who leave the path of virtue—leave the safe influence and protection of their home, like Dinah, who "went out to see the daughters of the land," with its fearful consequences. How bitterly even professed Christians have suffered from these ungodly associations!

One of the supervisors asked what we thought was the cause of so many girls "going wrong." We replied, "If the Bible is rejected as the rule of life, hell laughed at as a bogey, what standard of purity remains?"

Oh, let parents keep a godly control over their children, watch over them, and pray fervently that they may be kept safely through these perilous times.

One evening I read "The California Miner" to some of the girls; some wept, and asked if I had any more like that. Remember these poor girls in your prayers, that some, like the poor woman at the well of Sychar, may find Him who, while leading them to see the error of their ways, will give them to drink of the water of life.

ALICE H. BUTLER.

"Enter not into the path of the wicked . . . avoid it, pass not by it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall" (Prov. 4: 14-16).

Young Believers' Department

Calendar: June 16th to July 15th.

DAILY BIBLE READING:..... June 16th, Deut. 15;
June 30th, Deut. 29; July 15th, Josh. 10.

MEMORY WORK James 2: 14—3: 12.

GOOD READING:—"Can I be assured of salvation, and how?" A precious treatise on this subject for anxious souls. By W. Trotter. Paper covers, 8 cts.

MONTHLY QUESTION:—What is the difference between conflict with Amalek and conflict with the nations of Canaan?

Our Memory Work

There are only a few names to record for successful work in the recitation of our last memory portion—John 13-17. They are:

Mrs. W. S. Banford (7)	Penticton, B. C.
Mrs. W. T. Helmer (9)	Cumberland, Ont.
Miss Mable Stockford (10)	Detroit, Mich.
Miss Carrie Schwartzel (10)	" "
Miss Marie DeVries (5)	" "

We had hoped there would be many more, and trust there will be for successful work in the study of James' epistle.

Our Daily Bible Reading

Take as the key thought for Deut. 15: 1-18, *liberality*—love to one another; for chaps. 15: 19—16:-17, God's claim upon His people founded upon redemption: (1) He claims the first place and all authority (vers. 19-23); (2) redemption and separation from evil (vers. 1-8); (3) grace bestowed and grace ministered to one another (vers. 9-12); (4) rejoicing in the glory (vers. 13-17). This

chapter gives us redemption, holiness, service, worship. Chaps. 17-19 give thoughts concerning God's government among His people, and the way in which His mind is made known to them. Chaps. 20-26 give instructions concerning various relationships and responsibilities, both toward God and man. Chaps. 27-30 present, in contrast, blessings for obedience and curses for disobedience, with exhortations and warnings. In the closing chapters we find Moses and Joshua together, the departing leader and his successor, with the charge given to him in view of entering the land. Moses's song, and his prophetic blessing of the tribes fill chaps. 32 and 33. In them we find set before us the ways of God, in grace, mercy, power, and holiness, for the manifestation of Himself and the blessing of His people.

Commencing Joshua, we pass out of the wilderness into the land, where war must be carried on to practically secure and enjoy the inheritance given them according to Jehovah's promise.

The first eleven chapters bring us through various conflicts to rest from war. This does not mean, however, that there is not continued need for vigilance, that the watch-tower can be abandoned, and ease and laxity rule. No; it is a question of keeping in subjugation defeated enemies, of being persevering, diligent, watchful, obedient to and dependent upon God, else the enemy will soon rise up again. This is just what happened because Israel failed in these things, as to which Moses had so earnestly exhorted them before his departure. This sad failure of Israel brought in the conditions which the book of Judges so graphically describes. These things are written for warning and instruction to us.

First, the crossing of Jordan is typical of the cross on the one hand, and on the other of the Christian's

identification through it with Christ, as accepted in Him according to the truth of resurrection-place and power. The knowledge of this, ministered by the Spirit, is the entering of our spiritual Canaan; our possession of which is opposed by the powers of spiritual wickedness.

Canaan, then, is not a type of our *future* entrance into heaven as a result of resurrection at the Lord's coming; but it is a type of our spiritual portion in Christ, of which we are *now* to take possession. It speaks of entering through faith the spiritual conflict according to Ephesians 6. It is really what engages us *until* the redemption of the purchased possession, to the praise of His glory. Then with the enemy cast out we shall hear of war no more. Till then we (like Israel), under the Holy Spirit's leadership (Joshua), and as obedient to the Word (the book of the law), are to be warriors and conquerors. (See Josh. 1.)

Note that Gilgal is the base of operations. There, the reproach of Egypt was rolled away—the world in its Egyptian aspect, and the flesh ever in alliance with it, judged and set aside. Then Jericho falls, another type of the world, but in a different aspect from Egypt. It is a picture of the world in its pride, power, and seeming pleasantness, which our great spiritual foes, "the universal lords of this darkness," would use to bind us hand and foot, spiritually speaking—destroy separation to God in holiness and obedience through "artifices of the devil," causing our spiritual portion to lie unpossessed, and to be ruled over instead of ruling. Ecclesiastes exposes Jericho fully under spiritual light. The Jericho world-aspect is largely what John's first epistle has in view. Egypt is different, though found after all to be close companion to Jericho. Egypt is rather the world in its moral debasement, slavery in sin, under the sinister influence and control of Satan. Egypt is more the "filthiness" of flesh,

while Jericho is that of spirit (2 Cor. 7: 1). Read, for example, Romans, chaps. 1, 2, and 6. Yet, though giving different aspects, they are under one control, and are linked together.

A word, here, as to the passage of the Red Sea (so similar in character to that of Jordan), may be helpful. There are differences in these also. Moses and the rod of power are prominent at the former; the ark and the priests, with Joshua and Eleazar, at the latter. The Red Sea emphasizes *our death with Christ* for deliverance from the dominion of sin. Having died with Him to sin, in faith's reckoning, we are no longer under sin's dominion. Jordan emphasizes our resurrection *out of death* with Christ, with power to take possession of our heavenly portion while yet here on earth. This last leads into conflict with the enemy, of course, and a realization of association with Christ as our leader is necessary for this. The waters of the Sea and of Jordan remind us of the death of Christ, and our association with Him in both aspects. The 8th chapter of Romans gives one aspect of this Canaan blessing; the Cross is at the beginning, and the throne at the close. Ephesians chaps. 1-3 give us another aspect, but the Cross is there too as well as the throne.

At the Red Sea we look back at the *old* place out of which we are delivered, and rejoice in what God has done for us (Exod. 15). At Jordan we enter upon our *new* place, and go in to possess. At the former we look at overthrown and smitten enemies, at the latter we look at the glorious One typified in the ark, by whom the waters of judgment are rolled back, making a dry path for us to pass over, and lay hold of our inheritance—invested in the panoply of God and armed with the sword of the Spirit.

These are only general hints. By studying these types, you will find not only these main lines, but many side lines of truth with a great variety of instruction, with rich blessing and enjoyment for both heart and mind.

Joshua has been referred to as typical of the Spirit of Christ in us, in connection with the new place He has entered in glory; thus Eleazar is associated with Joshua in the leadership of the people.

While interpreting the type in this way, it must not be concluded that the Holy Spirit is not with and in the believer until he experimentally enters into truth represented by the Jordan and Canaan. The Spirit of God is *with* and *in* the believer from the very beginning of his path, which, like that of Israel, is linked with and begins under shelter of the blood (Rom. 3: 20-25)—just as the pillar of cloud and fire accompanied, guided, and protected the redeemed people. (Rom. 5: 1-5).

There are differences in the types, that in observing them we may better see the all-various wisdom of God, and better understand the many sided character of Christian truth. And while order and relation are to be diligently observed in both the typical and doctrinal presentation of the truth, we must not try to establish a time schedule as to when certain things or blessings become ours, for they are *all* ours the moment we believe in the Lord Jesus. Time, of long or short duration, does indeed come in between that moment and the practical enjoyment or appropriation of our blessings. Having, and the *knowledge and enjoyment* of what we have, are different. According to the fulness of divine grace and purpose, in having Christ we have all; but our knowledge and enjoyment are conditioned upon our spiritual growth in grace and obedience to the Word, and we are practically sanctified by it through the Spirit's work.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

THIRD PAPER

HINDRANCES TO PRAYER

It is a lamentable fact that, although all Christians pray (for prayer is indeed the believer's "vital breath"), yet there are many who seldom record in actual experience a definite answer to the cry of their hearts. And because of this there is a tendency, as previously mentioned, to think of prayer as of value only in its reflex action upon the souls of those who thus wait on God, rather than because of any possible answer.

It is important to bear in mind that there may be, and often are, certain hindrances on our part that cause God to withhold the gift we ask. To Israel He said, "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear" (Isa. 59: 1, 2). And the Psalmist plainly declares, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18). Are not solemn words like these often forgotten? Do we not come carelessly into the Lord's presence beseeching Him to undertake for us, only to get no answer from heaven because of our careless ways or unjudged sin?

Let me give a typical incident out of many that have come to my notice. A young lady who had, when converted, turned from the world and its follies, was afterwards persuaded by carnal friends to break down that wall of separation which at first had been reared between

her and the frivolous society out of which grace had called her. To the grief of those who watched for her soul, she absented herself from the appointed gatherings of the Lord's people, and instead was found in the world's halls of refined pleasures, which nevertheless are enmity against God. To any who pleaded with her as to these things she had but one answer: She detested narrowness, and could see no harm in the things that godly saints shrank from as dishonoring to Christ.

Some months went by, and her loved father was stricken with a severe illness necessitating a serious operation from which he never rallied. His death was to her a great shock, but instead of turning her back to God it seemed rather to harden her against Him. Meeting her some months afterwards I sought to help if possible, but when I inquired as to her spiritual state she replied, "I am filled with doubt and uncertainty. Ever since my father died it has been a fight to keep from going into the darkness of infidelity. I cannot pray. I cannot read my Bible. I am miserable. When my father was taken to the hospital I was in great distress, but turning to my Bible my eye fell on the words, 'Ye shall ask what ye will, and it shall be done unto you.' It seemed like a direct message to me. I went into my room, and, claiming that promise, I prayed earnestly that my father might recover and be restored to us. I did not have a doubt that God would answer me. I trusted His word absolutely, and you know the result! When word came of his death it seemed as though the light went out of my life. My confidence in prayer was shattered. My faith even in the Bible received a fearful blow. I have never been able to regain the confidence I once had, for it seems to me that God did not keep His word to me! I know that this is an awful confession to make, but that is how I feel."

As I looked into the tear-stained, anguished face, my heart ached for her, and I prayed for just the right word to help. "Tell me," I inquired, "what do you call a person who tries to cash a check that was made out to some one else?"

"Oh," she answered, "that would be forgery. If one tried to pass a check not in his name he would be a forger."

"Well, I fear that is your case," I replied. "You tried to cash a check on the Bank of Heaven that was never intended for you. Look at John 15: 7. Read the whole check. See to whom it is made out. *'If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'*" Were you abiding in Christ as you floated over the ballroom floor? Were His words abiding in you as you sat in the theatre? Was it abiding in Him that kept you from the prayer meeting and took you to the opera instead? What right had you to try to cash that particular check?"

Startled, she saw the point and burst into almost hysterical weeping. "Oh," she cried, "I see what you mean! You would tell me that my worldliness murdered my father. It is I who killed him by my ungodly ways! If I had only been living for God I could have prayed so that he would have been healed. I can never forgive myself!"

"Now you are going to the other extreme," I replied. "If you had been abiding in Christ you would not have demanded of God what was clearly not His will. He saw that your dear father's work was done. It was time for him to go home. You did not take this into account because you were out of touch with the Lord. The Word says, *'If we ask anything according to his will, He heareth us'* (1 Jno. 5: 14). The subject soul will say with his

Lord, 'Not my will, but thine be done.' You overlooked this, and so you have had a bitter lesson to learn."

I am glad to say that ere I left we knelt together and she contritely returned to the Lord, and was, I have every reason to believe, restored in soul.

But are there not many like her, who forget there are conditions that must be met if prayer is to be definitely answered. There are hindrances that must be recognized and dealt with, if we would come to God in the Spirit's liberty, and in the assurance of faith.

We have already seen that iniquity in the heart or life precludes the possibility of the prayer of faith. But I desire to notice some very definite New Testament Scriptures indicating the exact nature of some of these hindrances.

And, first, let me instance *a condemning heart*. In Jno. 3: 20-22 we are told, "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence before God; and whatsoever we ask we receive of Him, because we keep his commandments and do those things that are pleasing in his sight." The entire passage, from verse 14 to the end of the chapter, is most illuminating, and shows us that he who would pray in confidence when his own need arises must ever walk in love and consideration for others, and minister to their need as he has opportunity. Otherwise how can he go to God with an uncondemning heart when in distress himself? It is written, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard" (Prov. 21:13). If, therefore, I desire mercies of the Lord for myself, let me see to it that I show mercy to others; otherwise my own heart will condemn me, and I cannot pray in the Holy Spirit. "Blessed are the merciful, for they shall

obtain mercy." Harshness of spirit, indifference to the need of others—whether spiritual or temporal—will effectually hinder my prayer getting through to the ear of God.

The principle is of wide application. Whatever condemns me in my own conscience hinders prayer. Till it is judged pleading and wrestling are in vain. Let me first search and try my ways and see if I am allowing anything in my life that is grieving the Spirit. If so, I cannot pray as I should, for God has not promised to hear the cry of one whose own heart condemns him. But if all is judged, the line is clear, and I can pray with assurance. Then I shall know beyond a doubt that I have to do with the living God who heareth prayer.

H. A. I.

(*To be continued.*)

Depths of God's Mercy and Love

Could we command our very sinful past
 To move before our eyes in great review,
 Not yet we'd know God's mercy—all so vast;
 Nor ever thus find power to start anew.

Instead, we look upon our blessed Lord,
 And see the agony which He passed through:
 Doomed to the cross, reviled by the horde
 Of enemies of God, and of Him too!

We measure thus the mercy of our God,
 Not by *our* thoughts of our iniquity,
 But by the depths of love thus told abroad,
 For which we'll praise Him through eternity.

G. S. A.

LESSONS from the BOOK of EXODUS

Lecture XI.

SPIRIT AND FLESH

(Exodus, chap. 17.)

“BREAD shall be given him, his waters shall be sure,” says the prophet of salvation. We have seen how the first part of this was fulfilled to delivered Israel; we are now to see the fulfilment of the rest; with deepest significance in their application to us, as those upon whom “the ends of the ages have come,” and for whom their accumulated wealth of blessing has been reserved.

In the gift of water, as of bread, we find the stamp of grace. It was in answer to the people’s murmuring that it was sent.

“And the people did chide with Moses, . . . and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel, and thy rod, wherewith thou smotest the river, take in thy hand, and go: behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.”

Grace is a mightier triumph over sin than is judgment. When we look through the figure to the reality, how mighty is the triumph here! For the interpretation we have the 7th chapter of John, as the 6th has already interpreted the manna for us.

In this 7th chapter the Feast of Tabernacles had come—the remembrance of that wilderness-journey past, of which the manna speaks as of a present thing. Divine

power has brought them to the land, but, alas, Israel has not recognized the Hand that has led them there. Himself is there, but unknown, unrecognized—He is not the Master of the feast, but the witness of its hollowness. Thus He goes not up at first, but after it has begun, and not openly, but in secret. Then in the last, the great, day of the feast, in which its mockery would become apparent, “Jesus stood and cried, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.” And the inspired historian adds, “This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified.”

Thus if the manna shows forth the Lord upon earth, in humiliation and rejection, the living water depends upon His exaltation and glory. If men are to be recipients of the Holy Ghost, His blessed life on earth alone suffices not for this: the work must be accomplished for them which alone enables them to receive, or God to give, this unspeakable gift. The glorification of Jesus in fact begins in the very depth of His humiliation. It is on the night of His betrayal—the traitor having been dismissed to do the terrible work to which he had sold himself, and the cross being now in near and full view—that the Lord says to His few faithful ones, “Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him” (John 13: 31, 32). Thus, in the cross, the Son of Man was glorified, and all the bright display of divine perfection shone out there. What manifestation of power could so exhibit God in His innermost nature, as where for man He stooped to human weakness and more than human suffering? What judgment upon sin

could so tell out His holiness as where in atoning sorrows "righteousness and peace kissed each other?" Nowhere was sin seen so evil—nowhere God so supreme in goodness.

Hence if God were glorified in the Son of Man after this fashion, God must, as the result of this, glorify Him in Himself. Christ's present place is the witness of what that work is to God. He is exalted to heaven that all may see and rejoice in it. And, upon earth, the descent of the Holy Spirit as the divine seal put upon the men who are the fruit of His work, is as complete a testimony to the efficacy of His work.

In view of all this, this scene in Exodus becomes most significant. Here Horeb, "the dry place," yields water. The Lord Himself is there. *He* stands upon the rock which is to display at once His power, His sufficiency and His grace. The rod which had smitten the river smites it—the rod of power in behalf of His people—and the streams gush out in abundant supply for all Israel's thirsty multitude. The smiting of our living Rock has created for us a spring of refreshment and satisfaction as inexhaustible as the eternal source from which it comes; and its source is in God Himself—the God whose name is love.

The type of water is pregnant with instruction, as that which supplies man's strongest craving, and deepest necessity. Thirst unsatisfied kills sooner than hunger; nor can hunger itself be really satisfied where thirst is not, at least in a measure, met. A glance at the need to which water ministers will enable us to understand this.

Without water most fruitful soil is unable to yield nourishment to the rootlets of the plant, which will die of drought in the midst of abundance. Water dissolves the nutriment, and supplies it in a shape suited to be taken up and assimilated into sap and juice. In the plant, and in the animal body, every constituent part is

saturated with water, which alone enables it to fulfil its function and take its place in living relation to the whole. How perfect and beautiful an expression thus of that constant ministry of the Spirit, with which for due and healthy life we must be "filled," and by which alone we are enabled to absorb and digest all spiritual food!

From the beginning of all true life on earth it was so. Every one who has preceded us upon the path of faith has been sustained of the Spirit as born of the Spirit at first. This is not peculiar to Christian times. Yet the streams from the smitten Rock have in them that which is peculiar, and we should learn surely to appreciate and thankfully acknowledge the distinctive grace that has been shown toward us. All streams carry with them the witness of their source to the soil through which they flow. The Spirit of God is come down to us, is the fruit of accomplished redemption and of *our* acceptance, and the Spirit of adoption is within us, whereby we cry, Abba, Father. A new relationship to God, in and through His Beloved, such as could not have been known before is now made consciously our own. "At that day," says He, in anticipation of it, "ye shall know that I am in the Father, and ye in Me, and I in you." Thus the Spirit ministers Christ, and in Him the Father; communion with the Father and the Son becomes our portion, and herein fulness of joy is ours. It may rebuke the littleness of our apprehension of it to be told that, in result of the Spirit's presence in us, "rivers of living water" would flow out from us; for the vessel is not the measure of the stream at all.

The last half of our chapter is the history of another thing. A new foe appears; one but too well known, and conflict with whom is but too constant an experience of the redeemed of the Lord.

The new foe is Amalek; we have his genealogy in the book of Genesis. He was a grandson of Esau or Edom, whose latter name, earned by his actions, is almost identical with Adam. Esau, the "profane person, who for one morsel of meat sold his birthright," and when he would have inherited the blessing was rejected, is thus a representative of the "old man."

If we compare this chapter in Exodus with the 20th of Numbers, we shall find a strikingly similar scene in the first part of each, though separated in time by nearly forty years. The murmuring of the people in their thirst; the name Meribah (strife) given in each case to the place; the water brought from the rock to supply their thirst; and while in Exodus conflict with Amalek follows, in Numbers, correspondingly, follows a scene with Edom. There are great differences too, but the coincidences are not meaningless; there is nothing hap-hazard in the word of God; and I point them out as confirmation of the view I take, that Amalek typifies the flesh's will, or lust. The apostle Peter refers to this, it seems to me, when he says, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which *war against the soul.*"

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other, so that ye may not do the things that ye would" (Gal. 5: 17). "May not" is the literal rendering of this passage—not "cannot," as the common version reads. The constant opposition between "flesh" and "spirit" is to hinder the man who has the Spirit from doing what he would. If it said "cannot," it would deny the power of the Spirit to control the flesh. On the contrary, the apostle says, "Walk in the Spirit, and ye *shall not* fulfil the lusts of the flesh." But the flesh is still there for all that; ready, alas, ever to assert itself. How solemn in this way to find,

when spiritually interpreted, after the water from the rock, the conflict with Amalek!

We must mark just with what Scripture associates this attack of Amalek. The connections in Scripture are very important; and the exact connection we shall find to be this:

“And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not? *Then* came Amalek and fought with Israel in Rephidim.”

That is, the moral link as thus given, is not between the gift of the water and Amalek's onset, but between *the unbelief of the people* and this attack.

Let us particularly note that *Amalek* assaults Israel, not Israel Amalek. *God* had not called to this war. He had not said, Seek out Amalek and destroy him; but Amalek seeks out Israel; and Israel's unbelief exposes them to the attack. So the apostle does *not* say, “*War against* fleshly lusts,” but “*abstain*” from them—which, if it were done, no war would ensue; if not, then fleshly lusts war against *you*: you are entangled, and need to fight.

This sort of conflict is not a necessity of God's imposing, but the result of faith not having been in exercise as it should be. Did we “hold off from” the lusts of the flesh by the whole length of death with Christ to sin, as we have already seen it—were we actually reckoning ourselves dead, as we are bound and entitled to do—conflict of this kind we would not have: dead men neither fight nor are allured. The apostle similarly presses the force of it by saying, “He that is dead is freed” (or rather “justified”) “from sin.” That is, you cannot charge lusts upon

a dead man. This, of course, is *faith's* reckoning, but it is a true one. Let us hold fast to this, that *we have died with Christ*, and give no place to the flesh and its lusts. This is faith's prerogative, our privilege, our *duty*.

This conflict, then, comes from faith's failure, with us as with Israel in the picture here. Being entangled, we must fight in order to be free; and this chapter in Exodus may teach us the method of it.

A new leader appears now against this new foe:

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek . . . So Joshua did as Moses had said to him, and fought with Amalek."

Joshua is Jesus. The names, as we know, are the same, and Christ in us is our Leader now. Christ acting by the Spirit is distinctively what Joshua represents to us, the Captain of our salvation, who leads us into the practical apprehension of our portion in the heavenly places into which He is gone. It is most important to realize that, for fighting the battles of the wilderness, we want such a Leader. A positive link with the heavenlies must be sustained in order to have successful conflict upon earth. Thus the appearance of Joshua fitly connects with the water from the rock, type, as we have seen, of the ministry of the Spirit. This tells us too that, while in a certain sense, wilderness experience may precede Canaan experience, yet the two must in fact go together for successful traversing the wilderness itself. We want the positive enjoyment of what is ours in the heavens in order to be really pilgrims and strangers upon earth. And this we shall find all through these types henceforth.

Joshua, then, is our leader; but even Joshua's success is dependent, as we see directly, upon Moses being on the hill-top before God, and the holding up of the rod of

power—God's rod, as it is significantly called here—before Him. If Moses' hands are kept up, Israel prevails; but if Moses' hands are let down, then Amalek prevails. They put, therefore, a stone under Moses, and Aaron and Hur on either side hold up his hands, and his hands are upheld till the going down of the sun. "And Joshua discomfited Amalek and his people with the edge of the sword."

Moses is here also a type of Christ, as he is almost everywhere. And his position on the mount, holding up the rod of power, speaks plainly enough of Christ gone in to God, presenting before Him the value of that work in which divine power has acted in behalf of His people. All spiritual actings in us depend upon the position Christ has taken for us. And these supporters of Moses' hands figure, as it seems, that in Him (not external to Him) which keeps Him in the place He has taken for us. On the one hand Aaron represents the priestly character of One "touched with the feeling of our infirmities," gracious and compassionate; on the other, Hur, "white," speaks to us as the manna did, of one who fully reflects the light which God is. Here, then, is mercy towards man, with righteousness Godward: an "Advocate with the Father," and also "Jesus Christ the *righteous*."

Thus we prevail: Christ's action *in* us depending upon His acting *for* us; and Amalek is defeated. Blessed be God for this security as to all His own! It is our only hope and confidence.

But, while all this is surely true, I feel that some will ask, Is there nothing on our part in defeating the enemy? The question is reasonable and right. Let us seek to answer it.

In the first place, it is as important as it is plain, that our dependence is upon Christ all through. Joshua, Moses,

Aaron, Hur, surround us with testimonies of our dependence and His care. And he who knows himself best, will know how needful is this reminding. We are prone to go in our own strength instead of His, and even when failure testifies of our weakness, we are still prone to lean upon it as if we had strength.

Here, Joshua is the Leader, that is, Christ as entered into the heavenly places. It is occupation with Him there that gives power over our enemies here, and frees us from the power of earthly things. Of this the whole series of wilderness types constantly bears witness. We cannot insist too strongly upon its importance.

Let us remember, too, that it was "with the edge of the sword" Joshua discomfited his enemies; and the "sword of the Spirit is the word of God." It is this which "pierces even to the dividing asunder of soul and spirit, of joints and marrow, and is a discerner of the thoughts and intents of the heart." It is this which enables for self-judgment, which is really the judgment of the foes of our peace and blessing. Our Amalek is *within*. Our battleground is that of *our own hearts*. The citadel secured, all foes have lost their vantage ground and means of access to us; God Himself can be manifestly for us; and if God be for us, who can be against us?

How good to have in this Word what completely exposes us to ourselves, and the world also amid which we move, and with which our natural links are! How blessed, above all, is its testimony to my soul that Christ is *for me, loves, is mine own*; who not only searches me out, but enables me to welcome the searching! The light of the glory of God in the face of Jesus Christ shines down into my heart, and my heart unfolds to receive it as a flower to bathe itself in the warmth and brightness of the summer sun. "Search me, O God, and know my heart;

try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Real dependence upon God on the one hand, thorough subjection to His Word on the other, these principles with one who knows redemption and acceptance in the Beloved, are what will carry him safe and victorious through all oppositions and hindrances. They will enable him to break through every entanglement and allurements of the "fleshly lusts which war against the soul." Only let us again remember, and be thankful for it, that what we are called to is not continual conflict, nor (properly indeed) conflict at all, but the happier path of those who have died unto sin once, and in that they live, live unto God; who reckon themselves dead indeed unto sin, and alive unto God in Jesus Christ our Lord.

Amalek is beaten off, but Amalek is not destroyed. Israel have gained nothing by the conflict; and by the victory only a free and unobstructed road. If we know what this means, let us bless God for it, and in peace pursue our way. The battle with Amalek was but an episode in their history, not a day by day struggle, as so many of us find it, and make it to be. In the epistle to the Philippians, the epistle of *Christian* experience, properly so called, the flesh is only mentioned to say, "We have no confidence in it"; and these "are the true circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." May we be more fully such!

We reach in the next chapter the end of the first section of the book of Exodus; and of this final chapter I can say little in connection with the story of our redemption. I shall close, therefore, here. We have followed out, so far as I have been able to read it, the deliverance of the people of God from the hand of the enemy, a type of our

own from one more dread and mighty. We have traced out briefly, the provision made for them in the wilderness into which they are now come.

May our hearts prize these wonderful lessons more; and may God make them to us all that He designed in writing them, and laying them up for instruction!

FAITH IN SCHOLARSHIP OR FAITH IN GOD—WHICH?

THERE is a disposition on the part of many to receive as truth only what is approved by scholars, and to reject or regard with suspicion what has not their sanction. It is supposed, and in a sense rightly so, that men who have ability and opportunity to investigate things are to be listened to, and their decisions accepted. When it comes to matters of divine revelation, however, faith must have a surer ground, and rest "not in the wisdom of men," but in the Word of God alone.

It is not that knowledge and research are to be despised, for who does not deplore ignorance? and who is not thankful for all real advance in learning, opening up to us avenues of knowledge hitherto unexplored? Neither should we forget what we owe to the schoolmen who translated the Scriptures in our own tongue, without which we must have remained largely in ignorance of the truth revealed in the Word of God. It is a priceless heritage that has come to us through the medium, for the most part, of men of God and of learning, able to read and translate it from the original tongues in which it was written, into the familiar language of our birth.

All this, and much more, is freely conceded as regards Scholarship, and those possessing it. We are apt at times

to forget our indebtedness to men of learning, and to God in a higher sense for the gift of such. But all that such men can do, when they have done their utmost, is to place within our reach the Word of God in a form familiar to us—neither adding to nor taking from it, and as little as possible to throw the bias of their interpretation into the translation. Having placed the Word of God in the hands of the common people, the scholar must retire, and leave the Speaker alone with the hearers.

But such is often not the case. The opinions of the learned are eagerly sought after, and according to their decisions this or that truth is accepted or rejected. This is not faith in God at all, but in men. When Paul had brought God's message to the Thessalonians, he afterwards wrote them, "For this cause also thank we God, that when ye received the Word which ye received of us, ye received it not as the word of men, but as it is in truth, the word of God, which also worketh effectually in you that believe." Paul was a scholar of no mean ability in his day, surely, but he did not exalt this, nor did they to whom he wrote these words receive the message as from "Paul the learned;" no, but as the mouthpiece through whom they received *God's Word*; and he wished to be only that.

God's revelation as given to us in the Bible was intended for *all* men; not for the few only who have the special learning supposed to be requisite to a correct and full knowledge of the Book of books. Such indeed are blest who can make a right use of all they have learned; though it must be confessed that, with many, it seems often to becloud their minds to a true and simple understanding of "Thus saith the Lord." The Bible, like the angelic message on the plains of Bethlehem, is *God's* message of good tidings—"to *all* people."

The sad fact is that many of the schoolmen reject the Word of God, or retain only such portions of it as seem reasonable to them. Many others of no less learning, however (for whom we can be truly thankful to God), *do* accept the Scriptures in their entirety as the very Word of God. Yet, if I make this a reason for my acceptance of the same, I am not really believing *God*; at least, my faith in Him is a second-hand faith; primarily it is in *men*; for if these men turned to the Modernist views, refusing the Scriptures as the inspired sayings of *God*, in that case I would cease to receive them too. Such faith is not grounded in the Word itself, but in men's opinion of it.

But is it not written, "Let God be true and every man false?" So, even though it might be as the shaking of heaven and earth, to the one whose faith rests in *God*, and what He has spoken, his faith remains secure.

In the days of our Lord, Nicodemus had to stand alone among his coreligionists in his confession of "Jesus of Nazareth." When he objected to the prejudices of his fellows concerning the Prophet of Galilee, and said, "Doth our law judge any man before it hear him and know what he doeth?" they curtly replied, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet" (Jno. 7: 52). Galilee was not the place of the schoolmen. Jerusalem was that. Great rabbi though he might be, it was ground enough to refuse his claims by, "Shall the Christ come out of *Galilee*? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" (John 7: 41, 42). Yet with all their learning these schoolmen were wrong in their deductions.*

* Was it indeed that they did not know? or did not

Jesus was from none of their Schools, but the authority, wisdom, and power with which He spoke astonished even themselves: "How knoweth this man letters having never learned?" they said. His answers, and His questions to them, confounded all His critics—not with *their* weapons, but with the sayings of God—that Word which is living and powerful, and sharper than any two-edged sword, and by means of which "the man of God is *fully furnished* unto every good work."

In answer to their enigma, quoted above, the Lord replied, "My doctrine is not mine, but his that sent Me. If any one wills to do his will, he shall know of the doctrine, whether it be of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory, but He that seeketh his glory that sent Him, the same is true, and no unrighteousness is in Him." Here we have the one requisite by which to understand what "is written"—a *willingness* to do God's will. It is not necessary to know the opinion of the Doctors and theological Professors, who may be right or may be wrong. In Jesus' day, when the officers that were sent to take Him returned without Him, they were asked, "Why have ye not brought Him?" They, captivated by His words, answered, "Never man spake like this man!"—to which the passionate answer was made, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?" But apart entirely from the acceptance or rejection of Him by the "rulers" of to-day, the most unlettered person may

want to know that which "Matthew the publican" so plainly detailed in the beginning of his Gospel—"the genealogy of Jesus Christ, the Son of David," etc., with full line of descent and place of His birth? But it is remarkable how blind and ignorant men, otherwise learned, can be of subjects on which the heart is wrong!—[Ed.

know the truth of God, and stand in it so that nothing can move him. If anyone desires to know God's will, so as to *do* it, he is in a position to understand God's Word, and to refuse what is contrary to it, even if voiced by the learned. His faith rests in God and His Word; in this there is safety.

It was not a scholar who first brought to Simon Peter the good news, "We have found the Christ," but his own brother Andrew, and both were fishermen of Galilee. Doubtless they knew the Scriptures, for they were "read every Sabbath day in the synagogues;" and they must often have heard the parents and elders discuss them in the home and the synagogues. And later, when Peter confessed Him as the "Christ, the Son of the living God," the Lord replied, "Happy art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee (not the rabbis, nor even Andrew), but my Father who is in heaven" (Matt. 16: 16, 17). And since Peter's faith was not in the opinion of the scholars of the day, he was not confounded when made to appear before the rabbis, charged with not adhering to their decrees, but answered, "We ought to obey God rather than men."

The learned of that day were lamentably against the truth, so that few dared to utter what they really believed. Let us thank God that we have not yet reached that stage in Protestantism. Many still stand for the truth. Let us profit from what *they* have learned, not in the schools, but from the "Father in heaven," as did Peter, and like Mary, at the feet of Jesus. God forbid that we should refuse to learn from such *because* they are learned in the things of men, if what they teach are "the things of God."

We ought thankfully to accept all knowledge which is really that—not mere guess work, as, alas, much of so-

called Science is to-day. There are realms of mind and reason and research, with conclusions reached by those who have entered into them, and we may reap the fruit of their labors.

However, let us ever remember that, "The things of God knoweth no man, but the Spirit of God," and that the Holy Spirit has been imparted to all believers, even to the "little ones" of the family of God. Thus, with the Spirit of God, as the Teacher to guide us into all the truth, we are not left dependent upon man's learning to know the truth in the realm of Revelation, but are enabled, through the wisdom and grace which the Spirit furnishes, to "grow up into the truth."

Let us accept all the gifts which God gives to His people, among whom are the "teachers"—the true "Maskilim" of to-day; and let no man's learning be interposed between our faith and the Word of God; for to do so is to displace faith and learning, both of which have their God-given sphere. Displaced faith is faith no longer. It has lost its true anchorage; it is in the creature, and not in God.

WM. HUSS.

ANSWERS TO QUESTIONS

Ques. 9.—Will you please give answer to the following questions:

(1) Is there scriptural authority for a "sisters' prayer meeting?"

(2) Is the offering of money at the breaking of bread part of our worship? If so, kindly give the Scripture reference.

(3) Should the sisters give to the offering individually, or should married sisters leave this entirely to their husbands?

(4) Are family relationships recognized in the Assembly? If not, and if money as offered at the breaking of

bread is part of our worship, would it not be the privilege of every individual to give?

(5) Should "laboring brethren" participate in the business meetings of their respective "local" assemblies?

ANS.—(1) Acts 16: 13 seems to answer this question in the affirmative; for, to man's shame be it said, not one man seems to have had enough humility or godliness, or courage, to come "where prayer was wont to be made" by the river side, until the apostle went. And where can the heart be, or even common sense, that would oppose God-fearing women to meet together for prayer?

(2) Yes. So says Heb. 13: 15, 16. "Sacrifice of praise," and offerings out of what God has given us are priestly offerings, in which "God is well pleased"—too little thought of *as such* by many of God's people. See also Deut. 16: 10; 1 Chron. 29: 14.

(3) We might answer this by another question: Should the husbands worship God for their wives? Or is it an individual privilege of which none are deprived?

(4) "*In Christ*" (in our spiritual standing before God) "there is neither Jew nor Greek...neither male nor female;" but while we are here on earth, in the natural body, all the relationships which God has established exist, and are to be recognized and maintained in the assembly. All the exhortations given in the epistles—to husbands, to wives, to parents, children and even slaves—are given to members of the assembly in general, and each one is responsible to the Lord and to one another in these various relationships.

(5) "Business meetings" are for *rule*, for *order*, and seeing to the *various needs* in the local assembly. Therefore we should expect such as answer to the directions given in 1 Tim., chap. 3, and Titus, chap. 1, to guide on such occasions. Gift for preaching or teaching is *not* the requirement at such meetings; but if a special servant of our Lord is locally connected there, why deprive the assembly of what help he may render, if qualified for it? But intimate acquaintance with the needs presented, or cases that need admonition, etc., is a requisite which the Lord's servant may lack, being often away.

Young Believers' Department

Calendar: July 16th to Aug. 15th.

DAILY BIBLE READING:.....July 16th, Joshua 11;
July 31st, Judges 2; Aug. 15th, Judges 17.

MEMORY WORK James 3: 13—4: 17.

GOOD READING:—"Miscellaneous Papers," by J. G. Bellett. This is a valuable little book, affording real helpful instruction. Paper covers, 20 cts.

MONTHLY QUESTION: What do you understand by the term "New Creation?" (Compare Gal.6; 2 Cor.5; Eph.2.)

Our Memory Work

In studying James, I am sure we must feel that he is intensely practical, and that his words go to the very root of things. For him Christianity is not *saying* but *doing*, in every-day circumstances *living* the truth professed. In pressing the practical side of the truth professed, James follows much in the line of the Lord's teaching in the Gospels, while in no sense in conflict with Paul's epistles in either doctrinal or practical themes.

The sources, and what flows from them, are clearly defined (vers. 13-18), that we may have no difficulty in tracing them to their right connections, and judge accordingly. Envy and strife are not from above. Purity, peace, gentleness, meekness, do not flow from an earthly or corrupt source. These things (in which purity comes first, not amiability) constitute the fruit of righteousness in peace; they result from partaking of the divine nature.

Worldly pleasures, gratifying the fleshly desires for a moment, are productive of strife, and when habitually followed lead the way into greater evils. They naturally lead into friendship with the world, which as Scripture

declares, "is enmity with God" (ver. 4). Our, enemy, the devil, works through these agencies, and he must be resisted. But, notice, the first thing is *subjection* to God (ver. 7). Thus only is strength found for resistance to evil. To be subject means that we draw near, and this requires that we consider who He is to whom we come. He is holy, *therefore* we must put away whatever is unclean. The heart, and the mind also, are to be kept holy unto the Lord. If it has not been so, the only way is to humble ourselves in self-judgment before Him, and He will exalt the obedient. Consider how Jacob's history in Gen. 34, 35 illustrates these things.

Then the apostle reproveth the evil of speaking against, or judging, others in a way beyond our province, and not according to God. It is assuming the place of judge in matters not before us for judgment. (See also Matt. 7: 1-5.) It is quite right to judge *manifest* evil according to the Word, and within the limits it prescribes; but to act otherwise is to invade the Divine prerogative, in doing which we cannot escape being found guilty.

Finally, all boasting as to the morrow, or self-confidence as to what we purpose, is most unbecoming in those who must ever be debtors to mercy. Our attitude should ever be the opposite. As to all our purposes, let this thought ever be uppermost—"If the Lord will."

Our Daily Bible Reading

The remaining chapters of Joshua treat first of the land's allotment to the tribes (chs. 12-21); then instructions and warning occupy chapters 22-24.

The division of the land among the tribes is full of spiritual instruction. It is given in great detail and calls for patient and careful study.

A thought or two may serve as suggestions. We men-

tioned last month what the *land* typifies. The *tribes* may be considered as pointing to the character and relation pertaining to God's people, individually or collectively. Thus Judah (praise) suggests the worshiper, the one who rejoices in the Lord. Simeon (hearing) speaks of the consecrated ear, opened to God's word, to which obedience is rendered, for "hearing" involves *doing*. Naphtali (wrestling) points to the warrior character; we are to be good soldiers of Jesus Christ. Then the different directions—north, east, etc.—suggest aspects of the world and its influences. The cities in their various groupings and the meaning of their names give lessons of experience which link with the former two lines of thought.

There is a foreshadow of failure in Joshua's closing messages to the people, and the beginning of Judges shows this to have quickly developed after his death, and that of the elders who outlived him.

Our reading carries us almost to the end of Samson's history. Chapters 17-21 form a distinct section in which the shameful conditions characteristic of the Judges-period are set forth, in which idolatry, immorality, and violence prevailed.

Chapters 1—3: 4 are introductory, setting forth the general failure of Israel to take possession, violation of covenant obligations, and Jehovah's attitude and action toward them in view of their disobedience.

Chapters 3: 5—16: 31 recount the several periods of servitude to which Israel was subjected because of departure from the Lord. The deliverers He repeatedly raised up were in answer to the people's cry of distress. Spiritual lessons are to be gathered from a study of the nations which afflicted Israel; they present different aspects of evil to which we fall a prey through disobedience to God. Likewise, the Judges, and the circumstances con-

nected with them, teach us the ways and means used by God to effect deliverance and restore blessing when there is repentance and self-judgment as to the past.

Correspondence

The following is taken from a study on prayer, by one of our readers.

Why do we Pray?—Is it but a selfish motive that causes us to pray? Or have we primarily in view God's will and the honor of Him who has done so much for us? Do we appreciate, in some degree at least, that "the Father seeks worshipers in spirit and in truth?" (Jno. 4: 23). Solomon wrote: "The prayer of the upright is His delight" (Prov. 15: 8).

Why do we pray in times of trouble? Is it not because we are made to feel our helplessness and need? and as the blind man whose eyes were opened, we can say, "If a man doeth God's will, him He heareth" (Jno. 9: 31). James also says: "The prayer of faith will save the sick;" and "the fervent prayer of a righteous man availeth much."

We know our prayers are heard, for at times we have had special answers to them. We can take courage when we think of Cornelius—"Thy prayer is heard," and not only was he blessed, but many with him. That is one thing we should look for—blessing, not only for ourselves, but for many others.

What do we Pray for?—There are many things we might desire to make life easier, as riches, advance in position, etc., but the apostle Paul says (Heb. 13: 5): "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee." Material things are not to be the Christian's chief object, but as the apostle Paul says (1 Cor. 12: 31), "Covet earnestly the best gifts," and Peter, "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

Often we feel the truth of Rom. 8: 26, "For we know not what we should pray for as we ought," but our comfort is that "the Spirit itself maketh intercession for us with groanings which cannot be uttered."

As to definite items for Prayer, Paul says to Timothy (1 Tim. 2: 1): "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth." We are very apt to forget our rulers in prayer. James says (5: 16): "Pray one for another."

How do we Pray?—Do we first consider that all reverence and homage is due to Him to whom we appeal? David said, "Let us *kneel* before the Lord our Maker." Jesus kneeled down and prayed (Luke 22: 41); and the apostles did likewise (Acts 20: 36; 21: 5).

The Lord told His disciples not to use "vain repetitions as the heathen do" (Matt. 6: 7), but we are also taught in Luke 11: 5-13, and in 18: 1-8, that prayer may not stop at *one* asking, but that pressing need will cause importunity, and God loves to see *earnestness* in our requests.

Our Lord reproved the Pharisees' long prayers for show of religiousness (Luke 20: 46, 47), and the Holy Spirit surely does not lead us to make long wearisome prayers before hearers in public; but personal and secret prayer may continue all night (Luke 6: 12).

In Matt. 21: 21 it is a prayer of *faith* that God will answer, and in the 22nd verse it is *believing* prayer. If it is a believing prayer of faith, an answer of peace is certain.

Do we pray and soon forget our requests, lacking in faith's expectation, and in giving thanks? This would seem like *unbelieving* prayer or an *unwatchful* attitude. Can we expect God to honor such prayer? If we pray fervently (Col. 4: 12), how can we forget? "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephes. 6: 18). With *thanksgiving* let your requests be made (Phil. 4: 6).

When do we Pray?—Paul tells the Ephesians (6: 18) to "pray always." We can be in a praying attitude; while

not always on our knees, we can look to our Father for guidance in every circumstance of the day and seek to please and serve Him. If we follow the examples given in Scripture we will be often in prayer; Daniel prayed three times a day. A certain time should be set apart for secret prayer in our own room (Matt. 6: 6), otherwise things are apt to come in to hinder it, and it is neglected. From such neglect we, and others, become spiritual losers. It is well to start and close the day with worship, thanksgiving, and request for guidance. Then family worship should not be forgotten.

In the Acts of the Apostles we read: "They continued with one accord in prayer" (Acts 1: 14), and they must have had a set time and place for gathering together, as we read—"Where prayer was wont to be made" (Acts 16: 13), and, "As we went to prayer" (Acts 16: 16). In this regard we do well to consider the following verse which refers to prayer as well as to exhortation, etc.: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10: 25).

Let us be lovers of those PLEASURES which are

Provided in accordance with the Word,
Lost by departing from the Word,
Enjoyed through the Word,
Assured to us by the Word,
Secured in obedience to the Word,
Unlike those of sin which are only for a season,
Realized in fellowship with Christ through the Word,
Eternal as belonging to the life God gives, and
Spiritual, as being the fruit of the Spirit.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

FOURTH PAPER

HINDRANCES TO PRAYER—*continued*

IN the second place let us note what is a decided hindrance to effectual prayer:

An Unforgiving Spirit

Our Lord's instruction on this important subject must not be relegated to a past dispensation. In Mark 11: 23-26 He sets forth in no uncertain language the folly of expecting God to hear and answer prayer if wrath and bitterness are cherished in the heart.

The disciples had expressed their wonder at the drying up of the barren fig-tree. He uses the occasion to enforce a lesson of faith. He who does not doubt in his heart but believes that what he says shall come to pass, can remove mountains of difficulties, and He adds, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (ver. 24). What a promise is this! What possibilities it suggests as to the life of faith and prayer!

But our Lord does not leave so great a pledge unqualified. Not everyone can so pray. There may be that which will hinder faith, and make prayer impotent. So He immediately tells them, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Elsewhere also, He taught them to pray, "Forgive us our debts, as we forgive every one that is indebted to us." Here,

He emphasizes this aspect of forgiveness—one that is often forgotten.

It is sometimes said that this is law, while in Eph. 4: 32 we have grace: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake (or, in Christ) hath forgiven you." But the two passages are in fullest agreement; they simply present two sides of the truth.

If born of God, I have been forgiven: therefore I should forgive. But, as a failing child, I daily need forgiveness myself, therefore it is incumbent on me to forgive my brother. If I cherish resentment and withhold forgiveness, I cannot pray with assurance. God has never promised to answer the prayer of one who has an unforgiving spirit.

This is undoubtedly the cause of many disappointments along this line. He who would receive from the God of all grace must keep his heart with all diligence—guarding it against malice and harshness when he has been offended or wronged in any way.

"For years," said a brother recently, "I prayed for the conversion of an erring son, but all the time he seemed to go from bad to worse. During those years I had a bitter feeling in my heart toward a brother who, I felt, had grievously wronged me. I insisted on reparation which he refused to make. Feeling my cause was just, I held this against him, and would not overlook it. At last I realized that this thing was hindering prayer. I judged it before God, and freely forgave. Oh the liberty as I then turned to God about my son! Soon I heard with joy of his conversion. Though far from home, he was brought under the power of the gospel and led to Christ." This brother felt that God had been waiting on him, ere answering the pleading of his heart. How

many times have saints made similar confessions. An unforgiving spirit explains why thousands of petitions go apparently unheeded.

A third hindrance is suggested in James 4: 3:

“Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts.”

Selfishness is in the way. God loves us too well to grant every request of our selfish hearts. Yet how often do we forget this. Perhaps we read in the previous verse, “Ye have not, because ye ask not,” and immediately conclude that we may ask what we will, and that God is bound to give; but we have already seen that promises such as these are subject to conditions. If we delight ourselves in the Lord, He declares He will “give us the desires of our hearts” (Ps. 37: 4). But it is plain that he who thus finds his delight in the Lord will not ask selfishly for the gratification of carnal desires. If God does answer such prayers it is in judgment as we shall see later on. Here the important thing to realize is that no promise is attached to the prayer of selfishness.

Suppose, for instance, I desired great wealth. Why not come to God and ask for a million dollars? If I did, would I receive it? Certainly not. God loves me too much to entrust me with any such fabulous sum unless the circumstances be most exceptional. But if I ask for His glory, a million is nothing to Him. George Müller asked and received over five millions in fifty years to feed and shelter thousands of orphan children. God honored his faith, and gave the means as required.

And in a lesser way, many of His servants can tell to His praise and glory how they have come to Him about financial and other needs *in order to carry on the work committed to them*, and He has answered most graciously, and demonstrated in marvelous ways that He is indeed

the living God. But what He thus gives is a sacred trust to be administered for Him, not to be consumed on our own lusts.

Therefore when we pray for temporal things it is well that we search ourselves, examining our motives in the light of His word, that we be not found asking selfishly, but for His glory. And, be it remembered, it is in accordance with His will that we trust Him for food and raiment, and pray to Him to supply the necessaries of life. *This* is not the prayer of selfishness, but of childlike confidence. It was Christ Himself who said "Pray ye. . . Give us this day our daily bread." And we have the same privilege still, for, "In everything by prayer and supplication with thanksgiving" we are encouraged to "let our requests be made known unto God."

Fourthly, *wrong family relationships* hinder prayer. Read 1 Peter 3: 1-7. Note the concluding verse of this section in which wives and husbands are being instructed as to their duties toward each other. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life *that your prayers be not hindered.*" When wife and husband are one in heart, one in purpose, each occupying the place divinely assigned in the home, loving and honoring one another, with what boldness, what holy confidence, can they kneel together before God in prayer, counting on His unfailing grace for their households and every interest of their hearts.

But where it is otherwise, how difficult it is to pray. And if strife and discord rule, prayer together is an impossibility. Formal prayers may yet be uttered by the lips while kneeling at the family altar, but definite answers there will not be.

Surrounded by a growing-up family, it is well that parents carefully consider whether their own behavior towards one another, publicly and privately, is such as to help or hinder prayer. For what can be more important than that those who, under God, are responsible for their little ones, should ever live in an atmosphere of trustful prayer, counting on God for the salvation of their households, and so living before them that the impressionable hearts of the boys and girls will recognize the practical power of godliness.

One last hindrance I would notice. It is mentioned in James 1: 6, 7: "*Let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed; for let not that man think that he shall receive anything of the Lord.*" Wavering is really unbelief, and unbelief is the very opposite to faith, and therefore a prime hindrance to prayer.

But wavering is generally a symptom of something deeper. He who wavers may well examine himself and see whether he has not a condemning heart, an unforgiving spirit, a selfish motive, or whether there is not some definite thing in his life whereby his prayer is hindered. It is absolutely impossible to offer the prayer of faith if any of these things are present. Faith and holiness are too intimately linked to be separated. God reveals His will to one who walks before Him, and thus he is enabled to "ask in faith, nothing wavering." Where there is no such assurance it is well to take the word of the prophet: "Let us search and try our ways, and turn again to the Lord." "Then shall we know if we follow on to know the Lord" (Hos. 6: 3). And so we shall enter into His mind and understand His will, in order that we may pray in accordance with His word, and so without hindrance.

A VISIT TO SAMUEL RUTHERFORD

“The manse at Anwoth had many visits of kind friends, who in Rutherford’s fellowship felt that saying verified, ‘They that dwell under his shadow shall return; they shall revive as the corn’ (Hosea 14: 7). The righteous compassed him about, because the Lord had dealt bountifully with him.

“His letters would be enough of themselves to show that his company was sought by the godly on all sides. His own brother George, at Kirkcudbright, was a teacher in that town, and often repaired to Anwoth to take sweet counsel with Samuel; and, together, they often talked of and prayed for their only other brother James, an officer in the Dutch service, who had sympathy with their views, and in after days conveyed to Samuel the invitation to become Professor at Utrecht. Visits of those friends who resided near were frequent, such as the Gordons, Viscount Kenmure and his lady, and in humbler life, Marion Macknaught, while at other times Anwoth manse was lighted up by the glad visit of unexpected guests.

“There is a tradition that Archbishop Usher, passing through Galloway, turned aside on a Saturday to enjoy the congenial society of Rutherford. He came, however, in disguise, and being welcomed as a guest, took his place that evening with the rest of the family when they were catechized, as was usual. The stranger was asked, ‘How many commandments are there?’ His reply was, ‘Eleven.’ The pastor corrected him; but the stranger maintained his position, quoting the Lord’s words, ‘A NEW COMMANDMENT I give unto you, That ye love one another.’ They retired to rest, all interested in the stranger.

“Sabbath morning dawned, and Rutherford arose and

repaired for meditation to a walk that bordered on a thicket, but was startled by hearing the voice of prayer — prayer from the heart, and in behalf of the souls of the people that day to assemble. It was none other than the holy Archbishop Usher; and soon they came to an explanation, for Rutherford had begun to suspect he had ‘entertained angels unawares.’ With mutual love they conversed together, and at the request of Rutherford, the Archbishop went up to the pulpit, conducted the usual service of the Presbyterian pastor, and preached on ‘The New Commandment.’ ”

GLORIFIED OR BLASPHEMED?

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5: 16).

IN one of our large cities, recently, three bright-eyed, happy-looking children, a boy and two girls, entered the car in which I was riding. They conducted themselves so charmingly, and appeared so well-bred, that instinctively I turned to look at the mother who, I gathered, was close behind them, to have a glimpse of her face. My thoughts were turned from the children to the happy mother who had brought forth and trained such little ones. It was because of what I saw in the children that the desire was awakened in me to know something of the parent.

And I thought, Is it not so with us and the world? When the Christ-like conduct of God’s children is seen, they naturally ask themselves, What has made these

Christians what they are? What is the secret of their lowly ways, their gentleness, their unselfish love, their considerateness one for the other, and for others—so different from the generality of men met with? for it is evident that if such children as attracted my attention were more common, I should hardly have noticed them. But being so different from most children of their age—not boisterous, not bold and loud and selfish, as so many are—my attention was at once attracted to them; and from them to the mother whose influence and training had made them what they were.

Does not this incident illustrate the meaning of our Lord's words at the head of this paper? His disciples are exhorted to let their light so to shine before men that they, seeing their good works, might admire the grace of God which operates in them, that their heavenly Father may be glorified in and by them. The children's conduct always reflects on the parents, whether it is to their praise or otherwise. How often are parents blamed for the reprehensible conduct of their children; and, on the other hand, they are honored by the praiseworthy behavior of their offspring.

Scripture abounds with illustrations of how God is judged by those who know Him not, through the evil conduct of those who are called by His name. Take the case of David in the matter of his sin with Bathsheba, as the prophet Nathan fearlessly and faithfully tells him, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12: 14). Poor humiliated Jacob also, complaining bitterly of his sons' treachery with the men of Shechem, says, "Ye have troubled me to make me to stink among the inhabitants of the land" (Gen. 34: 30).

The unworthy conduct of God's people may be made to

reflect upon the character of God Himself, as the base conduct of Eli's sons did in Israel (1 Sam. 2: 17). And when God threatened to destroy Israel because of their shameful idolatry, Moses at once thought of the effect the news of this might have upon the nations around them; and by the pleading of this and of God's promise to Abraham, he prevailed upon God to spare them (Exod. 32: 9-14). So also it is written that the holy name of God was blasphemed among the idolatrous Gentiles because of His people Israel's sins and self-righteous hypocrisies.

May the thought of this stir us to increased and constant watchfulness over our ways and our spirit, and may our one great object in life be to glorify our Father, whose honor here is connected with the irreproachable conduct of those called after His name. And how sad when our ways give occasion to unbelievers to speak evil of Him who is known on earth chiefly through His people, who are expected to manifest Christ in their lives.

As we have referred to the bad effect produced upon the Gentiles by the evil doings of the Jews, we wish to note, on the other hand, what is written in 1st Pet. 3: 12 concerning the Jews converted to Christ. To them the apostle says, "Having your conversation honest among the (idolatrous) Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Let this parting word of Christ our Lord abide with us: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jno. 15: 8).

C. KNAPP.

LESSONS from the BOOK of EXODUS

Lecture XII

THE GIVING OF THE LAW, AND ITS TYPICAL MEANING

(Exodus, chap. 20.)

WE are come now to the second part of the book of Exodus. In the first part we have seen the grace of God meeting the miserable condition of the people, putting away the moral barriers to their deliverance, and then freeing them from the bitter and galling bondage under which they groaned. We have seen, too, His gracious care of them in the wilderness into which He had brought them. We are now to see the throne of God established over the people He had redeemed—to see them under divine *government*. This is the meaning of the giving of the law at Sinai.

But we must distinguish between the type and the anti-type. The law in its typical meaning is in contrast to its literal meaning, which is true of many another type. Law and grace are on the one hand perfect contrasts; and this has hindered many from seeing that Sinai has a typical side at all. They could not deny this as to the tabernacle and its ordinances, which have so large a place in the latter half of the book, and they have no difficulty as to the typical character of the deliverance which fills up the former part of this book; but the law itself is to them only bitter, and in the book of *redemption* seems like a disfiguring scar to them. Yet God has given it a place there, and we must keep it in its place. Nay, God has stamped the redemption-character upon the law itself in an unmistakable way. "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage," is His preface to the ten commandments.

In fact, only to a redeemed people could He give a law at all—a truth however which some have turned into positive mischief. We shall do well therefore to look at both the literal and typical aspects of the “mount that might be touched.”

As I have just now said, until God had a redeemed people, a people in relationship to Himself in another way than that of nature merely, He could not give a law at all. Of course you will understand that I am speaking of man's condition since the fall. That God gave Adam a law in paradise we all know; but that law, suited to an *innocent* man, was not and could not be a *moral* law, commanding right affections, and forbidding wrong ones, as the ten commandments do. It simply forbade the eating of the tree of the knowledge of good and evil, a thing which was only immoral as forbidden of God. Thus, as it would seem, Adam might have learned what good and evil was in a happier way than by the actual experience of evil. But he chose the experience, tasted of the tree, and fell. Thus he became a sinner, cursed under the law which he had broken, and communicating to his seed the sad inheritance of sin in which he now was.

But the Eden-law passed away. Outside of paradise it could have no existence, no meaning; and, outside of paradise, to children of corruption and of wrath, God could not come and speak of law-keeping to bring us back to what disobedience had deprived us of. A *deliverer* was what God spoke of, even before Adam had left the garden of delight; sacrifice, as we see in Abel, became the way of acceptance proclaimed by Him; and a long silence of 1600 years followed, unbroken so far as we know—except Enoch's removal might be so spoken of—until Noah's testimony began, 120 years before the flood, in which the whole world perished, except those sheltered in the ark.

After the flood human government was established for the repression of those deeds of violence which had just brought down the visible judgment of God. But He still established no moral code, gave no law as at Sinai. Of grace—much older than law—He still spoke; to Abraham He reckoned faith for righteousness, and therewith linked a promise of blessing to his seed, and to all nations of the earth through him, entirely apart (as the apostle argues) from all condition of law, which came 430 years after.

Thus the whole of this period, from Adam to Moses, was what the apostle Paul calls "the time before the law." A law to bring into relationship to Himself by obedience to it, God never proposed. Relationship to Him, for sinners, must be of His grace. Outside of this there can be only wrath and judgment; and from this, as our natural portion, there must be deliverance, wrought by God Himself, before there can be any proper relationship to Him. This the sacrifices always recognized, and in the most solemn way we have seen the passover enforcing it. Brought into relationship, God gives them a law upon the express basis of the wonderful deliverance He had vouchsafed to them: "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage: thou shalt have no other gods before Me."

But while God thus maintains His testimony to man's condition, to his need of divine mercy, man, ignorant of himself as of God, needed yet a deeper lesson—a more personal searching out. For this cause the law was given—a cause which in some shape or other is in man's heart everywhere—as the condition of approach to God. God then takes it up in order that man by personal experience might learn his inability to stand before Him. Without this personal experience man will not believe God's testimony as to him: the personal experience therefore he shall

have. "Ye have seen," says God to them, "what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself." The truth is insisted on, of how this relationship to Himself was of His gift alone. Then He says,

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people (for all the earth is mine); and ye shall be unto Me a kingdom of priests and a holy nation.

"And all the people answered together, and said, All that the Lord hath spoken we will do."

Thus they undertook to fulfil the law as the condition of continuance in relationship to God according to His nature. They must be a "holy nation," to suit His holiness. They would be a holy nation if they obeyed His voice, and so, as a "kingdom of priests," have continual access to Himself.

But they were never able to put in their claim to this; for the law they never fulfilled. Instead of a national priesthood, one family alone, the family of Aaron, was taken up to be priests for a people unfit to approach God in the mass; and even from these the face of God was hidden. The high priest alone, and he but once a year, could enter the holiest; for he was but on the same ground as others: "No man can see Me, and live."

Yet in all this the purpose of the law was fulfilled—completely to expose man to himself. "God is come to prove you," says Moses at the time it was given; it was the proving of one already pronounced a sinner, continually evil in every imagination of his heart—for so had God declared him at the flood: so the law could be but the manifestation of this to himself. God of course knew well; He had spoken; no discovery could be new to Him.

Of this trial then, as given in this book, there are two parts, answering to the giving of the law the first and second times. Of the issue of it the New Testament speaks. When summing up the condition to which Christ's death applied, and speaking of the "due season" in which that precious death took place, it says, "When we were yet without strength, *in due time* Christ died for the ungodly." *Ungodly*, and *without strength*, are what these givings of the law respectively reveal. And that word "yet" tells us of the long time of expectancy in which man had been allowed, if he could, to show himself other than the issue declares.

In fact the first part of the trial was soon over. "Ungodly" indeed was he who in the space of forty days from the time in which he heard the voice of God out of the mount, could turn from the God who had manifested Himself in delivering them with a mighty arm from Egypt's bitter bondage; and give the glory of his Redeemer to the similitude of an ox that eateth grass! And of this the people in one mass were guilty. Under the shadow of Mount Sinai they "sat down to eat and drink, and rose up to play"—in honor of a graven image such as Jehovah had expressly forbidden, and in evident remembrance of those gods of Egypt upon whom He, under their very eyes, had executed judgment.

The tables of the covenant had not come down to them from God when they were already convicted and condemned under it. Moses breaks them therefore in testimony against them, and judgment takes its course, till God at Moses' intercession (the figure of a greater One) takes them up again. Here the second trial begins, which from its nature, not from any change in them, was necessarily of longer continuance.

Under the law as given the second time the people took

possession of the land of promise, and held it for 800 years. But they held it, not as those who had kept the covenant, but in the long-suffering of a patient God, whom day by day their iniquities provoked. And with the captivity in Babylon this also was ended. Then the glory of God (which went outside the camp at the time of the first trial being over) departed from the city and went up to heaven. They were then Lo-Ammi, not Jehovah's people, and have never since been recognized as that. Only the voice of prophecy remains, calling the things that are not as though they were—anticipating the Voice that shall yet call them out of their graves, when redeemed from their iniquity and gathered out of their long dispersion, the glory shall yet dwell upon every dwelling-place in Zion. But that will be under the new covenant, and not under the old.

The question in this second trial was not any more whether man was ungodly, but whether he had power of self-recovery—whether he had “strength.” Hence the ground was no longer that of *pure* law which gave no room for repentance. The same ten commandments were given again, neither more nor less, for the standard of holiness could never be lowered, but they were now in the hand of the mediator, and attended with the proclamation of Jehovah's Name and goodness, who “forgave iniquity, transgression and sin,” if yet He could not, as under strict law He could not, “clear the guilty.”

Thus the law became, according to what was afterwards its type, a Bethesda, in which if divine power manifested itself in an extraordinary manner, to give virtue to that in which naturally there was none, yet the really “impotent,” the helpless, got no healing. The condition of healing was that he should *do* that which his disease forbade his doing.

Yet a gleam of light shone out, as at the first giving of the law, there had not been. No goodness of Jehovah had been mentioned at the first, and no glory shone as the result in the face of the Mediator. Yet even with goodness shown, God is not seen face to face. When Moses asks to be shown His glory, he is told, "Thou canst not see my face; for there shall no man see Me and live." Solemn preface to declarations of goodness, but not yet *over-abounding* mercy! "And Jehovah said, There is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock and cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see MY BACK PARTS; *but my face shall not be seen.*" What a distinct declaration of a glory yet unrevealed, which is the "excelling" glory of Christianity! Long after this an apostle says, as echoing what is here: "No man hath seen God at any time;" but then adds, as looking at the glory of the Word made flesh, "The Only-begotten Son, which is in the bosom of the Father, *He hath declared Him.*"

And thus with Christ that *Father's* name is revealed. "I have declared unto them thy Name," are His words. In Exodus it is not the Father's but Jehovah's, an immense difference, which left God indeed in His proper character unrevealed. And all the Old Testament names of God are similar. "Almighty" to Abraham is the declaration of His power, not His Person. "Most High" is His title as assuming His great power over the earth. "Lord" spoke of authority as His. And "Jehovah" here speaks of the Eternal, and it may be Omnipresent, and so Omniscient. But *who* is He to whom all these titles of glory belong? Alas, poor man, that has to ask it!—*thy* God and thou knowest Him not! thou canst not see

His face! For us, the darkness is passing, and the true light now shineth; for us, the Father has been seen in Him who is the "brightness of His glory, and the express image of His Person" in the meek and lowly Man on earth, and yet "the Son of Man who is in heaven."

The goodness of Jehovah proclaimed in the 34th chapter, is the goodness of a Lawgiver and Judge, the wise and gracious Governor of His creatures.

"And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation."

It is plain that this is not the announcement of the gospel, of One who "justifieth the ungodly." It is goodness that can take up a wicked man to bid him "turn from his wickedness, and do that which is lawful and right, and he shall save his soul alive." It is the putting a man upon the ground of *self*-salvation, to see if he has "strength." The past may be forgiven, the future he must provide for; and after all, there is a God who can by no means clear the guilty to be met at last.

The apostle Paul tells us plainly that the law *so given*, when the glory of Jehovah reflected itself in Moses' face (not as when first given, when no glory accompanied it), was still a "ministration of death" and of "condemnation." Man could not save himself, *nor be helped* to do it. Law for him, however put, was curse, not "glad tidings." Upon this ground the trial might be, and was, a long one, for the patience of the Lord would give ample time to let the

result be seen. That result, after 1500 years of patient waiting, was declared: "There is none righteous." Man is "without strength" as well as "ungodly." Put on the ground of *requirement* in any form, however softened, he cannot meet it. He has nothing wherewith to pay: grace and forgiveness alone will suit him. But that is not here revealed.

And thus the glorious face of God is hidden, even when the tabernacle becomes His habitation, and He dwells among the people of His choice. But in that tabernacle is given us, in types, the reality and the justification of that grace which could not as yet be spoken out. The veil over Moses' face was the type of the hiding of that mercy in which the God, who dwelt in the thick darkness, ever acted toward those in whom He wrought—the men of faith in that and other generations. The veil is done away in Christ, and "hidden things" are now unsuited to the plain speech of Christianity. God Himself is in the light—revealed to us.

If we see only the letter of this law given at Sinai, we must renounce the thought of its being consistent with the grace of the book of Redemption. But must we take it only in the letter? Cannot the law be typical of something that is not law, and which suits the truth of redemption? "Thou hast redeemed us to God by thy blood," is the song of the worshiping elders before the throne. "Redeemed to God," what does it mean, but that by redemption we become as much the property of God as when unredeemed we were the miserable slaves of sin? Blessed be God that, in our guilt and misery, He should have attached value enough to us to make us His own! It will be our everlasting joy that we are His. But does not this involve His setting up His throne in us, and making good His claim to possess us wholly?

Thus as part of our very deliverance, or what is involved in it, we must reckon the establishment of the Redeemer's throne over us. If for us it is a "throne of grace," as in the fullest sense it is, it is none the less a *throne*; as in the New Jerusalem, the city of eternal gladness, from "the throne of God and of the Lamb" pours, clear as crystal, the "river of the water of life."

In harmony with this, the gift of the Holy Ghost as the living water to us, is the fruit of the session of Christ upon the Father's throne. "Thou hast gone up on high, Thou hast led captivity captive, and received gifts for men." "Therefore," says the apostle Peter on the day of Pentecost, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Thus the water of life even now comes from the throne.

In this thought of the throne, the two special features of this last half of Exodus unite together: the giving of the law and the tabernacle. The latter, which especially manifests the provisions of grace, is yet God's dwelling-place, where between the cherubim He sits sovereign. The ark and mercy-seat are His throne, and in the ark the tables of the law are continually kept.

Viewed as a type then, we see in the law the presentation of that holy government of God under which as His redeemed we come. Even that which was said of old to Israel, "You only have I known of all the families of the earth; therefore I will punish you for your iniquities," contains a principle as distinctly recognized in the New Testament as it is in the Old. A father corrects and chastens his own children, not those of other people. And so the dear relationship of grace involves that our Father "scourgeth every son whom He receiveth." This

makes its sternest lessons precious to the soul of the saint: it is ever His dealing with us "for our profit, that we might be partakers of his holiness."

Thus, upon the ground of being brought to God, we are brought under the yoke of His commandments. The law is only the *type* of this, for it is not under the law we come. It is not our "rule of life," for the simple reason, that it was *the Israelite's*. It is plain, then, that as the Christian is not a Jew, the law is not for him. "Holy, just and good" it is, but the Christian's rule, as given in Gal. 6: 15, is another thing. That rule is, "In Christ, a *new creature*." The Christian's place and rule is to walk as a "pilgrim and a stranger" upon the earth. The law has nothing of this. Had it been fulfilled, it would have made earth morally a paradise; and will, when written upon Israel's heart in millennial days. But strangership on earth and a heavenly walk, it never taught.

In this typical teaching of the law then, the second part of the book of Exodus is in full moral keeping with the first part. And, however sternly evil may be dealt with, we who see the Deliverer's heel upon the head of the serpent, can even rejoice in it. Would we have God less holy? Would we have His ways less characteristic of Himself?

Thus then we may read the scene at Sinai. In the *second* giving of the law we learn, however, that the God of judgment remembers that the creature He is dealing with is but dust. Even in government, while maintaining fully His holiness, He can nevertheless show patience and long-suffering mercy. In judgment He remembers mercy. Surely His people daily realize that.

Yet, if long-suffering be shown, holiness is in no wise touched by it. While forgiving iniquity and transgression and sin, He will "by no means clear the guilty." Thus to

us it is written, that "what a man soweth, that he shall also reap" (Gal. 6: 7). And the same apostle writes to the Corinthians: "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." Thus it is clearly taught that the holiness of God's government requires His judgment of sin in this life, or eternally. The work of Christ therefore has not set aside this necessity, and we see still further how the setting up of the throne of God over the redeemed should have place in the redemption-book.

We reap *what* we sow; but thank God, that does not mean to the full extent of what we sow. No; for it is our *Father*, who "without respect of persons judgeth according to every man's work;" and thus there is no exacting of penalty, as will be the case for those who have despised His grace.

"I will put thee in a cleft of the rock," the Lord says to Moses, "and cover thee with my hand, while my glory passeth by." And which of us knows not this cleft of the rock from which alone the glory of Him who passeth by in the cloud of judgment can be rightly seen? Yet we must notice that even so, it is not His "face." His ways of holy government are in question here, and in the path of His judgments we do not meet Him face to face. From our place of repose and security, our cleft in the rock, hidden in His wounds, so to speak, can we alone hold aright the glory of Him who (even as *our* God) is "a consuming fire."

Yet, even so, "no chastening for the present seemeth to be joyous but grievous;" it is not the same as the enjoyment of the sunshine of a presence where, as we sometimes sing, there is,

“Not a cloud above”

to dim it; just as, looking at ourselves as *in the Beloved*, there is,

“Not a spot within.”

It is a different line of things, though not contradictory. The same grace is acting; for if there *be* spots, it is a *Father's* eye that discerns, and a Father's love deals with them. Still, chastening is not in itself joyous, nor the undimmed manifestation of the blessed face of God. He is there, however, even if He wrap Himself in the cloud; and I *know* that He who has manifested Himself to me in Christ is unchangeably the same for me there.

The first part of Exodus is thus the preparation for the second part; the delivering grace enables for the learning of His ways in holiness. We do, in fact, prove *how far* we have learned the grace by our practical subjection to, and delight in, His ways in holiness. Too many who talk much of grace show how little they have learned it by their practical distaste for this line of things. Here where God's voice is heard, nature quakes, the people tremble and stand afar off. His own saints are practically saying, “Let not God speak with us, lest we die.” And still Moses' words apply: “Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not.”

The throne for us is a “throne of grace.” It is grace that speaks, as we shall surely know, if indeed we have learned to recognize its voice. “Nature shrinks,” as we often say, meaning rather the nature of the “old man” than the nature of the “new:” “All the day long have I been plagued, and chastened every morning,” may be its sore complaint. But what does that prove, but that we

are out of the "sanctuary," where alone the meaning of all this can be rightly apprehended? *There* we learn to apprehend our nearness to God as that which necessitates and secures to us all this painstaking care and love. "Nevertheless I am continually with Thee; Thy right hand upholdeth me." And "it is good for me to draw near to God." Yea: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

Near Him, the strokes which we almost felt as from the hand of an enemy are but delivering strokes—for us, not against us. We realize the words of the prophet: "The Lord his God is with him; and the shout of a king is among them"—our jubilee-shout. Yes, we learn of Thee, Lord Jesus, who wast meek and lowly in heart; we take thine easy yoke, and thy light burden, and we find rest to our souls.

Young Believers' Department

Calendar: Aug. 16th to Sept. 15th.

DAILY BIBLE READING: Aug. 16th, Judges 18;
Aug. 31st, 1 Sam. 8; Sept. 15th, 1 Sam. 23.

MEMORY WORK..... James 5.

GOOD READING:..... "Life and Times of Samuel the Prophet," by C. Knapp. Paper covers, 40 cts.

MONTHLY QUESTION: What are the principal lessons to be learned from the book of Ruth?

Our Memory Work

This monthly portion concludes the study of James. Recitations will then be in order, and the names of those

who successfully memorize this epistle should be sent in not later than Sept. 30th. To those who are successful there will be sent a cloth bound copy of Mr. Ironside's book on Esther—a very interesting and instructive exposition.

“Be not FASHIONED according to this age” (Rom. 12: 2, R. V.).

Two words in this statement call for consideration—*fashioned* and *age*. The former (*suschematizo*, which occurs only in this passage and 1 Pet. 1: 14) means to take on the same form, to adopt in mode or circumstance what is characteristic of this age, and refers to what is *external*. The believer is expected to at least exercise care as to the adoption of anything, even of a merely external or outward character, which is an evident mark of the age and its course.

God does not expect His children to take on the same form of things as characterize this age. He desires them to be spiritually awake, to discern and approve of the more excellent things. This must necessarily cause exercise and raise many questions for the believer who necessarily takes part in the affairs of everyday life. The Word of God can supply needed wisdom for every circumstance. Acquaintance with it through prayerful daily reading and meditation will always afford counsel, guidance, and strength for our path in this world.

But what are we to understand by “this age?” This needs to be defined since we are not to fashion, or form, ourselves according to it—that is, outwardly to adopt its ways as our own. The word *age* properly refers to some particular period in the world's history, and in our passage means “the present course or state of things.” What characterises it?

Ungodliness,

Worldly lusts,

Lack of self-restraint, producing

Lawlessness,

Unrighteousness.

Little wonder the apostle speaks of "the present *evil* age" (Gal. 1: 4). In another place he tells us that the grace of God teaches us that, "having denied ungodliness and worldly lusts (this we do by taking as Christians the place of obedience to the Lord), we should live soberly (that is, discreetly or with self-restraint), righteously, and godly in this present age" (Titus 2: 12, N. T.). The believer is responsible to hold himself in leash, and not run blindly or wildly into this or that; he is to do the thing that is *right for a Christian*, manifest a godly character, *i. e.*, piety in word and act. In both Gal. 1: 4 and Titus 2: 14 our deliverance from this evil, lawless age is connected with what the cross, upon which Christ gave Himself, should teach us. "The rulers of this age" crucified Him (1 Cor. 2: 8). Those who are of this age put Him upon the cross, and by those who are of it He is still rejected, His Word denied. What a solemn fact for the believer to consider! Who is "the god of this age" who blinds the mind to the glory of God in Christ?

What then does it mean not to be fashioned according to this age? Simply that the believer is not to take on its form, adopt its mode, or subscribe to its dictates as expressed in the fashions of the day. It is not of *trifles* that we speak; but of subjection and faithfulness to the Word's directions as to every part of our conduct. There is no necessity to be *outwardly* peculiar before men—in which there may be as much of fleshly pride as when one becomes a slave to human opinion, and fears to be other than always "in style," as it is said. Without violating any

specific injunction of the Word one may so follow the changing modes of this age as to clearly show that the heart is set upon being conformed to this world, instead of being "transformed," as we are commanded to be (Rom. 12: 2). Spiritual joy, appreciation of Christ, the fellowship of the Spirit—in which the precious things of the Father and the Son are enjoyed—are thoroughly hindered, if not made impossible, for those whose mind is set upon the things of the world; then its ways are followed, worldly habits are formed, and all soon accords with the world in forgetfulness of God!

Oh, dear reader, if you have been seduced at all in what we have mentioned, to you the Spirit of God calls, saying, "Awake thou that sleepest, and arise from among the dead, and Christ shall shine upon thee" (Eph. 5: 14, R. V.). Let us not be like Demas who deserted Paul, "having loved this present age." To be conformed to the world and be a companion of Paul was impossible. Not less so to-day. To hold fast Paul's teaching and walk as he walked can never be joined with a fashioning of ourselves according to this age. Surely, Christians are not to spend their time seeking to appear as others, or follow the world's fads and follies, which are so marked a feature of the days in which we live.

God's word gives us this direction: "Be not conformed to this world, but be ye transformed by the renewing of your mind." This is a matter of constant exercise. The need of not being fashioned on the one hand, and of being transformed on the other is an ever-present necessity for the believer. If the former is *outward* in character, the latter refers to what is *inward*, and so the "mind" is spoken of as was the body as to not being fashioned according to this age; for it is by the body that this fashioning of ourselves is manifested. The body is to be presented

to God as a living sacrifice for His use, according to His good pleasure.

As to transformation, the *mind* is in question. It must be renewed, it needs to be refreshed, invigorated. It becomes dulled to spiritual realities by being cumbered with the things of this life. The Word cleanses it, stirs it up to remembrance, girds it with strength, and gives direction to its activities. "Have your mind on the things that are above, not on the things that are on the earth." The Word develops a right mental attitude, promotes godly affections, warns us against evil, and arms us to meet its assault. Only thus shall we be able to walk worthy of the Lord, being fruitful in every good work. Then our first consideration will be, not what pleases ourselves, but what becomes the gospel of Christ. How will our conduct or manner of life affect it? Will it be commended thereby to others, or weakened? It may even be a reproach, and others be stumbled by it. Snares abound, dangers lurk on every side, need is everywhere; so may we walk circumspectly and maintaining watchfulness, and persevere in prayer that we may be found acceptable to Him at His coming.

Our Daily Bible Reading

The book of Judges closes with a terrible record of departure from God's Word, and consequent lawlessness among those professedly His people. These two things go together, and our own days are a witness of it.

Ruth presents a pleasing contrast to the sad history of Judges, and shows how amid the abounding evil God still works, keeping alive a testimony, and through adverse circumstances fulfils His purpose. This little book is full of what illustrates the grace of God and the blessings of redemption.

The books of Samuel begin with the chaotic conditions with which Judges has made us familiar. The end is reached in the days of Eli when the priesthood fails, and judgment falls; but the mercy and grace of God breaks out in raising up Samuel as a prophet and judge. Thus revival is effected in due season, only to be followed by the people in self-will desiring a king. Instead of sole reliance upon God they desire to be like the nations. Sad experience follows, and though they get the man of *their* choice, one suiting their own thoughts, he proves to be a failure. Saul's history is a lesson book which teaches what man by nature really is, although set up in most favorable surroundings and under the best of tutelage.

Saul's rejection opens the way for David's introduction, the man after God's heart, whose history furnishes us with what is typical of our Lord, both in rejection and exaltation, while the checkered character of his experience provides much that is instructive for the believer, illustrating both God's grace and government in connection with his path, in which what man is in himself becomes manifest, and must be dealt with according to the holiness of God.

“CHRIST, *only* CHRIST.

No idle word e'er falling.

CHRIST, *only* CHRIST,

No needless, bustling sound.

CHRIST, *only* CHRIST,

No self-important bearing.

CHRIST, *only* CHRIST,

No trace of 'I' be found.”

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

FIFTH PAPER

PRAYER AND THE UNSEEN ENEMY

HE who seeks to enter into the privileges and responsibilities of prayer will soon be conscious of unseen hindrances which may greatly perplex him if uninstructed by Scripture. Satan and his hosts of evil spirits—unholy principalities and powers in heavenly places—constantly endeavor to hinder the prayer-life; and if the believer wills to be “instant in prayer,” the unseen enemy will use all his diabolic ingenuity to delay the answer.

This may astonish some who have never considered the teaching of the word of God on this subject. Let us meditate a little on Ephesians 6: 10-20. Here we have the veil as it were pushed aside, and we discern the nature of the conflict in the heavenlies. Ephesians is the New Testament Book of Joshua. It gives us the Christian’s inheritance (secured for us by the death of Christ), as faith sees the waters of judgment turned back and a dry way opened up into the good land—the heavenly places where all our blessings lie.

This is not heaven itself, which will be our eternal home; but our *present* place of privilege, as blessed with every spiritual blessing in Christ. “All things are yours,” says the apostle elsewhere; but what is now needed is appropriating faith. All the land of Canaan was given to Israel by God Himself. But energy was needed to enter into and enjoy it—to appropriate it—to “possess their possessions.”

There will be no enemies to fight when we reach the

Father's house. But the seven nations of Canaan, greater and mightier than Israel, typify the unseen spiritual foes with which we have now to cope. Therefore the call is to "be strong in the Lord and in the power of His might." We are as dependent on God in this conflict as Israel was in the wars of the land. But "the Captain of the Lord's host" was sent to lead them on to victory, and the same blessed One is our present omnipotent Captain of salvation. In His strength and power we shall be overcomers if we are obedient to His word.

We must be arrayed in the full panoply, the whole armor of God, if we would stand against the wiles of the devil. Off his guard, Joshua was easily deceived by the wiles of the Gibeonites. Their good words and fair speeches spread a net for his feet, and Satan to-day works by cunning craftiness (Eph. 4: 14), or, as it might be rendered, "wily error," to deceive those who do not know their Bibles and are not subject to the Word.

It is therefore of the utmost importance not to underestimate the power, nor misunderstand the nature, of the foes we have to meet. "We wrestle not against flesh and blood" (it is not with men, however wicked in life or however false their systems of teaching), "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (ver. 12). These are evil principalities and powers—craven, defeated foes—yet still relentlessly pursuing the people of God, and seeking to thwart them as they endeavor to appropriate their blood-bought blessings.

Dwell on the following Scriptures, and let the Holy Spirit open up to your soul the vision of the unseen heavenlies and the hosts of spirits, good and evil, engaged in constant warfare: Eph. 1: 21; Rom. 8: 38; Col. 1: 16; 2: 15; and 1 Cor. 15: 24. The Cross, where Satan did

his worst, was the scene of his utter defeat. See Heb. 2: 14, 15. Note that "destroy" is really "annul" or "render powerless."

The devil is a defeated prince, but a prince still; and myriads of fallen spirits are in allegiance to him. These are the "rulers" of the verse we are considering. The passage might be rendered: "The world-rulers of this darkness." These unseen "world-rulers" hold sway over the minds of men who refuse to be subject to our Lord Jesus Christ. To them, Satan is the prince of this world—yea, and its god too. They are "led by the devil captive at his will."

But as we have seen, he is not the only enemy. He is distinctly called in this epistle "the prince of the power of the air, the spirit that now worketh in the children of disobedience." "The air" is included in the heavenly regions, "the high places," or "heavenlies," of our present verse.

In view of organized opposition such as this, how helpless we would be if left to ourselves and relying on our own strength and wisdom. Hence the exhortation to "take unto you the whole armor of God." That heavenly panoply is outlined for us in the verses that follow. Note its parts:

"Loins girt about with truth." It is as we know and practise the faith that we are kept from error. The Holy Spirit is the Spirit of Truth. Christ is the Truth personally. Satan works by deception.

"The breastplate of righteousness." This is practical righteousness—not that which is imputed to us through faith in Christ. The believer is made the righteousness of God in Christ, but if he does not practise righteousness he cannot stand in the great conflict in which we are engaged. To Israel God said, "When the host goeth forth

against thine enemies, then keep thee from every wicked thing" (Deut. 23: 9). He who tampers with evil is trafficking with the enemy, and is already defeated.

"Feet shod with the preparation of the gospel of peace." What shoes are these! We read of them again in Phil. 1: 27, "Only let your conversation (or behavior) be as it becometh (or worthy of) the gospel of Christ." It is the walk in accord with the gospel.

"The shield of faith"—implicit confidence in the living God, "whose I am and whom I serve." It says, "If God be for us, who can be against us?"

"The helmet of salvation" is the knowledge of God's delivering grace protecting our minds from the doubts Satan would inject.

"The sword of the Spirit" is not just the word of God as a whole, but the particular *saying* of God (illustrated for instance by our Lord Himself in His conflict with Satan in the wilderness), the special word or passage to meet each particular case.

Then, lastly, a peculiar undescribed weapon which John Bunyan calls "All prayer," without which we certainly shall be defeated: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." If the devil can rob you of this you will not be able to maintain your ground, "Watch and pray" go together—"praying always . . . and watching with perseverance." This demands spiritual energy. I must not allow myself to be careless or neglectful. It is well to accustom oneself to stated seasons of prayer, and to refuse to allow even pressing business to turn one aside. Who has not heard of the white handkerchief in front of General "Chinese Gordon's" tent? The sentry pacing to and fro allowed no courier to enter, no matter how urgent, till that

kerchief was removed. It indicated that Gordon was having an audience with God, and all other matters must wait. Is it not often otherwise with many of us? Oh, how God is put last! If there be time, after all else is attended to, a few moments are given to prayer.

Froude has told how the farm on which Thos. Carlyle was brought up was liable to be flooded at certain times of the year. A watchman was sent to warn the people when the waters were rising that they might get their hay and other perishable things out of the way of the on-rushing flood.

On one occasion the Carlyle family were engaged in worship and prayer when the messenger rode up. Carlyle's father refused to hear a word till the season of prayer was ended, but bade the man to kneel with the family in prayer, after which they turned to and went to work with a will and saved their goods. "God first" is a motto that never should be forgotten.

I would ask my reader now to meditate with me on a remarkable passage in the book of Daniel, chapter 10. Here we see God's prophet on his face before the Lord for "three full weeks." He is so exercised about a certain matter that he cannot partake of his ordinary food and drink. Day after day and night after night he prays. The burden is not lifted, for no answer has come. But observe the consummation. An angel comes to him and says,

"Fear not, Daniel: for from the first day that thou didst set thy heart to understand and to chasten thyself before God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael one of the chief princes, came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people," etc. (vers. 12-14).

What mystery is here! A holy angel was sent from the throne of the Divine Majesty in immediate answer to the prophet's prayer, but for twenty-one days he could not reach Daniel! Who could believe this if it were not so plainly written in the word of God? For three weeks this angel-messenger had been in conflict with that particular "world-ruler of this darkness" who was evidently appointed by Satan to control, if possible, the king of Persia and prevent the carrying out of God's plan.

The mystery deepens as we learn that Michael the arch-angel had to come to assist the first messenger, ere the evil angel was defeated. May we not learn from this why answers to many of our prayers seem to be long delayed? May it not be that God answered at once, but there may be something *to be settled, to us unseen*, ere the answer could reach us?

Let us not then be discouraged, nor accuse God of turning a deaf ear to our agonized cry. The answer may already be on the way, but Satan and his evil hosts are battling against it. But God is faithful, and in His due time He will see that the prayer we have made in accordance with His will is wonderfully answered to His praise and glory and to our eternal blessing.

"Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?

Does faith begin to fail? Is hope departing?

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer:

You shall have your desire, some time, somewhere.

Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done;

The work began when first the prayer was uttered,

And God will finish what He has begun.

If you will keep the incense burning there,

His glory you shall see, some time, somewhere."

It is thus that patience has her perfect work. Praying in spite of the enemy's effort to hinder, watching against anything that might delay the blessing, trusting even though "hope deferred maketh the heart sick," assured that God is faithful and will not suffer you to be tempted, or tested, above what you are able to bear. Faith looks to Him and cries, "I will trust, and not be afraid."

And even though called from this scene ere the answer comes, in a better world, with clearer vision, you may see how your heart-cry has been heard and answered in a way least expected. "I do not need to live," said a dying saint, "to keep watch upon the faithfulness of God." The enemy may seem to triumph for a moment, but his final defeat is certain and eternal. Therefore let us heed the admonition to "Pray without ceasing," and "pray in faith, nothing wavering."

H. A. I.

A Wise Rebuke

Sir Isaac Newton, the great astronomer and genius in the sciences, was also a sincere Christian. It is said that he was wont to uncover his head whenever God was spoken of.

Among the learned friends and scientists that visited him was a man of note—an atheist. A large globe representing the heavens was in Newton's study, and on it were the many constellations and notable stars represented in their exact positions. It was a masterpiece of skill and knowledge. Having examined it, charmed with its beauty and skilled workmanship, the noted atheist inquired, "Who made this?"—"No one," quietly answered the great astronomer with a twinkle in his eye.

The atheist understood, and was silent.

MODERNISM

Dishonest, Worldly, Unenlightened

DISHONEST

THE dishonesty of Modernism is apparent in its use of double-speech — a combination of literal and figurative language. By this artifice it has for a time deceived the Press. For competent reporters, hearing various clergymen deny their creeds, found that their reports of these matters were repudiated by the speakers in question. It was claimed that a false impression was being given to the Press; that reporters lacked the needed training to grasp and convey ideas peculiar to religious experts. It was admitted, however, that some blame *did* attach to a few excited preachers who forgot the approved method of dealing with Scripture and Creed, and in consequence were labelled as “crude.”

For, be it noted, a trained Modernist does not verbally deny either Scripture or Creed; he “*interprets* them in terms of modern science.” He repeats the statements “heartily,” but he discreetly educates his congregation to perceive that what the Bible writers and the Creed writers meant is not what he means when he repeats the unaltered statements. He is quick, however, to scent danger, and occasionally permits some of his hearers to suppose they are listening to the Faith of their fathers; for it is hoped that when the old generation passes away, the new one will be sufficiently imbued with the new theology to permit a more avowed abandonment of the old gospel than would be permitted to-day.

Indeed, if teachers who were instructed by more upright men are resorting to such tactics, what is to be

expected from students trained by such teachers? How much of the God of truth is going to be learned from graduates who are addressed by their Professor in these words: "Young gentlemen, you are coming up for ordination before long. If you state the doctrine as I have just stated it, you will not be ordained, so let me translate it into verbiage that will get by." (!)

Yet there is conflict within the Modernist school—a conflict caused by the only thing it agrees upon. For every wing of that school, from the most conservative to the most radical, agrees in *denying* "the inerrancy of Scripture." They explain that Scripture is composed of the writings of men who were "inspired" in the same sense as Shakespeare or Longfellow—even if in greater or lesser measure. In result religious instructors are permitted to say what they please about God or Christ; for although their remarks may sound blasphemous to some, the new theory of inspiration furnishes no way of defining blasphemy. That is left to conscience. But if the alarming innovator believes he is "inspired" to speak in open language, the penalty is to be labelled "crude."

Nevertheless, serious though his naked blasphemy may be, it is not as hurtful to the hearers as the covered treason of the expert Modernist. For expert Modernism retains Bible statements merely as a screen behind which it destroys the substance of the truth set forth in these statements.

WORLDLY

The worldliness of the ancient thing called "Modernism" is pointed out in 1 John, chaps. 3 and 4. In chap. 3 God's presence among His children is said to be demonstrated by the Spirit whom He has given to them. But in chap. 4 marks of this Spirit are given to protect them from the

imposture of "false prophets." These marks are: (1) The confession of Jesus Christ as come in flesh. (2) Listening to the apostles as God's mouthpiece (4: 2, 6).

There are some who insist upon the humanity of Christ and deny His deity; and some who insist upon His deity and becloud His humanity; while others dissect His person by explaining what He did "as Man" and what He did "as God." But those who honor the Father will not dishonor the Son by indulging in intricate arguments about His person. They remember it is said, "No man knoweth the Son, but the Father" (Matt. 11: 27); hence to them the *facts* of Scripture suffice, for therein they discern the Father's way of describing the Son in so far as He is pleased so to do. And surely He has been pleased to describe Him as only the Father could. He tells us that His Son became man, and even reveals in much detail the manner of His incarnation. Indeed, He has so wrought that the Christian's whole moral being responds to the revelation, and gladly confesses Jesus Christ *as so come*.

In this connection the apostle John explains that two spirits are at work—that which is "of God" and honors Christ, and that which is "not of God" but is the spirit "of antichrist." Alas! this latter is being evidenced to-day, not so much in Jewish, Mohammedan or heathen circles, as in *Christendom*, and especially among some of its religious instructors, who refuse to confess the Christ of God, and labor to foist upon men many false christs—the conceptions of their own minds. Indeed, some have no Christ, and speak about what they call "the Christ myth."

However, the apostle continues: "YE are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world" (ver. 4). In this conflict Christians are assured that victory is theirs,

now and hereafter, that undismayed firmness becomes them, for the battle lies between the Spirit of truth who indwells them, and the father of lies who rules in the world.

Of the adversaries in whom and through whom the evil one works, it is said: "THEY are of the world, therefore speak they of the world, and the world heareth them" (ver. 5).

1st. *They are of the world.* Not being born from above, they cannot rise in their minds beyond the system they belong to.

2d. *They speak of the world.* Even in discoursing on Scripture they lower its purport into a message of religious worldliness, a message that *fits into the world system.*

3d. *The world heareth them.* While believers in their congregations hang their heads and "wonder why our minister doesn't preach the gospel," kindred spirits approve the worldliness of the speakers and of their message.

UNENLIGHTENED

The spiritual darkness that characterises the adversaries of Christ is now described by their attitude to the apostles. To the friends of Christ the apostle John had said, "Ye are of God;" of His adversaries it was said, "*They are of the world.*" Now he says: "*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error*" (ver. 6).

The apostles are of God. Hence the apostolic message is divine; it comes from God through their lips or writings—and *their writings are with us to-day.*

But who discerns the significance of this? Only those who know God. "He that knoweth God *heareth us*"—he

LISTENS to what the apostles say. On the other hand, "He that is not of God heareth *not* us"—he REFUSES to listen to what the apostles say. Ignorance of God and alienation from God is the solemn explanation of the rejection of the apostolic ministry.

Modernism refuses to listen to the apostle John. He says: "Herein is love, that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10). But Modernism describes Christ's death as merely that of a martyr, promoting the welfare of the race by the service of a costly example. But the fact is, that when men took up "stones" to cast at Jesus He "hid Himself" (John 8: 59), and when they sought to throw Him over the "brow of the hill whereon their city was built," He made His escape through the crowd (Lk. 4: 30). None the less, "He stedfastly set his face to go to Jerusalem" (Lk. 9: 51)—to the Cross, in obedience to the divine command that He be "the propitiation. . . . for the whole world" (1 John 2: 2). For it was written, "Cursed is everyone that hangeth upon a tree" (Gal. 3: 13); and since fallen man lay under the curse, Jesus would only suffer that form of death which the uplifted serpent of brass foretold—that kind of death wherein God's abhorrence of sin and His condemnation of man after the flesh could be manifested. Henceforth the Adamic race is not on probation, for God permitted it to demonstrate its opposition to Him when presented in the Son. Therefore He directs the attention of all men to "Jesus only" as the Saviour of sinful man. And when Christ is submitted to, He becomes the "life" of those who receive Him, and thus in some measure is reproduced in this world in a practical way, in the power of the Holy Spirit who is given to indwell all those who believe.

Modernism refuses to listen to the apostle Paul. He

declares that "Christ died for our sins according to the Scriptures; and . . . was buried, and . . . rose again the third day according to the Scriptures" (1 Cor. 15: 3, 4). Modernism concedes that Christ's "death" was bodily, that His "burial" was bodily, but it denies that His "resurrection" was bodily. By accepting two-thirds of a verse in its self-evident literalness, and unlawfully changing the remaining third into a figurative sense, it interpolates its "interpretation in terms of modern science," in violation of the text.

Dr. Wm. Merrill interprets the Resurrection thus: "The resurrection of Christ is the seal of the unquenchable hope of immortality in the human heart." Just what does the Doctor mean? Well, he is *censuring* those who say there can be "no real resurrection unless bodily." Ah! Then he does not believe the resurrection of Christ was *bodily*; and therefore does not believe what Christ Himself said to the Jews as to the temple of His body: "Destroy THIS TEMPLE . . . and in three days I will raise IT up" (John 2: 19).

Modernism refuses to listen to the apostle Jude. Citing Enoch's prophecy, Jude says: "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince [convict] all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15). But the now rejected, yet rightful Heir, at His return will know how to "convict" the ungodly who have thus "spoken against Him." How solemn then is the outlook for those who have intrenched themselves in places of advantage and religious influence to betray Him! Modernism, however, cynically asks: "Where is the promise of his coming?"—as God foretold it would, and coolly affirms that as

Jude's description of Christ's appearing is "catastrophic" and contrary to Mr. Darwin's hypothesis of evolution, it must be rejected (!)

Modernism refuses to listen to the apostle Peter. He affirms that, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 20, 21). Thus he shows that no one part of Scripture's prophetic scheme is of self-interpretation, but must be considered in its relation to the entire record; for although various men wrote different parts, they did so under the guidance of the Holy Ghost, thereby contributing their quotas to a communication from one Mind.

But Modernism contends that Scripture prophecy *is* of "private interpretation" and *did* come "by the will of man," that free moral agents left the record of *their* ideas, which in due course were compiled in the collection called Scripture; that this collection is fragmentary, often contradictory, and sometimes immoral; that it reveals the researches, exercises and achievements of many minds and many wills: nevertheless that it is profitable when interpreted as Modernism insists it shall be.

To sum up:

1. Modernism is not frank; it is making an unlawful use of language.
2. It is worldly; it refuses to confess the Christ of God; it confesses false christs of its own conception, and even informs us about "the Christ myth."
3. It has no light from God, for it refuses to listen to the apostles.

R. J. REID.

THE WATCHMAN'S CALL

Hark! 'tis the watchman's cry,
 "Wake, brethren, wake!"
Jesus Himself is nigh,
 Wake, brethren, wake!
Sleep is for sons of night,
Ye are children of the light,
Yours is the glory bright,
 Wake, brethren, wake!

Call to each wak'ning band,
 "Watch, brethren, watch!"
Clear is our Lord's command,
 "Watch, brethren, watch!"
Be ye as men that wait,
Ready at their Master's gate,
E'en though He tarry late,
 Watch, brethren, watch!

Heed we the Master's call,
 "Work, brethren, work!"
There's room enough for all,
 Work, brethren, work!
This vineyard of the Lord
Constant labor doth afford;
Yours is a sure reward,
 Work, brethren, work!

Hear ye the Shepherd's voice,
 "Pray, brethren, pray!"
Would ye His heart rejoice?
 Pray, brethren, pray!
Sin calls for ceaseless care,
Weakness needs the Strong One near,
Long as ye tarry here,
 Pray, brethren, pray!

JEHOVAH'S APPOINTED TIMES

(Levit., chap. 23.)

“These are Jehovah’s set times—holy convocations, which ye shall proclaim in their seasons” (ver. 4).

1. **The Sabbath**—verse 3.

First month of the year:

1. } **The Passover**—verse 5, and
 | **Unleavened Bread**—verse 6.
2. **Sheaf of First-fruits**—verse 10.
3. **Pentecost** (7 weeks after First-fruits)—verse 15.

Seventh month of the year:

1. **The Blowing of Trumpets**—verse 24.
2. **The Day of Atonement**—verse 27.
3. **The Feast of Tabernacles**—verse 34.

The Sabbath is put first, as the great end to be kept in view, and to which all the rest is tending. It is separated in a way from “the Appointed Times” by the repetition at verse 4 of “These are the appointed times of Jehovah,” which applies to what follows. In Genesis. 2: 2 the Sabbath is spoken of last—after, and as the result of, the six days’ work. All being finished, and pronounced “very good,” God rested from all His work, and “blessed the seventh day, and sanctified it.” The Sabbath therefore points to that eternal rest, of which Heb. 4: 9 also speaks: “There remaineth therefore a rest to the people of God,” when God Himself shall rest in His love—all being finished and pronounced “very good.”

Two series or groups of these “appointed times” as leading up to that Rest (Sabbath) are now given. The

first series is at the beginning of the year. The second series comes only after a long interval in the 7th month of the year.

The first of these divine footsteps is

1. THE PASSOVER, with its attendant

UNLEAVENED BREAD, which the apostle interprets for us in 1 Cor. 5: 7, 8: "*Christ our passover has been sacrificed for us, therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*" The soul at peace with God through faith in Christ's atoning work, and walking in His ways, already enjoys something of that "rest which remains for the people of God.

2. THE SHEAF OF FIRST-FRUITS tells of Christ risen from the dead, the pledge of the harvest to follow (1 Cor. 15: 20). With His resurrection comes the announcement of the new place into which He brings His people with Himself: "Go to *my brethren*, and say unto them, I ascend to my Father and your Father, and to my God and your God" (Jno. 20: 17). The corn of wheat having fallen into the earth and died, "bringeth forth much fruit"—"bringeth many sons unto glory" with Himself.

3. PENTECOST. Seven weeks after the presentation of the Sheaf of First-fruits, a second presentation is made—two loaves from the gathered grain of the fields. But, note, they are "*baked with leaven*" (ver. 17). They represent the people of God "accepted in the Beloved." The evil in their nature—not in activity, but baked in the loaves—is acknowledged in this. Therefore a *sin-offering* accompanies their presentation (ver. 19), whilst a large *burnt-offering* (ver. 18) expresses the fulness of their acceptance in Christ. It was at Pentecost that the Holy Spirit came upon the assembled disciples, *marking them*

as *God's own*, and enduing them with power for testimony to Christ glorified.

Thus far we have seen in the first group of these divinely appointed times what characterizes true Christianity. A long interval now occurs, until the 7th month is reached; then we have another group of three "Appointed Times."

This second group (all included in the 7th month) as clearly applies to Israel as the first group applies to Christianity.

1. THE BLOWING OF TRUMPETS—ver. 24. With the rejection of unfaithful Christianity (Rom. 11: 22-26; Rev. 3: 16), God in sovereign grace takes up Israel afresh. There comes a recall to the ancient people so long under discipline, and reckoned as "Lo-ammi"—not my people. They are to be grafted in again upon their own olive tree of grace and testimony. The trumpets shall sound in Israel's ears, and God's word shall cause the dead bones to come to life again (Ezek. 37). This recall is naturally followed by

2. THE DAY OF ATONEMENT—at which time they shall "afflict their souls" (ver. 27). Zechariah 12: 10-14 sets forth this time of Israel's repentance, followed by, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," when they shall look upon Him whom they pierced. Then it shall be that the scape-goat for which atonement was made at the Cross (Levit. 16: 21, 22), will carry away their sins to be remembered no more.

Israel redeemed from their wanderings, turned back to God and washed from their sins, will then celebrate

3. THE FEAST OF TABERNACLES—a feast in restored blessings, enjoyed in peace and security under the gra-

cious eye and hand of God (of which the "booths" speak), and in remembrance of past wanderings.

This "feast" continues the full week—the millennial period.

Who that understands these "appointed" or "set times of Jehovah" but must own the Eternal has spoken in them—millenniums before He has brought them to pass!

"Known unto God are all his works from the beginning of the world" (Acts 15: 18).

CORRESPONDENCE

Dear Brother L.—

.... You will rejoice with us that after long waiting upon the Government, we are now given a site for our Mission to the Navaho Indians. Our daughter Marie and her husband (Mr. and Mrs. G. C. Girdner) have recently come from Albuquerque, New Mex., where they lived for a year and a half because we had no room for them here, and could not build till a site was granted. We (my wife and I) are getting old, and feel the need of younger ones to take our places in this field.

Miss Barker is with her parents in California for a few weeks, which provides a little room for the present; but our young people need a home and should be by themselves, and the Lord is directing us to "arise and build." We have engaged a man to quarry the rock, as we are near a quarry, and lumber and other material are very high, and must be hauled by team about 100 miles, which is very costly. So rock is the cheapest as well as the best material for us. We purpose to build a two-roomed house a few rods from our present place....

With Christian love, H. A. Holcomb.

[It is now three years since our brother made application to the Government for this as a missionary center to

the oft-moving Navaho Indians of north-eastern Arizona and adjoining parts of New Mexico. For a number of years Mr. and Mrs. Holcomb, with their daughter, Clara, have done pioneer work among the Navahos through all kinds of privations and self-denial in "a dry and thirsty land"—literally so physically, and spiritually too, although precious fruit has been manifested among the Indians, as was shown in *Help and Food*, Sept., and Dec., 1922. Let help and the prayers of God's people sustain this pioneer work.]—Ed.

Their P. O. address (over 50 miles from their little dwelling) is:

Immanuel Mission to the Navahos,
Shiprock, New Mexico.

Translated from the French

Beloved Brethren:

....What reason we have to thank God who called us, and *pushed* us into His harvest! The blessing given excites the Roman clergy as you will see by the newspaper clipping I enclose. They warn the people against us, and what they call our "Protestant heresy." But the Lord gives us open doors, and many hearts receive the glad tidings of His grace which they had never heard.

Of late I have labored in localities where I have not been before, and whilst the labor has been arduous many precious souls have professed to receive the salvation of God through faith in our Lord Jesus Christ.

At Epinois and Grand Conty great encouragement was given me. I was there four years ago, and set forth the salvation of God to a family in mourning. The aged mother was bowed down in sorrow, but her sorrow was then turned to joy. "I thank God," she says, "for your coming four years ago, for I have been happy ever since, reading the New Testament you gave me." Six more souls there have professed to receive Jesus as their Saviour. A very interesting case was that of the head station-master. Having accepted a tract and a Gospel, in the conversation that followed he opened his heart to me, saying, "I am

miserable, with inward troubles, and would like to know the way to God. I have conversed with persons said to be very religious, and one advised doing one thing, and another something else; but instead of giving peace I am more cast down than ever."

Oh, how happy I was to have the precious gospel to present to this burdened and sincere soul! As under the eye of God we turned to the Scriptures. The dear man was shocked by the statement that our *righteousnesses*, or best deeds, are as *filthy rags before God*. "Really, is it what God says?" he enquired. I affirmed that it is, then said, "*It is for such* that the Son of God, our Lord Jesus, took a human body in which to die in our stead." He wept for joy as he understood that *he* was the sinner for whom Jesus died, and he exclaimed, "Now I can say that Jesus is *my* Saviour!" He accompanied me to the station and urged that I should soon come again—which I hope to do—but said, "Now you have the Book (referring to the Scriptures I gave him), read it as God's word to you."

Since my last letter to you, I have labored in 16 different localities, and thank God for the privilege of spreading His "glad tidings."

I pray the dear brethren over-seas, who have at heart the work of God, to bear me up before Him for the prosperity of the gospel in these regions where it has not been proclaimed before.

Octave Dandoy.

Dear Brethren:

We have been in Brittany for nearly a month, and the Lord has encouraged us much. Mr. LeGarrec came to meet me in Cholet, where we spent over a week together, and the Congo, who had asked me if he could spend some weeks in France, in order to improve in the French language, and also for his health.

He stayed with us three weeks, and I am glad to say that he was cheered to see the way the Lord was working for us. The time spent was also of great benefit for his health, as he went away feeling stronger and able to take

the responsibility of meetings. We managed to accommodate the three of us in the van, though it was a little crowded. The Lord was very gracious to us all along the way.

I hope to start to-morrow on my way back home, and Mr. Le Garrec intends to go to Quiberon, his native place, in this province. I hope to give details of the work through "France and Work," by and by.

With much love to you and to all,

Louis J. Germain.



ANSWERS to QUESTIONS



QUES. 10.—Please tell us in *Help and Food* who are "the sons of God" in Gen. 6: 2 and Job 1: 6. In Luke 3: 38 it says of Adam, "Which was the son of God."

ANS.—The passages in Job 1: 6 and 2: 1 manifestly present heavenly scenes, as also in 1 Kings 22: 19-22; therefore "the sons of God" spoken of there are *angels*. Likewise we read in Job 38: 4, 7 that when God "laid the foundations of the earth...the morning stars (the chief luminaries of the heavenly hosts) and the sons of God (the angels) shouted for joy." And this of course was long ages before the creation of man.

But to apply Gen. 6: 1, 2 to angels, would bring insuperable difficulties. In Matt. 22: 30 our Lord says that the angels "neither marry nor are given in marriage." It seems therefore that "the sons of God" in Gen. 6: 2 are the descendants of Seth, and "the daughters of men" those of Cain. The descendants of Seth (of whom Enoch was one, and who walked with God, and "was translated that he should not see death") seem to have kept allegiance with God and apart from the Cainites for

a long time. When that broke down, and the testimony for God was gone, the flood was announced (Gen. 6: 5-7). God's testimony against these unholy alliances has been clear and strong in all dispensations. See Jehovah's injunction to Israel in Deut., ch. 7; and to the Christian in 2 Cor. 6: 14-18.

As to Luke 3: 38 (the genealogy ascending from Jesus to God), it seems to speak of God's fellowship and joy in man, restored in and through Jesus, which had been lost by the natural man's iniquity and departure from God.

QUES. 11.—I have a dear Christian friend who advocates faith healing, giving Jas. 5: 14, 15 as his ground for it. Will you give us a word as to this?

ANS.—If your friend prefers to cast himself on God in sickness rather than use any medicine, hinder him not. I have known godly and intelligent Christians do the same. Others equally godly and intelligent, use remedies as God's provision and thank Him for them. Let not one judge or despise the other in this. (See Rom. 14: 2-4, 10-13.)

As to Jas. 5: 14, 15, however, your friend would find it difficult, if not impossible now, to carry it out literally. Where are the God-recognized elders to be called by the sick person? And the church—in what fragments it is broken up! But see:—*James* addresses "*the twelve tribes*" (ch. 1: 1) among whom the elders were well known and authoritative; and washings and anointings were in constant practice. (See Levit., chs. 8 and 15). They belonged to a system of types of which the Law was full, but which has now passed away.

That a Christian in sickness should call for godly brethren, set his case before them, confess his sins or errors if conscious of any, that they may thus together pray for the sick, we surely believe will meet God's approval and answer.

Young Believers' Department

Calendar: Sept. 16th to Oct. 15th

DAILY BIBLE READING: Sept. 16th, 1 Sam. 24;
Sept. 30th, 2 Sam. 7; Oct. 15th, 2 Sam. 22.

MEMORY WORK: 2 Timothy 1.

GOOD READING: The Three Weathervanes, and other
illustrations of truth. By H. P. Barker. Paper covers,
20 cts.; cloth, 50 cts.

MONTHLY QUESTION: What would you give as chief
points of difference between Paul's two letters to Timothy?

Our Memory Work

The last written communication of one whom we honor, love, and esteem is always considered a treasure to be preserved and valued in a special way. This second epistle is Paul's last, for as we see at its close the end of his course was very near. We can well imagine how Timothy must have prized this letter in which the great ambassador of Christ for the proclamation of the gospel, with whom he had served as a son with a father, gave him the final charge concerning his place in the conflict, and defined the responsibilities to be fulfilled if he would win the Lord's approval in the day of manifestation.

The instructions given to Timothy are for all time, until the Church's course will close and the Lord's presence be entered. They furnish us with a sufficient guide for our feet in the midst of confusion, of departure from the truth, and growing evil. We can now observe these things, which show that the apostle wrote by inspiration of God, and thus the man of faith is forewarned as to the course things will take. It also points out the path with God, who never leaves His people without such guidance. Would we be men and women of God in such times as these? Then from this epistle we may learn the path of godli-

ness. Would we know the blessing of the secret place—the fellowship, joy, strength, which it affords as being thus in companionship with the Lord? Here we will find the steps of that ascent which leads into it. It is not an easy ascent. It calls for purpose of heart. There are “the afflictions of the gospel,” there is “hardness” to endure, there is labor, there is persecution, there is Satan’s machinations, there is resistance to the truth from corrupt men; it is a warfare, a conflict. Are we taking our part in it day by day as the ordinary routine of life is followed?

This epistle should appeal to us as being the Christian soldier’s manual, a guide-book giving instructions from the Commander-in-chief in whose service we are now enlisted. Do we not wish to be able to say in our measure, “I have combatted *the* good combat; I have finished *the* race! I have kept *the* faith?” In all we are to labor with the desire to be approved by Him.

Our Daily Bible Reading

In this we are occupied with the history of David. He is the central figure, but many others come into view so that various forms of character and action pass before us as this history unfolds. One of the principal objects is to teach us not only what is in man, but to instruct us in the ways of God. It shows how in His government and providence He deals with His people, and with others in relation with them. The high lights of faith and the deep shadows of failure mingle together, while the grace and government of God are seen in various ways, affording much instruction to the diligent soul who will ponder this divinely written history.

In 1 Sam. 24-26 David twice spares Saul’s life, thus showing regard for him in his place as the Lord’s anointed, while also displaying confidence in God concerning his

own future and final deliverance, refusing to take his case into his own hands. He thus shows wisdom in judging as to whether what seems so opportune is the Lord's way for him. He is somewhat in the spirit of Phil. 1: 9, 10.

In the incident with Nabal, we see him fall below the spiritual elevation which marked his dealings with Saul. It is in the smaller things of life we usually display our weakness. "Takes us the foxes, the *little* foxes, that spoil the vines" (Song 2: 15). The wise and gracious interposition of Abigail preserves David from his rashness. By contrast we think of the true David and the Samaritans that rejected Him (Lk. 9: 51-56). Then in Abigail we may see an illustration of faith in its attachment to the rejected king, acknowledging his place and rights—a bright gleam of what the Church does in this present time.

In chapters 27-30 we see David in the Philistines' land, failing utterly to maintain his true place toward God. This results in sad experience. He takes a false place among those who are the enemies of the Lord and His people. Providentially he is spared the shame and sorrow of actually fighting against them; but the government of God is also seen in the loss of his home-city and family. Through this his heart is brought back to the Lord, recovery is granted, with increased provision. We get similar lessons in the lives of Abraham, Isaac, and Jacob, when they entered paths of their own choice, failing to maintain their course in faith and obedience.

Chapter 31 gives the sad ending of Saul's life—an end already foreseen by David (26: 9,10), and announced to Saul himself (ch. 28). In mercy God may delay the stroke, giving meanwhile renewed testimony, but persistent neglect, or rejection of His revealed will, must bring down His judgment. "God is not mocked."

The first five chapters of 2nd Samuel record events

leading up to David's recognition by all Israel. This is gradual, giving opportunity for certain elements of opposition to be manifested and removed. Treachery and conspiracy are on both sides. The sons of Zeruiah are as thorns in David's side, but he is faithful in pronouncing against them, though weak in executing judgment. Nearly everything here seems to be in contrast to that kingdom of which David's was a foreshadow. Yet the prevailing condition, the state of disorganization, the counter currents of evil, the interplay of opposing factions, may picture for us in a general way the circumstances amid which the true David will come to the throne.

Chapters 6 and 7 record David's interest in the ark, and his desire to build God's house. Concerning both, he must learn that God has His way and time; that blessing is found in obeying His word, in which He has given full instruction as to the care of His name, His honor, His throne, as symbolized in the ark. Human devices, though rightly motived, must fail when found to conflict with God's prescribed way. Our very best desires or purposes must be brought into subjection to God's will. When thus subject He leads into fuller acquaintance with *His* purposes. This David finds, and it brings forth praise and thanksgiving.

An account now is given of David's growing power under the Lord's preserving hand. Without, enemies are overcome; within, order is established and judgment and justice are administered. Then we get David's action toward Mephibosheth—a beautiful picture of the grace and kindness of God in the work of salvation (chs. 8, 9). God's king judges the enemy, rules in righteousness, saves in grace with abundant blessing. In these incidents we cannot fail to see the shadow of Him who "doeth all things well."

David's victories over the Ammonites and Syrians (ch. 10) seem to be the prelude to his terrible fall (chs. 11, 12), the sad consequences of which pursue him to the end, according to God's holy government, though through grace he found forgiveness and restoration. The hour of prosperity brings with it danger and temptation from which there is only one refuge; it is in God's presence, where self and the flesh are judged, and victory is frankly acknowledged as God's power exercised for us in grace and goodness. Thus is the inner man strengthened, and we go from strength to strength.

David's sin had publicly dishonored God. He had linked sin with the throne upon which he sat as Jehovah's ruler. This cannot pass without God showing Himself in government whereby His name will be vindicated. From this (though personally restored to the joy of salvation) David cannot escape. The following chapters (13-21) detail the sorrow and distress which are reaped from such sowing. At whatever expense to us (though this too is turned to our good through grace), God must show Himself as the Holy and the True. He must be sanctified in those who draw near to Him. If we use "strange fire," the fire of His judgment must burn. "Wherefore let us, receiving a kingdom not to be shaken, have grace, by which let us serve God acceptably with reverence and fear. For also our God is a consuming fire" (Heb. 12: 28, 29, *New Trans.*). "Pursue . . . holiness,, without which no one shall see the Lord" (Heb. 12: 14). "God has not called us to uncleanness, but in holiness" (1 Thess. 4: 7). "For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness" (Rom. 6: 19).

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

SIXTH PAPER

PRAYER ACCORDING TO THE WILL OF GOD

WE would now dwell upon the prayer that God delights to answer. We might, of course, simply refer again to the hindrances previously looked at, and learn from them what must be avoided in order to insure direct answers. But it will be more profitable to dwell upon positive statements, of which there are so many in the Word of God.

And first of all we have the clear, unequivocal declaration of 1 John 5: 14, 15: "And this the confidence that we have in Him, that, if we ask anything according to his will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

What words are these: "If we ask anything," and "Whatsoever we ask!" But let us not fail to observe the all-important condition, "According to His will."

Now God has been pleased, in wonderful grace, to make known His will in a book. We rightly call the Scriptures by the sublime title our Lord Himself used, "The Word of God" (John 10: 35). If I would know His will, I must study this book. Ignorance of the revealed Word accounts for many unanswered prayers. In regard to prayer, as in other matters, we err through not knowing the Scriptures. He who would pray aright must be taught of the Spirit through the written Word. Learning thus the mind of God, prayer becomes, not the whimsical expression of our own poor minds, but it takes on a high and holy character: it is asking of God what He delights to

give, yea, what He has declared is His desire and purpose.

Here again we have to meet the natural objection of our unbelieving hearts:—If it is God's will to do a certain thing, why need I pray about it? But Daniel may well teach us a lesson here. When (as told in his ninth chapter) he "understood by books" what God was about to do, he immediately set himself to pray in accordance with the prophetic message. And as he thus asked "according to His will," God answered in a way marvelously confirming the faith of His servant.

It is therefore all-important that we search the Scriptures in a self-judged and teachable spirit, in order that we enter into the current of the divine counsels. Then as we learn anything that is in accordance with the will of God, we can bear it up before Him in confidence.

"I prayed for years," said an almost distracted woman to the writer on one occasion, "that God would sanctify me wholly by rooting-out all inbred sin and making me absolutely pure within, and He has not heard my cry." I could only reply, "But you had no title to pray for anything of the kind. God has expressed His mind too clearly for any subject soul to be mistaken. His will is, not that inbred sin should be rooted-out of you, but that through the power of the indwelling Holy Spirit, sin shall not reign *in your mortal body.*"

As with thousands of similar cases, the new view-point changed completely the character of her prayers. Israel desired a short-cut through the land of Edom—and Edom is typical of the flesh. But God's will was that they should compass the land of Edom, even though the way was long and trying. In the desert they proved how well able He was to care for them.

Go through your Bible and learn, particularly from the Epistles of the New Testament, what the will of God

really is; and as His counsels are opened up to your soul, pray accordingly, and He will do for you exceeding abundantly above all you ask or think.

It is most blessed when one is exercised about unsaved friends, relatives, or casual acquaintances, to know that prayer for their conviction and conversion is indeed in accordance with His will. "He is not willing that any should perish." "He will have (that is, desires to have) all men to be saved." To those who refused His grace our Saviour said sorrowfully, "I would, but ye would not."

"From heaven His eye is downward bent,
Still glancing to and fro,
Where'er in this wide wilderness
There roams a child of woe.

And as the rebel *chooses* wrath,
God wails his hapless lot,
Deep-breathing from His heart of love
'I would, but ye would not.'"

With what assurance can one pray for needy ones, when he knows it is the will of God to save! Someone has well said, "Prayer does not change the will of God. It allows God to work upon man's will, and change it." The last sentence is perhaps capable of serious misunderstanding. But the meaning surely is that God is waiting on our prayers, in order to work in such a way that we may know He is revealing Himself in wondrous grace. Whenever He is about to work, He first stirs hearts to pray.

Abraham prayed, and God delivered Lot.

Jacob prayed, and God caused Esau to meet him in peace.

Moses prayed, and Amalek was defeated, and Israel were victorious.

Hannah prayed definitely for a son, and God heard, and she called her little one *Samuel*, (Asked of God).

Daniel prayed, and the whole prophetic panorama was opened up to him.

Nehemiah prayed, and the king's heart was turned toward the remnant of Israel and the holy city.

But why multiply cases? These all prayed according to *the will of God*, and He heard and answered. And since the canon of Scripture was closed, the history of the Church abounds in similar instances, which furnish one of the most irrefragable evidences of the supernatural character of Christianity, and should ever be an encouragement to each believer to seek to learn the will of God, and to ask largely in accordance with it, knowing that "He abideth faithful; He cannot deny Himself."

If we would pray more, we might worry less, for we would understand better what it means to rest in His love, who has said, "Delight thyself also in the Lord, and He shall give thee the desires of thy heart."

Well has one of our Christian poets sung:

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all—the distant and the near—
Stands forth in sunny outline, brave and clear:
We kneel, how weak; we rise, how full of power.
Why therefore should we do ourselves this wrong
Or others—that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

Well may we cry with earnest hearts, "Teach me Thy will;" and then, "Lord, teach us to pray."

And, observe, the last petition is not merely, "Teach us *how* to pray," but "Teach us *to* pray," for it is not enough to know the proper way in which to approach God, but we need to learn to pray without ceasing. H. A. I.

ONWARD TO THE HEAVENLY LAND

"For the Lord thy God bringeth thee into a good land—a land of brooks of water, of fountains and depths that spring out of valleys and hills"—Deut. 8: 7.

O blessed Lord, Thy love to us so great
 Has reached my heart;
 Now teach me ev'ry form of sin to hate,
 Thy strength impart.
 Shine forth, O Lord, in all Thy glorious light
 Within my soul, and lead me through the night.

I would be like Thee, O my blessed Lord,
 Through all the way,
 And joy in Thee, and trust Thy faithful Word
 From day to day.
 Strengthen Thou me that I may love Thee more,
 And live for Thee, and praise Thee and adore.

Thy goodness, Lord, will lead us by the hand
 Through this dark night,
 Until I reach that blessed, heav'nly land
 Where all is bright—
 Where Thee I'll see as Thou art there above,
 And praise Thee for the fulness of Thy love.

W. E. ROWDEN.

Tune, "*Lead, Kindly Light.*"

“ROBINSON CRUSOE” CHRISTIANS

“THE Christian was never meant to be a kind of Robinson Crusoe living on his own desert island.” The above sentence which I recently read struck me as so true and highly significant as to be well worth repeating and enlarging upon. For, though “never meant to be,” Christians are not infrequently found playing a Robinson Crusoe part as regards fellow-Christians, fellow-members of “the body of Christ.” Attending nowhere in particular, either to church, chapel, or meeting of any kind, they describe themselves as “unattached,” “unsectarian,” or other such term.

But whatever the term used, there is no justification in Scripture for self-isolation. The believer in Christ is not a mere unit, having responsibilities only towards God, and no other link with other believers than that of a common Fatherhood, or mere spiritual sympathy. These ties do indeed exist between believers, and naturally draw together the children of God scattered abroad in this cold and hostile world; but there is a closer tie, a stronger bond that links one believer with every other on earth. For not only are all Christians members of the one redeemed family of God, but they are members of “the one body” of which Christ Himself is the head: “For by one Spirit are we all baptized into one body” (1 Cor. 12: 13).

This being so, what excuse has any Christian for withdrawing himself from any formal attachment to his fellow-members in Christ? The thing I would press is that no Christian may say that he will walk alone, or, if not entirely alone, have his “man Friday” (to follow the figure of Defoe’s tale), or several of them, as his own select company.

This is all a mistake; for if a Christian voluntarily shuts himself off from the fellowship of his fellow-disciples he will suffer from it in his spirit, and instead of his soul being "as a watered garden," it is more likely to be as the "heath of the wilderness." It could not well be otherwise, for not one member of the body can say of any other, "I have no need of thee," as 1 Cor. 12 clearly shows.

If asked why he maintains a position of separation or aloofness from other believers, one "Robinson Crusoe Christian" will say that his brethren are so difficult to get along with that it is best for him to walk alone; another will answer that the professing church is in such utter ruin there is nothing left but to live apart from it; still another will tell you that he once did seek to walk in united testimony for the Lord with his brethren, but was badly treated by them; and others, to their shame, will confess that they prefer quiet to conflict, peace to war, and so choose to stand alone. They like not the toil and exercises inseparable from a collective "striving together for the truth of the gospel," or, standing shoulder to shoulder, "contending earnestly for the faith once for all delivered to the saints." They leave to others the burdens and cares connected with the maintenance of a collective testimony for God and His Christ in the world.

We may learn a lesson here by what happened to the inhabitants of Laish, who dwelt "careless (care free)... quiet and secure; and there was no magistrate in the land that might put them to shame in any thing... and had no business with any man" (Judges 18: 7). They had taken themselves away from their fellows, preferring the quiet seclusion of their valley to the trials connected with the body politic of the nation; they were not amenable to the discipline of the government, and no magistrate was there to shame or call them to account for their misdeeds. They

thought to dwell unmolested and secure in their insular Utopia. But this very desire to shirk all responsibility was their undoing; for when the fierce Danites fell upon them, they fell an easy prey to their invaders. Complete extermination was the result, and the world, we may well believe, was none the worse for their disappearance.

So it often happens that Christians in isolation from their brethren become easy victims of the enemy. They frequently fall into error, are given to riding hobbies, or in other ways pay the penalty of disobedience to the Word of God, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10: 25). How little of that quiet ease and joy in the Lord do such souls really come to enjoy, let those who were once there and are now by grace recovered testify.

A few plead that they can be more useful in God's work if unattached; that they have access to many places where they could not otherwise preach or teach if they were identified with any particular church or gathering. But putting service before obedience to the Lord and His word is a great mistake, as the "judgment seat of Christ" will reveal. God's servant cannot free himself from the responsibilities connected with "the house of God...the pillar and ground of the truth" (1 Tim. 3: 15). And since this is the office or character of the house, "the church of the living God," how can any servant of Christ ignore its claims and remain guiltless?

There are very practical reasons, too, why the Christian should avoid isolating himself from his fellow-believers. This is forcefully stated in the following words of another: "Fellowship is essential to the development of the Christian life. There is an element in the collective

experience of the Church which cannot be attained by the individual experience in isolation. . . The highest graces and virtues of the Christian life cannot be grown in solitude. Anchoritism has always proved a deadly failure, and Monasticism has invariably carried within itself the seeds of decay. . . No man can exercise his fullest capacity for service except in co-operation with others. Two units always count for more than two when they are united in common work: so we read, "How should one chase a thousand, and two put ten thousand to flight" (Deut. 32: 30)." Thus arguing from the mere standpoint of utility, the Christian should seek to walk and labor in fellowship with his brethren.

Then, too, as to worship—the highest employment in which the Christian can be engaged—the detached, independent believer is largely deprived. For that which is distinctively Christian worship, peculiar to the dispensation in which we live, can only be rendered in assembly or in company with others. There is of course a worship which can always be offered to God by the individual: Abel, Noah, Abraham and others rendered such worship. But the full Christian-worship may be exercised only in the assembly of saints, and by separation from my fellow-Christians I am robbing myself of this peculiar joy and privilege, where Christ, "in the midst of the assembly," as the leader of our worship sings praises unto God (Heb. 2: 12).

There is also a ministry, as exercised in the assembly according to 1 Cor. 14, to which the independent Christian must remain a stranger—a ministry rendered through the various gifts for the up-building of the body.

There are many and good reasons, therefore, why the Christian should not remain separate from his brethren; he needs them as they also need him. Christ followed the

two to Emmaus, not to "abide" with them, but to recover them and turn them back to the company of their brethren from whom they had separated. There He appeared to them all as they were assembled together in the upper room, and gave them His parting instructions; and He led the little flock out as far as to Bethany, where, lifting up His hands in blessing, He was parted from them and carried up to heaven. What would the two have missed had they not returned to the company of the disciples! See Lk. 24.

C. KNAPP.

HIS LOVE

He told me how He loved me,
 And I was glad;
 For thinking of my love to Him
 Had made me sad.

He told me how He loved me
 E'er time began;
 When "His delights were ever with
 The sons of men."

He told me how He loved me,
 And proved it so
 Upon the cross of sin and shame;
 He bore my woe.

He tells me still He loves me—
 Oh, depth of grace!
 Lord, keep me true until the day
 I see Thy face.

E. I. E.

“A lamp unto my feet, a light unto my path”

(Ps. 119: 105.)

“These words which I command thee this day shall be upon thy heart; and thou shalt reiterate them to thy children, and speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6: 6, 7).

THUS were they all in Israel to remind themselves and their children, at all times and on all occasions. Their confession of God was to be of the most open character; and how great a help to the soul is this frank confession of God! “I have set the Lord always before me” has ever for its companion word, “He is at my right hand: I shall not be moved” (Ps. 16: 8). God’s seal is for the forehead, not the back; and how many are saved by it from the intrusion and ravages of the devil’s locusts! Nor does the apostle hesitate to say, “With the mouth *confession* is made unto *salvation*” (Rom. 10: 10).

Let us not think it legal to insist upon commandments, and to write upon every available space a “Thus saith the Lord.” Such a consecration of things is the way to prevent the devil’s scribblings, who will not lose any opportunity to appropriate every vacant spot to his own purposes.

God’s word is no intrusion and never out of place. By it the heavens were framed, and the earth established; and it still establishes, harmonizes, gives meaning, and character and beauty, to every thing. It is no more out of place anywhere than is a ray of sunshine; like it, it glorifies what it rests upon.

—Extract from *Num. Bible.*

"OH THAT I HAD A THOUSAND TONGUES"

"Singing and making melody in your hearts unto the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Oh, that I had a thousand tongues
To sound Thy praise o'er land and sea!
Oh, rich and sweet should be my songs
Of all my God has done for me!
With thankfulness my heart doth often swell,
But mortal lips Thy praises faintly tell.

O all ye powers of soul and mind,
Arise! keep silence thus no more;
Put forth your strength, and ye shall find
Your noblest work is to adore.
O soul and body, make ye pure and meet,
With heartfelt praise your God and Lord to greet.

Ye little leaves, so fresh and green,
That dance for joy in summer air,
Ye slender grasses, bright and keen,
Ye flow'rs so wondrous sweet and fair,
Ye only live to show your Maker's fame—
Help me His lovingkindness to proclaim.

O all ye living things that throng
With breath and motion earth and sky,
Be ye companions in my song,
Help me to raise His praises high—
For my unaided powers are all too weak
The glories of His mighty works to speak.

And first, O Father, praise to Thee
For all I am and all I have;
It was Thy merciful decree
That all those blessings richly gave,
Which o'er the earth are scattered far and near,
To help and gladden us who sojourn here.

And, precious Jesus, blest be Thou,
 Whose heart with pity overflows.
 How rich Thy grace! who deign'dst to bow
 To earth, and taste its keenest woes:
 Thy death has burst my bonds and set me free,
 Has made me Thine; henceforth I cling to Thee.

Nor less for Him, the Holy Ghost,
 Be everlasting honors paid;
 For all Thy comfort, Lord, and most
 That I a child of life am made.
 By Thy deep grace my good deeds are—not mine;
Thou workest them through me, O Light divine,

Yes, Lord, through all my changing days,
 With each new scene afresh I mark
 How wondrously Thou guid'st my ways,
 Where all seems troubled, 'wildered, dark;
 When dangers thicken fast, and hopes depart,
 Thy light beams comfort on my sinking heart.

Shall I not then be filled with joy?
 Shall I not praise Thee evermore?
 Triumphant songs my lips employ
 E'en when my cup of woe runs o'er.
 Nay, though the heavens should vanish as a scroll,
 Nothing shall shake or daunt my trusting soul.

But of Thy goodness will I sing
 While I have strength, and life and breath;
 Offerings of thanks I'll daily bring
 Until Thy coming or my death;
 And should at last my lips grow pale and cold,
 With my last breath Thy praises should be told.

Father, do Thou in mercy deign
 To listen to my humble lays;
 Soon shall I learn a nobler strain,
 Where angels ever hymn Thy praise.
 There, with that radiant throng I too shall sing
 Loud hallelujahs to my Lord, the King!

A BACKSLIDER'S CONFESSION AND RECOVERY—(Abridged)

BY H. W. PARSONS

A warning, especially to the young professing to be saved

DEAR FRIENDS:—A little over four years ago I gave up struggling against the Spirit of God, and accepted Christ as my personal Saviour. It was indeed the happiest day of my life, and everything looked bright to me. With a new purpose in life, my heart's desire was to live a clean-cut life for Christ, who paid such a great price that my sins might be blotted out and that I might be redeemed.

I became a member of the Christian Endeavor Society, and for a year or so lived as I believed a Christian should, up to the light I had, careful in all I did that my influence be for God. As long as this was my purpose God blessed me, and used me in some measure in blessing to others.

Gradually came the desire to associate with certain of my friends in High School, and in order to become popular with them I began going to places where they went, and indulging in the things they did. This led me to the dance hall, which had its fascination. The theatre also had such charms for me that I even resorted to dishonest methods in order to get money to attend. Every Saturday found me with the fellows in the first row of seats. I was also captivated by the lure of the movies.

Sunday evening I would attend the young people's meeting, and usually took part, as I was pledged to do. I also read my Bible, and prayed. Wednesday night I would go to prayer meeting, after that go to the moving picture gallery. One New Year's eve, in company with three other young people from our church, we attended a watch night service at the City Mission. We were watch-

ing the old year out and the new year in, after which, I am ashamed to say, we went home with one of the party, and played cards until two o'clock.

Let me say from my heart, that in the midst of it all, an awful unrest was in my life, which I cannot describe. I would come home from the movies, a party, or a dance, tired out; I would take my Bible, pick out a short Psalm, go through a form of prayer, asking God to forgive my mistakes during the day, then lie down for the night, sad, disheartened, under the deepest conviction, realizing full well the way I was living was far from right in the sight of God, but rather a double life.

After one year spent in the pleasures of the world, I had so lost interest in Christian work that my name did not appear on the Christian Endeavor topic card. I lost my fellowship with God, and His people. The joy of salvation had left me. I became indifferent to spiritual things. There was no concern in my life about the eternal welfare of others. My rapid decline was due to the fact that worldly amusements had crowded out my hungering desire for God's Word. When I read my Bible I could not get anything out of it, for it seemed dry and uninteresting. Yet, praise God, all the time the Word was doing its work in my life, for it brought me under deep conviction.

In the presence of my friends, I was jolly and full of jokes. From my outward appearance they were led to think I was happy. Oh, how misleading! My inner life was nothing but unrest, discontent, and remorse. This proved to me that the half-hearted, worldly Christian is of all people most miserable.

Shortly after this, two Evangelists began meetings in our city. I made every excuse to keep from going, but had to go on Sunday. God's Spirit came in deep convicting

power. I saw myself in the light of God, that the life I had been living for two years was a reproach to the cause of Christ and a stumbling-block to my worldly friends. Oh, the struggle I went through! Fully did I realize I had sinned openly, and nothing but a *public* confession would give me peace. I believe God means just what He says in Prov. 28: 13, also 1 John 1: 9.

Praise God, one night, before eight hundred people in the West Presbyterian church, I pulled myself to my feet and openly confessed my sins, saying I had lived a double life, but with the grace and help of God I would never be seen at the theatre, or on a dance floor, or at the moving picture gallery again.

Friends, when you come to a clean-cut separation you will not have to worry about giving up your friends. *They* will give you up. At this time I was president of the senior class in high school. The news of the stand I had taken and the public confession I had made spread like wild-fire among all the students, as I had been one of the leaders in all the amusements and pleasures of school-life. The next morning, when I went to school I was greeted with many unkind remarks, and was sneered at by some. Some laughed and made fun of me, others would pass by and not notice me. The fellows and girls said, "Give him six weeks, and he will be back with the bunch." They gave me the name of being one of Davis' "convicts," called me "goody-goody, Sunday School boy;" and said that I had gone crazy on religion.

This step caused me to lose about sixty out of eighty-two of my class-mates as friends; yet I praise God I made that decision, for at once a change came into my life. Immediately came back the joy I had experienced about two years before, for God had forgiven my sins. The moment I made my confession and met my part of 1 John 1: 9, God fulfilled His part.

At the time of graduation, about three months later, the class day exercises were held at the Tabernacle Methodist church; the testator who was presenting the members of the class with a small token, called me forward on the platform and presented me with a small tin engine and said with a loud voice, so all could hear, "It is the desire of the class of 1908 that during the coming years our president be able to get the power"—meant, of course, as a slur upon my Christian life and the stand I had taken, for all knew the change in my life.

The crowd was in an uproar of laughter, and I was dazed for a moment. The blow struck to my heart with tremendous force. I hardly knew what to do or say; this was one of the severest tests of my life. I sank back into my chair, bowed my head in my hands and prayed, "O God, for Jesus' sake, give me the power." Thus an apparent defeat was turned into the greatest victory of my life.

I became more determined than ever to live out and out for Christ at any cost. With a burning desire to see souls saved, I started out to do the will of my Lord. He gave me the greatest joy, in answering my prayer, by using me to win a soul for Him. This was the beginning of my life of real service. All praise is due Him for the many young men and women I have been privileged to lead to Him since.

Dear friends, His grace has been sufficient. God will not allow us to be tempted above that we are able, but will with the temptation, make a way to escape that ye may be able to bear it (1 Cor. 10: 13).

Let me give you some of the reasons, drawn from Scripture, why a Christian should be separate from the world and its ways.

Jesus said, "The works" of the world "are evil" (John 7: 7). This being so, "let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19). A true follower of Christ cannot go in the world's ways, for Jesus said, "Whosoever doth not bear his cross and come after Me, cannot be my disciple" (Lk. 14: 27). "If any man will serve Me, *let him follow Me*, and where I am, there shall also my servant be; if any man serve Me, him will my Father honor" (John 12: 26).

"No man can serve two masters: for he will either hate the one and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon*" (Matt. 6: 24). "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matt. 12: 30). Do not deceive yourself; "Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

We are plainly commanded to "*have no fellowship with the unfruitful works of darkness, but rather reprove them*" (Eph. 5: 11). "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away" (Prov. 4: 14, 15).

Again, the Christian is admonished, "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

Marvel not, Christian, if the world hates you: ye know that it hated Christ before it hated you; and this is His command, "Love not the world, neither the things of the world; if any man love the world, the love of the Father is not in him" (1 John 2: 15). Jesus prayed not that we should be taken out of the world, but that we should be *kept from its evil*, for we are not of the world, even as He was not of the world (John 17: 15, 16).

Keep in mind these good precepts:

“Do nothing you would not like to be doing when Jesus comes.”

“Say nothing you would not like to be saying when Jesus comes.”

“Go to no place you would not like to be found when Jesus comes.”



ANSWERS to QUESTIONS



QUES. 12.—Will you please give us some light on Lk. 16: 8, 9. What is making “friends of the mammon of unrighteousness?” When are the disciples of Christ to fail? and how are “friends of the mammon of unrighteousness” to receive us “into everlasting habitations?”

ANS.—A brief word as to the connections of this passage will be useful. In the 15th chapter the wondrous grace of God to sinners is shown in three parables—the Shepherd seeking lost sheep; the Spirit, under the type of a woman, sweeping the house to find lost silver; the Father receiving back to His bosom and into His house the unworthy but repentant child that had spent his all in riotous living. All this showed *God's heart toward man*. Then in the 16th chapter, in a wide sweep, man's responsibility is shown, *as set in a place of privilege*.

The unjust steward shows what man has done—appropriating to his own purposes what God had entrusted to him from the beginning; but death comes as the appointed end of his stewardship (vers. 1, 2).

Seeing he could not continue, the unjust steward makes provision for the future (vers. 3-7). In this he showed himself more wise than God's people, “the children of light,” usually are (ver. 8).

Seeing that we, as children of Adam, cannot continue here on earth, let us learn a lesson from the unjust steward's wisdom: let us, “children of light,” use the pres-

ent opportunities in view of the future (ver. 9). *The use we now make of earthly possessions* (which will soon pass out of our hands) *is a sure index of where our heart really is.* To "lay up treasure in heaven" is now our opportunity. And while eternal life is the gift of God, given us here and now, we are taught also of "an abundant entrance" in the home of life; or, saved "as through the fire," with loss of all but life. See 1 Cor. 3: 13-15 and 2 Pet. 1: 10, 11.

Therefore, "the mammon of unrighteousness" are earthly things, belonging to God, who made them, but appropriated by man.

"Making friends" by their means is to so use them *now* that we shall find the fruit of it awaiting us in heaven.

The *time* when we "fail" is when, at death, we give up our stewardship.

QUES. 13.—Please answer in *Help and Food* the following: Does the 15th chapter of John apply to the people of God only? and are the cut off branches the same as in 1 Cor. 11: 30, or does it take in the profession?

ANS.—Read the parable of the vine in Isaiah 5: 1-7. Israel having utterly failed as God's witness upon earth, our Lord in John 15 takes Israel's forfeited place as the *true* Vine in whom God is glorified. His disciples are the branches in whom the strength, the life, of the Vine is to be manifested—"without Me (*apart from Me*) ye can do nothing." But disciples may be so in name, and not in fact. When Jesus said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, "many of his disciples when they had heard this, said, This is a hard saying; who can hear it?" and "from that time many of his disciples went back, and walked no more with Him" (John 6: 53, 60, 66). These are the fruitless branches, outwardly attached to Him, who continue for a time, until testing comes by which the true and the unreal are manifested. "If a man abide not in Me, he is cast forth as a branch and is withered. . . and cast into the fire" in God's due time. See also 1 John 2: 19.

As to 1 Cor. 11: 30 it is another matter entirely, as verse 32 shows. They were dishonoring the Lord, even at His table; at the breaking of bread (vers. 17-22), and as Lord

over His own house He had come in discipline among them. "Holiness becometh thy house, O Lord, for ever," therefore He disciplines His own, "that we should not be condemned with the world" in the coming day.

QUES. 14.—Please answer for me and others the following questions in *Help and Food*:

1.—Did any one preach the gospel of the grace of God before Paul came on the scene?

2.—Can any but believers believe anything about the things of God?

3.—Should we not preach repentance to sinners?

ANS.—How strange that anyone reading the New Testament should question or deny any of these three points. Who ever preached the gospel of God's love and grace more blessedly than that contained in John 3: 14-18 and the 15th chap. of Luke?—and that was before the Cross. And after, was not the gospel of God's grace preached by Peter with the Holy Spirit sent down from heaven at Pentecost (Acts 2), by Philip in Samaria, and to the eunuch from Ethiopia (Acts 8), and to the Gentiles by Peter (Acts 10: 43-38)? Paul's ministry indeed gave a new and exalted character to the gospel, establishing it on the righteousness of God through the propitiation made by His beloved Son upon the cross (Rom. 1:16,17), and bringing the believer into the New Creation of which Christ is the Head (2 Cor. 5: 17-21). While this is true, it is subverting the truth to say that the gospel of God's grace was not preached before Paul.

Questioning or denying the 2nd and 3rd points are not of faith, but from the reasonings of man's mind. Our Lord commanded to "Go into all the world and preach the gospel to every creature," and "that repentance and remission of sins should be preached in His name among all nations," and that those who believe not shall be condemned (Mark 16: 15, 16; Luke 24: 47). Both to Jews and Gentiles Paul preached "repentance toward God and faith toward our Lord Jesus Christ;" upon the Athenians he urged that "God now commands all men, every where to

repent," because He is going to judge the world in righteousness (Acts 17: 30; 20: 21). God does not judge men for what they cannot do, and are not responsible for. See also what is said in John 20: 30, 31, "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.*"

Passage after passage might be added, and I have enlarged the answer on this line because for some time already erroneous teaching has been given out among "Brethren" on this subject, destroying man's responsibility to God, which man's conscience knows to be true. An honest consideration of the passages quoted should deliver those who have been led astray.

CORRESPONDENCE

My dearly beloved brother:—In answer to your inquiry as to the Lord's work in Trinidad, I will say that it is going on steadily, and gradually increasing, even if slowly. During the past two months a few have publicly confessed Christ as their own Saviour and been baptized and taken their place with us around the Lord's table. We expect to receive another, a brother, to-morrow, and there are a few more interested in that way. In all this we have to go slowly and carefully, as this is a day of great profession, and even with an appearance of knowledge of the things of God very little practical life for Christ is manifested. Satan is also busy trying to disturb the peace of the Lord's people, to get us so occupied with ourselves as to hinder the work of the gospel among the unsaved, which I believe is his real object. But our Lord is giving grace and wisdom to see his cunning devices, and to meet them.

I brought to a close last evening a series of lectures which I have been giving on the book of Daniel from a large illustrated chart received from our brother F. B.

Tomkinson, of his own drawing and painting—patterned after brother Ironside's own. During these lectures we were having a full house, crowded to doors and windows almost every night, and the attention was very keen. Many believers from various Christian companies came and confessed to be greatly helped and blessed. We have every reason to believe that the Holy Spirit has been working in the hearts of some of the unsaved, but this is left to be manifested, either here or in eternity.

As to our brother S——, I am sorry to record that he sent us a letter announcing his withdrawal from fellowship...because, as he hinted to others, brethren abroad do not minister to him financially. I wrote showing him that none of us in the service of the Lord is working for the "Brethren," neither did they send us forth, or control our goings, although He may be pleased to use them to that end; but if we faithfully serve and trust Him He can move the heart of whosoever He will to minister to our need...

Our brother and sister Bullen are now here with us. He lost his position as carpenter foreman at the Uzine plantation, so he removed the family back here, and there is no gathering with us now at San Fernando, as formerly. Our dear sister Mrs. Bullen's Sunday-school had to be given up, of course, but it is her great desire to do all she can down here in service to our Lord, though it is much more difficult to gather the children and young people here in this city, than in the country towns.*

Well, I have written you a long letter, as I desired to give you a reasonable understanding on all the present condition of things with us down here. May our Lord continue to preserve you and make you a blessing to many more.

With deepest love to you from myself and daughter,
 Yours in our soon coming Lord and Saviour,
 JOSEPH B. HOZE.

* Any help for this devoted sister to continue this work among the young in Trinidad will be welcome.—[Ed.]

Young Believers' Department

Calendar: Oct. 16th to Nov. 15th.

DAILY BIBLE READING.....Oct. 16th, 2 Sam. 23;
Oct. 31st, 1 Kings 14; Nov. 15th, 2 Kings 7.

MEMORY WORK 2 Timothy 2.

GOOD READING:..... "Life and Times of Elijah" by
C. H. M., paper covers 25 cts.

MONTHLY QUESTION: What difference in thought is
suggested by the two expressions "the house of God"
(1 Tim. 3) and "the great house" (2 Tim. 2)?

Our Memory Work

As we commit to memory the chapter for this month, let us particularly note the characters which should mark the believer as taking part in the conflict of the gospel.

The first, is that of *strength*. This is not found in the flesh, in man, or in organization such as the world boasts of, but in "the grace that is in Christ Jesus." That grace may be thought of as displayed in Christ personally (John 1: 14; 2 Cor. 8: 9); then as expressed in our standing or perfect acceptance (Rom. 5: 2; Eph. 1: 6, 7); and in connection with the future at His coming (1 Pet. 1: 13).

Secondly, faithfulness in the stewardship of God's manifold grace communicated through the word of truth. Then in the soldier-character which requires devotion to the Lord whom we serve.

Next, the believer is viewed as a contestant for proffered reward. To acquire this, there must be purpose of heart, and obedience must be rendered. He must expect also to be a *sufferer*; must study that he may be a *good workman*; and must be a *watchman* guarding against profane and vain teaching.

Finally, he is called to be a *vessel* meet for the Master's use. This requires a godly separation from evil associations, from vessels to dishonor. May we be watchful and prayerful so as to give expression to these characters.

Defenders of the Truth

The need for us to be always ready, in a right way and in a right spirit, to contend for the truth of God is increasing every day. More than ever conditions demand from us much more than mere dogmatism and assertion. They call for the truth to be manifested in the life of those who make profession of it, and defend it. There is power in our testimony when others can plainly see that what we speak of has power over us. God expects the life we live and the word we speak to be in accord.

In the second place, because infidelity is increasing so rapidly, "evil men and seducers waxing worse and worse," we must not become apathetic, nor let a feeling of feebleness overcome us. If we do, the ever watchful enemy will gain some advantage, and we may lose our crown. We cannot hold fast what we have unless we defend the truth against the assaults being made upon it. Because the end is near we must not permit relaxation, but rather increase our vigilance and zeal. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Peter said that "the end of all things had drawn nigh," nevertheless he called for soberness, watchfulness and vigilance. We have the example of Paul, Peter, John, and of the Lord Himself. They resisted those who sought to undermine or deny the truth. They suffered in defense of it. With only two or three exceptions all of Paul's epistles were written in defence of the faith. So also with 2 Peter, Jude and John's letters. The Lord Jesus often defended

Himself and His teaching (*e. g.*, Matt. 12; John 5, 7, 8). The greatest of David's mighty men are signalized as those who "brandished the spear," and would not give up even a plot of ground bearing lentils, the food of the poor; they gave no place nor quarter to the ungodly Philistine hordes that would trample down and devastate God's heritage. In all of this, however, we must ever remember that the arms of our conflict are not carnal but spiritual (2 Cor. 10: 3-5); and that we need to know what it is to be in the secret place as well as in the arena.

There is a third thing needed for our defensive endeavors: it is the spirit of wisdom by which we may rightly discern between good and evil, ability to take forth the precious from the vile. With this in view, we are cautioned to "take heed *how* ye hear" and "*what* ye hear;" to "beware of false prophets" who come "in sheep's clothing, but are ravening wolves;" to "prove the spirits," and to "prove all things: hold fast that which is good." On the other hand we are assured of the unction of the Spirit to enable us for this testing work; and those who receive not what the Holy Spirit has given through the apostles are not of God. Our responsibility is plainly set forth. Our equipment which God has provided is complete. Our contribution must be obedience and devotion.

"Be strong in the Lord... put on the whole armor of God."

Walking in separation unto the Lord, and so from evil, we enjoy *His* companionship, sitting at His feet, refreshed and strengthened for the journey. As we walk with the Lord, the world will reject us, and make us feel its reproach. But it is being reproached with Christ. Better far to walk with Him through present trials than in the future to have the fire of His holiness burn up as worth-

less the work of a selfish life. How great the loss in the latter case! In the former, how *His* smile will recompense the sufferings of this little while.

Our Daily Bible Reading

This occupies us with the closing scenes of David's life; the accession of Solomon to the throne and his glorious reign; the dividing of the kingdom and the history of the kings which followed, giving those of Israel in most detail. The ministry of Elijah and Elisha is largely dwelt upon, to show how in the darkest period God in grace raises up special testimony. When the enemy comes in like a flood He raises up a standard against him.

Solomon's early years of glory and power pass into the shadow of great failure and weakness toward the end. Because of this departure, Jehovah must smite. His history at the close shows how our enemies arise from our own failures and sins. Though even in such circumstances faith may rise up and lay hold of God's grace and mercy, yet the course of God's government can not be turned aside. The dark close of Solomon's life surely turns our thoughts to Him in whom no darkness is found nor shade of turning from the way that is right, the sceptre of whose kingdom is righteousness, and His kingdom everlasting.

Jeroboam, though given his place and power by Jehovah, cannot trust Him to preserve it to him, but raises up centres of idolatry for fear that he might lose his people if they go up to Jerusalem to worship. This fatally affects the whole history of the ten tribes. Jeroboam's folly is often repeated. How vain of man to think that he can keep for himself through his own devices that which he never could have possessed at the first unless God chose to bestow it.

As we read day by day these chapters of Israel's kingdom-history, may we seek to get some practical lesson for our daily life. In the changing light and shadow of this history many circumstances are brought into relief which will richly repay time spent in prayerful meditation upon them.

Let us think too that as God has patiently recorded the bright and the dark, the good and the evil, in the lives of these kings and servants of His, so will the record of our lives be unrolled in detail in the day of manifestation. What will the record show?

Servants of God

All the redeemed by Christ Jesus are His servants. And this, not merely in some things of a special nature, but in *all* things. Life for them is to be a continual and joyful service to God. In the measure in which this is *not* allowed, it is failure.

This blessed soleness of object in the Christian's activities constitutes a great purifying factor in life. The purpose that thus comes to rule the heart leads to separation from evil, excluding what cannot be rendered as service to God. The flesh will say, This means loss; it may mean present disadvantage—it usually does, but the Christian's recompense is found in fellowship with God through obedience to His word, and as to circumstances, for what can we think He is not sufficient? His promises "are exceeding great and precious."

"HAVE FAITH IN GOD."

THE TWO ASPECTS OF THE CROSS

I WOULD dwell a little here on the two fundamental aspects of the Cross, as the basis of our *worship*, and of our *discipleship*. The one is the basis of our peace with God and worship; the other expresses our position toward the world.

If as a convicted sinner I look at the Cross of our Lord Jesus Christ, I behold in it the everlasting foundation of my peace. I see sin judged and put away by it for all them that believe.

I see God to be, in very deed, "for me," and that, moreover, in the very condition in which my convicted conscience tells me I am. The Cross unfolds God as the *sinner's Friend*—it reveals Him in that most wondrous character, as the Righteous Justifier of the ungodly sinner. Creation never could do this: providence never could do this. Therein I see God's power, His majesty, and His wisdom. But what if all these divine attributes should be ranged against me? Looked at in themselves, abstractedly, they would be so, for I am a sinner; and power, majesty, and wisdom, could not put away my sin, nor justify God in receiving me.

The introduction of the Cross, however, changes the aspect of things entirely. There I find God dealing with sin in such a manner as to glorify Himself infinitely. There I see the magnificent display and perfect harmony of all the divine attributes. I see love, and such love as captivates and assures my heart, and weans it, in proportion as I realize it, from every other object. I see wisdom, and such wisdom as baffles devils and astonishes angels. I see power, and such power as bears down all opposition.

I see holiness, and such holiness as repulses sin to the very furthest point of the moral universe, and gives the most intense expression of God's abhorrence thereof that could possibly be given. I see grace, and such grace as sets the sinner in the very presence of God—yea, puts him into His bosom. Where could I see all these things but in the Cross? Nowhere else!* Look where you please, and you cannot find aught that so blessedly combines those two great realities, namely, "glory to God in the highest," and "on earth peace."

How precious, therefore, is the Cross, in this its first phase, as the basis of the sinner's peace, the basis of his worship, and the basis of his eternal relationship with the God thus so blessedly and gloriously revealed! How precious to God, as furnishing Him with a righteous ground on which to go in the full display of all His matchless perfections, and in His most gracious dealings with the sinner! So precious is it to God, that, as a recent writer has well remarked, "All that He has said—all that He has done, from the very beginning, indicates that it was

* The Blessed One against whom we had sinned making atonement for our sins by the sacrifice of Himself! Ah, reader, this is the glory of the gospel, the glory of Christianity. Look and search through all the religions of the world—the religions of man—and you will look in vain for any such thought, or anything approaching to it!

"O God, the thought was Thine!
 Thine only it could be—
 Fruit of the wisdom, love divine,
 Peculiar unto Thee.
 For, sure, no other mind,
 For thoughts so bold, so free,
 Greatness or strength, could ever find,
 Thine only it could be!"—[Ed.

ever uppermost in His heart. And no wonder! His dear and well-beloved Son was to hang there, between heaven and earth, the object of all the shame and suffering that men and devils could heap upon Him, because He loved to do His Father's will, and redeem the children of His grace. It will be the grand centre of attraction, as the fullest expression of His love, throughout eternity."

But now, as the basis of our practical discipleship and testimony, the Cross demands our most profound consideration. In this aspect of it, I need hardly say, it is as perfect as in the former. The same Cross which connects me with God, has separated me from the world. A dead man is done with the world; and hence, the believer, having died in Christ, is done with the world; and, having risen with Christ, is connected with God in the power of a new life—a new nature. Being thus inseparably linked with Christ, he, of necessity, participates in His acceptance with God, and in His rejection by the world. The two things go together. The former makes him a worshiper and a citizen in heaven; the latter makes him a witness and a stranger on earth. That brings him inside the veil: this puts him outside the camp. The one is as perfect as the other. If the Cross has come between me and my sins, it has just as really come between me and the world. In the former case, it puts me into the place of peace with God; in the latter, it puts me into the place of separation from the world, *i. e.*, from a moral point of view; though, in another sense, it makes me the patient, humble witness of that precious, unfathomable, eternal grace which is set forth in the Cross.

Now the believer should clearly understand, and rightly distinguish between, both the above aspects of the Cross of Christ. He should not profess to enjoy the one, while refusing to enter into the other. If his ear is open to hear

Christ's voice within the vail, it should be open also to hear His voice outside the camp—if he enters into the atonement which the Cross has accomplished, he should also realize the rejection which it necessarily involves. The former flows out of the part which God had in the Cross; the latter, out of the part which man had therein. It is our happy privilege, not only to be done with our sins, but to be done with the world also. All this is involved in the doctrine of the Cross. Well, therefore, might the apostle say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul looked upon the world as a thing which has been nailed to the cross; and the world, in having crucified Christ, had crucified all who belonged to Him. Hence there is a double crucifixion, as regards the believer and the world; and were this fully entered into, it would prove the utter impossibility of ever amalgamating the two. Beloved reader, let us deeply, honestly, and prayerfully ponder these things; and may the Holy Spirit give us the ability to enter into the full practical power of both these aspects of the cross of Christ.

As to obedience to God's call, the history of Abraham furnishes us with lessons of greatest value. "The God of glory" had appeared to Abraham in Mesopotamia, his native country, and said to him, "Get thee out of thy country and from thy kindred. . . and I will bless thee;" but burdened with such as God had not included in his call to Abraham, caused his stop in Haran. We are not told how long Abraham tarried at Haran; yet God graciously waited on His servant until, freed from nature's clog, he could fully obey His command. There was, however, no accommodation of that command to the circumstances of nature. This would never do. God loves His servants too well to deprive them of the full blessedness

of entire obedience. There was no fresh revelation to Abraham's soul during the time of his sojourn in Haran. It is well to note this. We must act up to the light already communicated, and then God will give us more. "To him that hath shall more be given"—this is God's principle. Still, we must remember that God will never *drag* us along the path of true-hearted discipleship. This would greatly lack the moral excellency which characterizes all the ways of God. He does not *drag*, but *draw*, us along the path which leads to ineffable blessedness in Himself; and if we do not see that it is for our real advantage to break through all the barriers of nature, in order to respond to God's call, we forsake our own mercies. But, alas! our hearts little enter into this. We begin to calculate about the sacrifices, the hindrances, and the difficulties, instead of bounding along the path, in eagerness of soul, as knowing and loving the One whose call has sounded in our ears.

C. H. M.

THE SERVANT AND SAVIOUR

As presented to us in Isaiah 52: 13—53: 12.

THESE fifteen verses form a little pentateuch of three verses each: the Pentateuch of Moses being the basis of divisions of all Scripture. The 27 books of the New Testament itself fall into five divisions, which correspond not only in *number* with the five books of Moses, but in a more noteworthy manner correspond in *lines of thought*.

For example, if Genesis gives the origin and beginning of creation in its present state, the Gospels give us that

which the apostle John recalls us to as another "beginning"—a brighter and better one, a new creation, in Him who is second Man and last Adam.

If Exodus tells the story of redemption from Egyptian bondage, the book of Acts shows us the Church brought out from Jewish "bondage, under the elements of the world."

If Leviticus unfolds to priests in the sanctuary the power and value of the various sacrifices with which they drew near to God, the epistles of Paul establish us before God in all the value of that one Sacrifice which, taking the place of all of these, brings us, as they could not, really to Him.

If Numbers gives us the order and provision for the camp in the wilderness, and how God brings through, to the glory of His name, a people continually failing under every testing, the other epistles furnish us for that path through the wilderness of this world, of which Israel's journey is but the figure.

And, lastly, if Deuteronomy presents those governmental ways of God, according to which a blessing or a curse follows the way which leads to either, the book of Revelation, as a perfect Deuteronomy, traces those ways by which the Church or the world reaches the final consummation—the end nowhere else in Scripture so fully detailed.

This by the way; I do not dwell upon it now: though I may say that the whole canon of Scripture is, as I believe, a Pentateuch of Pentateuchs, four of which belong to the Old Testament:—the first consisting of the books of Moses; the second, of the rest of the historical books; the third, of the five psalm-like books, the utterances, under divine inspiration, of the human heart in its exercises, its

sorrows, and its joys; the fourth, of the prophetic books, in which God's voice as it were answers man's voice.

The passage begins with the 13th verse of the 52nd chapter, and goes down to the end of the 53rd chapter, embracing fifteen verses, and these divide into five sections of three verses each, stamping the whole of it thus with the significant numbers 3 and 5. Our readers are probably aware that Scripture numbers *have* significance—that a uniform significance prevails throughout it. *Three* is the divine number, the number of the divine fulness—of the Trinity. It is the number which speaks of divine manifestation also; for only *as* Trinity (Father, Son, and Holy Ghost) is God fully manifest. *Five*, on the other hand, is the number significant of *weakness*, and on that very account the *human* number—taken it may be from the number of those senses by which man is in constant relation with the scene in which he is placed. These two numbers then characterize this prophecy as the story of Him in whom, bodily, all the fulness of the Godhead dwelt, and who in this way was fitted to be what HE alone was—“God manifest in the flesh.”

Again, it is not merely because of its five divisions that I call this a Pentateuch, but because each of these divisions takes up in some way *the theme* of one of the books of Moses, and in the same order. The full proof of this we shall have as we take them up in detail; though it may be glanced at here, since this is no mere curious resemblance, but one which gives us the main features of the picture before us; and this is the use of all such matters—to be helps to the spiritual apprehension of what might otherwise escape us. I trust we shall find this true in a very marked way here.

Take the first three verses, and you will easily discern the voice of One who, as in creation at first, is the

Moulder and Fashioner of all things, who can thus speak confidently from the beginning of what the end shall be. It is God who speaks here of His Servant; He decrees the exaltation of the One who humbled Himself to that unequalled suffering by which "His face is so marred more than any man's, and His form more than the sons of men." It is God who presides, as we may say, at the blessed work of redemption as at that of creation; though the actual Redeemer, as the actual Creator, is the Word now made flesh.

In the second section (53: 1-3) the speaker changes. It is now the testimony to Him who is the "power" or "arm of Jehovah," and notice that as "the Almighty" is the characteristic Divine title in Genesis, so it is Jehovah in Exodus, when God takes up and redeems His people according to the significance of that name. "Jehovah's arm" is thus the power of God in redemption, and this is the prophet's special testimony, rejected by besotted man.

In the third section (vers. 4-6) we come, as in the opening of Leviticus, to the sacrificial character of those sufferings so misreckoned by unbelief. It scarcely needs to insist on the correspondence here.

The fourth section (vers. 7-9) exhibits Him under the pressure of evil, tested by all He passed through as none other ever was: the world to Him a wilderness beyond that of which the book of Numbers gives us the history. Israel's testing brought out their innate evil; with Him it brought out nought but His own perfection.

Finally, the last verses (10-12) give us in perfect Deuteronomic sequence, the way and the end: the *end* as blessed as the *way* was full of unexampled sorrow: "When Thou shalt make his soul an offering for sin . . . the pleasure of the Lord shall prosper in his hand: He shall see of the travail of his soul and shall be satisfied."

Let us now look at these sections more in detail.

“Behold, my servant shall act wisely: He is exalted, and raised up, and become very high” (Isa. 52: 13).

The word “servant” is a very characteristic word in this latter part of Isaiah. First it is Israel that is God’s servant (chap. 41: 8) : “But thou, Israel, art my servant . . .whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.” But while in God’s purpose and grace this thought still abides, it is one which Israel as a nation has not yet fulfilled; and in chapter 40 we find another in this place—called even by the name of Israel: One who does not fail, and whose work is owned of God. His work too is there defined: “It is a light thing that Thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the ends of the earth.”

Thus the Person before us in this 52nd chapter is not introduced here abruptly for the first time. He is the Servant-Saviour, the Servant whose work is salvation, but who in it is above all else Jehovah’s Servant—the only one among men who filled perfectly that blessed place. And with this was connected the wisdom He displayed. His was the perfectly clear eye, undimmed by any veil of self-interest—the single eye which made the whole body full of light. Wisdom is not an attribute of mere intellect. The eyes are in the *heart*, as Eph. 1: 18 really says.

This characterizes His path then: it is the path of true service—thus of clear-sighted wisdom; a path which ends in exaltation, for “he that humbleth himself shall be exalted.” *He* then “is exalted and raised up, and become very high.” It is what Phil., chap. 2, speaks of, ad-

monishing *us* to have "the mind that was in Christ Jesus." What an effectual rebuke to pride and self-seeking this exaltation of the lowliest! And what an incentive for us to the path of obedience which we had forsaken is this free choice of it by Him who owed none! And what a place of glory it is that awaits us, where the highest are they who realize best the blessedness of service, and highest of all is He who came not to be ministered unto, but to minister, and to give His life a ransom for many!

"As many were astonished at Thee; his visage was so marred more than any man's, and his form more than the sons of men" (ver. 13).

The unequalled sorrow is revealed here in its effects, in the outward signs which were before the eyes of beholders. Its depths were known to God alone, indicated to faith indeed in one pregnant word, which unbelief would misconstrue. Even in the Gospels, which give us the history of those sufferings, the veil of reserve is maintained; and that cry, "My God, my God, why hast Thou forsaken Me?" is recorded without comment. Faith, taking this up reverently, is led further by this cry in the opening of the 22nd psalm, and finds there a prophecy of the Spirit of God in which all that may be told is told: while unbelief finds David only, or a rhapsody. But it is the Christ (dumb before His enemies) revealing Himself in the circle of His friends. We acquiesce fully in this reserve, which nevertheless invites to intimacy those who desire intimacy. In this same way is (more or less) all Scripture written, not for formalists to make out a creed, but "that the *man of God* may be perfect, thoroughly furnished unto all good works."

But what sorrow is this that could thus mar the human form of the Man of Sorrows! As He speaks of the astonishment of the beholders, the divine Speaker's heart

turns towards Him in this place of humiliation, and breaks the sentence with an abrupt address to Him—"As many were astonished at *Thee*;" then He returns to announce to men the result of this unparalleled suffering:—

"So shall He sprinkle many nations; kings shall shut their mouths at Him: for that which had not been told them they shall see; and that which they had not heard shall they consider" (ver. 14).

Strange news, these gospel-news! and with strange power! What all the tomes of philosophers have never done has been accomplished for low and high, for Greek and Barbarian, by the power of the Cross alone: the heart is sprinkled from an evil conscience, the body washed with pure water. That which was lacking in all human wisdom, in Christ, God's wisdom, is found "righteousness and sanctification and redemption." Man's need is met, his soul satisfied—and satisfied with God, in unspeakable love and grace revealed to him in Christ; his heart is cleansed and his life changed. All other greatness bows its head in presence of the Cross, and every tongue shall yet confess that the Crucified, Jesus Christ, is LORD, to the glory of God the Father.

Thus, in this introductory section, God as sovereign in counsel declares His purpose concerning His elect, that Jehovah's "good pleasure" was to prosper in the hands to which He could commit it absolutely, assured of the result. "I have laid help upon One that is mighty," He says—I know Him; I can answer for Him. Just so, in the presence of the multitudes at John's baptism, in which He had just pledged Himself to this very work, heaven is opened, and the Father's voice proclaims His Son the object of His good pleasure; and the descending Spirit hastens to give Him up, after forty days of fasting in a wilderness, to let the devil sift Him as he may. Yes, God

can rest all, whether for man's salvation or His own glory, with perfect satisfaction and delight upon Him.

But where is this mighty One? And how is this might displayed? John looked in heaven for the "Lion of the tribe of Judah," but with wonder saw a "Lamb as it had been slain." In the conflict of good with evil, not *force* avails, but *good*; and the Cross was such a battle-ground, when He, "crucified through weakness," becomes the power of God. At the cross power was upon the side of evil: it was as the Lord told the Jews "their hour and the power of darkness." On His part there was none: he who used the sword was only rebuked for it; of the legions of angels He might have had, none stirred on His behalf. The forces of evil were loosed: He is bound, and unresisting. Then as He hangs on the accursed tree, the night which falls over all proclaims that God has withdrawn. He is left *alone*, unsuccoured, in the awful distress of that abandonment, to meet the full flood of evil at its height!

And if the darkness passed, and He were heard "from the horns of the unicorns," crying "with strong crying and tears unto Him that was able to save Him *out of death*," it was, as the apostle says, "*for his piety*." He was heard, winning back life and light—eternal blessedness—out of the jaws of death and hades. It was the victory of goodness, greater immeasurably than all power arrayed against it.

This, then, is the divine plan, the counsel of God, which the following sections open out in detail. In the next the speaker changes; and henceforth it is the prophet that speaks, connecting himself with the "election of grace" in Israel, the believing remnant of a future day. F. W. G.

(*To be continued.*)

THE CHOOSING OF THE KING

“The LORD said, ‘Arise, anoint him, for this is he.’”

Dark were the days for Israel when
The Philistines laid waste their land;
God’s arm indeed seemed shortened then,
Withdrawn His strong protecting hand.
The mighty Samson started well,
But lost the holy Spirit’s power;
And Saul in disobedience fell,
And failed them in the needy hour.

But all the time God had in view
One who His purpose should fulfil—
A man of perfect heart and true,
Prepared by Him to do His will.
“Go now to Bethlehem,” said the Lord,
“Anoint the one whom I shall name”—
And faithful Samuel, at God’s word,
To Jesse’s house at Bethlehem came.

And now the sons of Jesse stand
Before the prophet, one by one,
And Samuel, horn of oil in hand,
Waits to anoint the chosen son.
The seven pass by, of stature tall,
But still the oil he does not use;
God shows him that among them all
There is not one whom He can choose.

Is there no other? Yes, indeed,
The eighth remains; but what is he?
His duty is the sheep to feed—
That boy a king?—it cannot be!
“Send now and fetch him,” Samuel said;
And soon the ruddy youth they bring:
The oil is poured upon his head,
And David is anointed *king!*

Man in the flesh, with all his might,
Has failed to do the will of God;
With truth, indeed, one well may write
Across his record, "Ichabod."
But God has now His Chosen One,
The One who, risen from the dead,
Is seated on His Father's throne,
O'er all things the exalted Head.

If asked the question, "What is man?"
There's many an answer might be given;
Yet all man's glory never can
Redeem or fit his soul for heav'n.
And God would turn our longing gaze
From man down here, though great he be,
And, pointing to His Son, He says
With satisfaction, "THIS IS HE."

Just as the heart of Samuel turned
From Saul to God's well-chosen one,
So we through His great grace have learned
To love *His* well-beloved Son.
Though by the world despised, unknown,
We own Him now as King and Lord,
And long to join with all His own
To sing His praise with one accord.

And oh, what rapturous joy 'twill be
To see Him as He comes again,
In triumph and in victory,
O'er all the earth as King to reign!
Of David's line a Son is given,
And soon our hearts and lips shall sing,
With all on earth and all in heaven,
His praises, and acclaim Him King!

H. WILSON.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

SEVENTH PAPER

"IN MY NAME."

JOHN'S GOSPEL was written to unfold the glories of Christ as Son of God, and because of its wondrous theme is of the four divine biographies, the deepest and most precious, in a volume where all is deep and all is precious! And it is perhaps not saying too much if we add that the very holy of holies of this tabernacle of truth is the chapter-series from thirteen to seventeen. In this section we see our blessed Lord, shut in with "His own," instructing them as to their path, revealing secrets hitherto unknown, and praying for them in the most sacred intimacy.

And it is here that we get much valuable instruction about prayer, which was to be the resource of His tried and needy people during His absence.

He first speaks of prayer in connection with service. In chap. 14: 12-14 He says, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

Perhaps few of His sayings have been more perverted or misunderstood than these. Let us weigh them carefully as He evidently desired that we should. His solemn "verily, verily," is always a challenge to our hearts, and bids us pause and thoughtfully consider what follows.

His works have testified to the Father's delight in Him, and attested His Messiahship. Now He is going away, and He empowers His disciples to continue the hallowed service which He had begun. Undoubtedly this involved, for a time at least, the power to work miracles, though it would be a great mistake to confine it to that. What were "the works" He did? Luke 7: 22 gives the answer. "Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." These were His works, and of these the last is by no means least. As for the other works we have only to read the Acts to see how truly they did follow His believing apostles, thus corroborating the message they carried to a godless world. They did not heal everybody, nor were there many occasions when the dead were raised, but they *did* "go everywhere preaching the Word." This was their great ministry, and miracles were but signs to attest their divine commission.

But what are the "greater works" which He promised they should do? Surely not miracles, as commonly understood. If we think of these, who has ever performed greater works of power than He? Have any of His disciples called from the tomb a man four days dead, and whose body was already corrupting? Have any stilled the waves, and quieted the winds by a word? Have any multiplied food so as to feed greater multitudes than He? The centuries answer, "No." The "greater works" cannot therefore refer to such wonders as these.

But, surely, the opening chapters of Acts, and in fact all the pages that follow, indicate what He meant. The conversion of thousands, the eventual overturning of the paganism of the Roman Empire by the advancing light of Christianity, the miraculous changes wrought, not only

in a few individuals, but in whole communities, and even nations, by the power of the gospel, the widespread dissemination of the Holy Scriptures carrying light and salvation to myriads—these are the greater things which have been accomplished through the power of the promised Paraclete. And linked with this promise is His assurance regarding prayer. It is only as His servants pray that they see the glory of the Lord and behold His power working. And so He says, "Whatsoever ye shall ask *in My name*, that will I do. . . . If ye ask anything *in My name*, I will do it."

And again in chapter 15: 16, He links the Father with Himself in thus answering, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." Here is complete furnishing for the servant's path. All that is needed, all that faith can ask in His name, the Father and the Son engage to supply.

But let there be no mistake here. To present a petition and then to add, "In the name of the Lord Jesus," is not necessarily to pray in His name. If it were so, the promise would have failed more often than it has been fulfilled! For millions of such prayers have gone unheeded, as every thoughtful person knows. Yea, have not *you* often so prayed only to be denied?

But does this invalidate the promise? Surely not. It should lead one to inquire, "What is it to pray in the name of the Lord Jesus?" And the answer is clearly this: To pray in His name is to ask by His authority; and to ask by His authority is to ask in accordance with His will as revealed in His Word, thus bringing us back to what we were considering in our last paper.

Let me illustrate what I mean by citing three prayers

that recently came to my attention. At a political convention sometime since, a chaplain offered the invocation. He prayed "that it may please Thee to give wisdom to select a man for this high office who will lead the party to victory," and he closed with the words, "This we ask in the name of Jesus Christ Thy Son."

At a rival convention a very similar prayer was offered and closed in almost the same language.

Now were either or both of these petitions "in the name" of Him whom the world rejects to-day as it rejected Him of old? Certainly God could not answer both of them. Nor if He seemed to answer one, by permitting the choice of one party to become President would that in itself be proof that the prayer of the chaplain had been in the name of Jesus.

About the time that my attention was called to these rival "prayers," I attended a little gathering where a few simple-minded Christians had met together to wait on God. There I heard one and another fervently pray for the country, for those in high office and for those aspiring thereto, that all might be so ordered that blessing might come to man and God be glorified, and that His people might lead a quiet and peaceable life in all godliness. This was prayer in accordance with the Word (1 Tim. 2: 1-4), and therefore in the name—that is, by the authority of the Lord Jesus.

The conclusion is this: To pray in the name of Jesus I must be intelligent as to the mind of Christ, and be in fellowship with Him as to God's present and future plans.

If we go through the Acts and Epistles and notice how the expressions, "In the name of the Lord," "For His name's sake," and similar phrases are employed, we shall see this very clearly.

Baptism is in the name of Jesus Christ, or in the name

of the Lord Jesus—that is, by His authority—therefore as owning subjection to Him. To the lame man Peter said, “In the name of Jesus Christ of Nazareth rise up and walk.” The apostles disavowed any personal holiness or power, but what they did was by His authority—as representing Him (Acts 3: 12-16).

They prayed, “when let go,” that “signs and wonders may be done by (or in) the name of thy Holy Child Jesus.” This was in exact accord with the promise we have been considering. Preaching was in His name. Forgiveness was offered only through His name. Demons were cast out in His name; but when unregenerate men attempted to use that Holy Name as a part of a magical formula, they retreated in confusion, overcome by the power of Satan (Acts 19: 13-16).

In the Epistles we learn that valid discipline was “in the name of the Lord Jesus Christ” (1 Cor. 5: 4), and forgiveness was to be extended to the repentant offender “in the person of Christ,” that is, by the apostle acting in the name, or by the authority of the Lord (2 Cor. 2: 10). Evangelists went forth “for His name’s sake, taking nothing of the Gentiles” (3 John 7), but cast entirely upon Himself, and therefore to be cared for by His people.

To these instances might be added many more, all proving clearly that “In my name” implies “By my authority.”

As the soul enters into this, what a solemn thing does prayer become! It is no light matter to come before God bringing the petitions that the Holy Spirit lays upon the heart, in accordance with the revealed will of the Lord. To pray aright we must walk in the Spirit. To pray aright we must study to show ourselves approved unto God, rightly dividing the word of truth. To pray aright we must be in communion with Him who has said, “What-

soever ye ask *in my name, I will do it.*" Lord, teach us to pray! As we become intelligent as to what it is to pray in His name we shall be saved from many a disappointment.

Take, for instance, the question of bodily healing, which occupies so large a place in the thoughts of many to-day, when an ever-increasing emphasis seems to be laid upon what is purely physical. If the Lord had promised continued health of body to all obedient believers in this dispensation, or if His atonement was for sickness as well as for sin, then we would be authorized, not only to pray for, but claim healing on all occasions, providing there be self-judgment and confession of all known sin on our part. But facts are stubborn things, and facts prove conclusively that many of the godliest saints are familiar with affliction, with pain and sickness.

Moreover, those who advocate prayer as the divine and only remedy for illness, invariably succumb at last to some disease from which they pray to be healed, only to be denied. What then is the conclusion? Either that they are not praying in faith, or that it is *not the will of God* always to heal the bodies of His people in the present age. The latter is clearly the testimony of Scripture. We are "blessed with all *spiritual* blessings in heavenly places in Christ," but we are not promised all temporal or physical blessings. We still await the redemption of the body. Therefore the prayer for health would be supplemented by subjection to the Father's will. We dare not demand healing "in the name" of the Lord because He has not authorized us thus to pray.

As one becomes better acquainted with the Word of God, and walks in the power of the Spirit, he will understand better what it means really to ask in the name that cannot be denied.

H. A. I.

"THE BLESSED HOPE"

LORD JESUS, we are waiting
To hear the trumpet sound,
When all the saved of ages
Shall with Thyself be found.

Thy precious promise cheers us
While watching through the night,
We know that rapturous morning
Shall have no cloud in sight.

Then, though the shades of darkness
Around our path be cast,
The light shall shine more clearly
When all the gloom is past.

Pilgrims! let us be watchers
On Faith's expectant tower,
Waiting with earnest longing
For the bright Morning Star.

Our bud of hope shall blossom
Into a full-bloom flower,
When He wafts us to glory
By His translating power.

When we shall see our Saviour
Whom we have learned to love,
We'll not regret the waiting
When called to dwell above.

C. C. CROWSTON.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Pet. 3: 14).



ANSWERS to QUESTIONS



QUES. 15.—The subject of unleavened bread has come before our assembly, whether it should be used in our morning meetings. Some say that as our Lord had no sin in Him, He cannot be truly symbolized with leavened bread. Others claim that when Christ was shown in connection with His redeemed people, leaven was baked in the loaf. Your answer would be a help to us.

ANS.—Types of the Old Tes't having served their purpose in pointing out spiritual things are not perpetuated in the New. Occupation with the *materials* used at the Lord's Supper can but obscure the blessed object which the Holy Spirit would occupy us with, and thus hinder the blessing intended. If you gave me a picture and said, "This is my beloved mother," and I began to talk of the frame enclosing it, would you not be grieved? It is your mother's picture that is precious, not the frame. Let HIM be so before our minds and hearts that the materials used disappear, as it were—though of the best we can procure.

We rightly infer that the same unleavened bread and fermented wine used at the Passover were used by our Lord in instituting this holy remembrance of Himself, but our attention is not drawn to those things, but solely to the blessed Saviour.

A special revelation was given to the apostle Paul concerning the Lord's Supper (1 Cor. 11: 23), which he delivered to the Gentile assemblies, where unleavened bread was not in use. Since he gave no order as to what bread to use, are we not justified in thinking they used what was common among them? But as to *the life and conduct* that are to characterize those who partake at His holy table, the apostle gives careful instruction with serious warning (vers. 27-34). May we, with subdued spirit, adoringly sing with the poet:

"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!

The storm that bowed Thy blessed head
 Is hushed for ever now,
 And rest divine is ours instead,
 While glory crowns Thy brow!"

Young Believers' Department

Calendar: Nov. 16th to Dec. 15th.

DAILY BIBLE READING:..... Nov. 16th, 2 Kings 8;
 Nov. 30th, 2 Kings 22; Dec. 15th, 1 Chr. 12.

MEMORY WORK: 2 Timothy 3.

GOOD READING: "Malachi; or the State of things at the
 End." By E. Dennett. Paper covers, 25 cts.

MONTHLY QUESTION:—Give incidents from our daily
 Bible Reading which illustrate governing principles in
 God's ways with men, such as:

"God is not mocked: for whatsoever a man soweth, that
 shall he also reap."

"God resisteth the proud, and giveth grace to the hum-
 ble."

"To obey is better than sacrifice," etc.

"Cursed be the man that trusteth in man...blessed is
 the man that trusteth in the Lord."

"Them that honor Me, I will honor."

"When a man's ways please the Lord, He maketh even
 his enemies to be at peace with him."

Our Memory Work

A few names have been received for the successful re-
 citation of the Epistle of James. To them we are sending

Mr. Ironside's book on "Esther," cloth bound. We feel sure you will find it helpful and suggestive.

We had hoped that the list of successful ones would increase, rising in number at least to what was formerly received. There were 30 names recorded for the study of Philippians. On six other occasions the number has ranged from 19 to 26. This time we have:

Miss Carrie Schwartzel (11).....	Detroit, Mich.
Miss Mable Stockford (11).....	" "
Miss Marie DeVries (6).....	" "
Mrs. W. T. Helmer (10).....	Cumberland, Ont.
Mrs. W. S. Banford (8).....	Penticton, B. C.
Miss Mildred Howard (8).....	Baltimore, Md.
Miss Dorothy Howard (8).....	" "

Thus far we have studied *eleven* memory portions. Many, we feel sure, are keeping up with this work, and whether successful or not in meeting the requirements for recitation their gain is found in increased acquaintance with God's blessed Word which cannot fail to be strength and comfort to the inner man. The Word is living and operative, and brings its blessing to every believer who with purpose of heart and perseverance stores it up in the mind.

"Thy Word have I hid in my heart, that I might not sin against Thee."

"The law of his God is in his heart; none of his steps shall slide."

Our Daily Bible Reading

In the second book of Kings we see how the abounding evil both of rulers and of the people leads to the great captivities of both Israel and Judah, the dispersion of Judah, and the destruction of Jerusalem and the temple. With this begins the period called "The times of the Gen-

tiles," which closes at the glorious appearing of Christ as King, and then Jerusalem shall be no longer trodden down.

The dark course of this history, the deepest shadows of which are found in the reigns of Ahab in Israel, and Ahaz and Manasseh in Judah, is broken by the bright revivals under Hezekiah and Josiah. In them the people were made to see that blessing comes only through *dependence* upon God, the *judgment* of evil, and *obedience* to His revealed will.

It is of great help to link with the study of this history a careful reading of the prophetic ministry which was given during the same period. By it God sought to correct and instruct His people, so that delivered from the abounding evil, they might escape the judgments of which the prophets warned them. Then, too, they were messengers of hope, for they set forth in glowing words the glory of the coming kingdom which Jehovah would set up. As ever, faith was called for to lay hold of the promises, and thus find strength to overcome amid the surrounding evil and walk with God through existing circumstances. The mass of the people gave no ear to the message, rejected and persecuted these men of God who spoke in Jehovah's name, and wrote as moved by the Holy Spirit. In due time God's judgments were executed, first by the Assyrians upon the apostate ten tribes, and then upon Judah by the Babylonians under the hand of Nebuchadnezzar.

Thus God gave confirmation to His word after exercising long patience with great evil. Along with the deep sorrow and shame connected with the smiting and scattering of Israel, faith could nevertheless find comfort, for through it all God was shown to be true, faithful, righteous, and this afforded assurance that His glorious promises would be fulfilled in due season.

The prophetic books especially linked with the course

of the kingdom history are: Hosea, Amos, Isaiah, Micah, Nahum, Joel, Jeremiah, Habakkuk, Obadiah, Zephaniah. These books give us the moral and spiritual state of things, while the books we are now reading record the outward course of events. These bear a distinct relation to one another, which it is profitable to consider as this portion of Scripture is studied.

Gospel Work

It is a cheer to hear of young believers being active in this line of work in one form or another, and at different places. There are many openings for those who with purpose of heart seek to reach precious souls with the Bread of Life. Besides street preaching, there are opportunities for visitation in various institutions, whether hospitals, prisons, or homes for the poor, which afford the privilege of distributing tracts, getting into personal contact with the inmates, and often give opportunity for more public testimony by short services of song and preaching. The great need for all true service is that our own souls abide in communion with God, in the freshness of love to Christ and our fellow-men. Let the seed sown be well watered with prayer that it may be fruitful. It is in the secret place we secure needed strength to go forth before men.

Now that winter is approaching some of the things which have engaged us during the past months will of necessity be discontinued. Let us then put the spare time we may thus have to good account, and partly at least make it a time of replenishing our spiritual store-house, thus more fully equipping ourselves for the conflict of the gospel. We do well to prepare ourselves through diligent study of the Word and the use of the many helps which God has given, so that we may wisely and efficiently meet the various needs of souls, and unsound teachings which

face us when dealing with people of all classes. In this connection it is a good thing to be acquainted with the large variety of tracts and pamphlets which are at our disposal, and which so scripturally answer almost every form of evil teaching now prevalent. One can hardly carry a supply of these for distribution, but when we come into personal touch with ensnared souls, if we are acquainted with our literature we can procure what is needed and pass it on later personally, or by mail, as opportunity is given.

Manner of Life

This bears a close relation to what we have been just speaking about. As soon as men know the colors under which we are sailing we become objects of their observation and scrutiny. They are quick to detect inconsistencies, and to make much of little things about which we may be indifferent or not count important. Often the enemy makes use of such to hinder or stumble souls. From many passages of Scripture we may learn that we are to conduct ourselves as becomes the gospel of Christ. The life controlled by the truth proclaimed adds a needful element of power to the testimony of the lips. This does not only mean practical righteousness, and separation from evil, but also the *spirit* we show in meeting with and having to do with people day by day. In a word this means the life and spirit of Christ. These we may increasingly absorb if we ponder over the Gospels, for in them Christ is set before us, that we should follow in His steps.

“It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often

bring forth an abundant harvest. You might so sojourn among strangers that they should be better and happier through time and eternity for your works and your example."—*Sel.*

"Beloved, I exhort you as strangers and sojourners, to abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles, that as to that in which they speak against you as evil-doers, they may through your good works, themselves witnessing them, glorify God in the day of visitation" (1 Pet. 2: 12, *New Trans.*).

"Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God; even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved" (1 Cor. 10: 31-33, *New Trans.*).

"He that loves the coming of the Lord is not he that asserts that it is near, nor he that asserts it is not near, but rather he who waits for Him in sincerity of faith, in firmness of hope, and ardor of love."—*Augustine.*

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

EIGHTH PAPER

PRAYER AND COMMUNION

“If ye abide in Me and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jno.15:7).

“Delight thyself also in the Lord, and He shall give thee the desires of thine heart” (Ps. 37:4).

WE are now to consider prayer as the expression of the soul's communion with God. It is as the heart is finding its perfect satisfaction in the Lord Himself and delighting in His Word, that the Holy Spirit dwelling within the believer indites those petitions which, because they are in accordance with the mind of God, cannot fail of an answer. And if we stop to consider what is involved in this statement, it will perhaps begin to dawn upon us that true prayer is a great deal more than some of us have thought. It is certainly far more than going lightly into the presence of God with some request upon the lips that is possibly dictated by the selfishness of one's own heart rather than for the desire of the glory of God Himself. It is to those who consciously abide in Him that He promises to grant their every request. If, therefore, I pray and there seems to be no answer, it would be well for me to remember the Word of the Lord, “When thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father in secret.” Thus removed from all human interruption or worldly distraction, let there be a period of honest self-examination in the quiet presence of God. Ask

yourself, for instance, such questions as the following, and do not fear to answer each one faithfully and honestly:

1. Am I truly desirous that God's will should be done in me at whatever cost?

2. In presenting this particular request which I have been bringing to God, am I seeking His glory or my own pleasure?

3. Is there anything in my life with which God has a controversy?

4. Have I been guilty of any known sin which lies unconfessed and unjudged upon my conscience?

5. Am I consciously yielded to God and endeavoring to walk in obedience to His Word?

6. Have I availed myself of the instruction which I might have had in this Word of God, by meditating upon it carefully day by day that thus I may learn His will?

7. If my own heart condemns me along any of these lines, do I now honestly judge in myself everything that He by the Spirit through the Word shows me to be contrary to His mind?

I do not, of course, mean that such an introspective catechism must be gone over question by question literally and in just such an order as I have here indicated. I have rather sought to put before the reader an outline of the method which I myself have employed for many years, though not always using the same terms, but what I do earnestly desire to press is the importance of some such definite facing of conditions in order that one may take stock, so to speak, of his own actual state of soul. It may be that conscience does not condemn on any point, but even then it is well to remember that God, who "is greater than our heart and knoweth all things," may detect something in us which we ourselves fail to recognize. The Apostle Paul said on one occasion, "I know nothing by, or against, myself, but He that judgeth me is the Lord."

Therefore the importance of a lowly mind even when not conscious of failure.

After such a season of self-examination as I have indicated, weigh carefully the petition which you feel God has not answered. Look at it squarely, and see if you can honestly present it again in the light of all that has transpired between your soul and God. Perhaps you will realize that you cannot consistently press your claim lest, in doing so, you try to take yourself out of the hand of God. Perhaps it may be the very opposite. You will have your faith strengthened, and you will realize more clearly than before that your request was such an one as you were entitled to present with confidence, and you will see that the temporary delay in answering was not a denial, but rather a test of faith. You will then spread the matter before the Lord, but leave it to Him as to the time and the manner in which He is to answer your cry and give you your heart's desire.

Undoubtedly, many times the Lord purposely waits, when His loving heart would gladly give us at once that for which we yearn, but He would make us more dependent upon Himself, and more appreciative of His mercies when we receive them. The waiting season may become to our souls a time of rich spiritual blessing and of real growth in grace, as we learn to say, "My soul, wait thou only upon God, for my expectation is from Him." Others have pointed out that the Hebrew word here translated "expectation" is exactly the same as the word translated "cord" in Joshua 2: 15. Think of the spies suspended by a cord from the window of the house of Rahab, and think of your own soul linked by expectation with the very throne of God! What a cord is this to draw your heart out to Himself as you wait upon Him to fulfil His Word in His own way and time!

As the soul enters more deeply into communion, the form of the petition may itself become changed, and that almost unconsciously, so that instead of definiteness there may be seeming indefiniteness, but this does not necessarily indicate lack of faith, but rather fuller confidence in the unchanging love and wisdom of Him who delights to have us address Him as "Our Father." We read in Philippians 4: 6, 7: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." How blessed is this! The soul in communion with God knows no anxiety, but is enabled to bring everything that might otherwise fret or distress the heart to God Himself by prayer and supplication, not forgetting thanksgivings for past mercies as well as for present blessings; and the heart rests in quietness garrisoned by the very peace of God, a peace which passes understanding, because the human mind knows nothing of it. It is something of a purely spiritual character, not to be in any way confounded with stoical resignation or a mere human determination to make the best of circumstances. It is the very calm that dwells in the heart of the Eternal as He sits in peace upon His throne far above all the storms of earth, keeping the hearts and minds of those who believe in His Son, our Lord Jesus Christ, and commit everything to Him in prayer, at rest amid all earth's changing scenes.

A few years ago I was a guest in a Christian home in a Western city. I sat one day at my desk with an open window before me. A beautiful child of perhaps eight years old was disporting herself upon the lawn, and made a lovely picture in that garden of roses. Shortly my attention was attracted by the voice of another child who

had come up to the gate and called to my little friend in the garden. "Annie," she said, "we are going to have a picnic on Saturday, and a lot of us will be there, and we want you to come along. Will you?" "I will ask my mother," replied the other, and immediately ran around the house to make inquiry. In a little while she returned and reported: "Mother says she will think about it." "Oh," exclaimed the other in an annoyed voice, "don't leave it like that. Go and tease her until she says yes." "It isn't necessary to tease my mother," said little Annie; "if she thinks it is best for me I know she will let me go, and if she doesn't let me go, she probably has something nicer in her mind any way." Darling, trustful child, I thought in my heart, what a lesson you may teach to many of your elders in regard to trusting implicitly the loving heart of our Father above!

Prevailing prayer is not to be confounded with the fretful teasing of a restless heart, unhappy and dissatisfied, crying out rebelliously for changed circumstances that its own comfort may be increased. It is rather the trusting petition of a soul at perfect peace, resting in the very centre of the will of God, asking in happy confidence for what the blessed Holy Spirit knows will bring added glory to God. It is thus as we learn to delight in the Lord for what He is in Himself, not merely because of what He gives to us, that we have the assurance that when we pray in faith, we shall receive the desires of our heart. That it would, in fact, be positively hurtful to our own souls to give us such desires, if not finding our delight in Christ and not abiding in Him, our next paper will attempt to make clear.

H. A. I.

**“Unto you is born this day in the city of David a
Saviour, which is Christ the Lord”**

(Luke 2: 11.)

The angels stirred nocturnal plains
With heaven's glad announcing strains—
They heralded the Saviour's birth,
The Son of God come down to earth.
Our race was lost, and He would save,
And so in love Himself He gave,
Ye saints, His matchless worth proclaim,
And through the earth broadcast His name.

The shepherds' hearts were charged with fear
As that immortal choir drew near,
Those fiery cohorts of the throne
Sped forth to make the tidings known,
That Christ to earth a Saviour came,
Poor guilty sinners to reclaim!
The stillness of that night-robed hour
Gave to their message solemn power.

Ye saints, do like the angel host—
Make CHRIST your *message* and your *boast*;
Tell out His love, make known His grace,
Proclaim Him to our fallen race.
The Father too was heard to cry
His honors from the open sky;
And shall our tongues His praise withhold?
O shame on us if love be cold!

O saints of God, awake, awake!
Christ soon shall come His church to take.
The angels said on that famed day,
When from His own He soared away,
'That in like manner He'd return.
Bright hope, that makes the bosom burn!
O glorious day! O blissful hour,
When by our Lord's translating power,
We'll reach our Father's Home!

THE SECRET OF HIS PRESENCE

THERE are thousands of outlets the carnal man can never divine, by which a secret worship and service are rendered which are a mystery to those without. For this there is no necessity for positions of danger and excitement, or for sublime scenes of nature. The dweller in the crowded city or the mountain home, the patient in the sick-room, the housewife in her domestic duties, the merchant in his office, the commercial man on the road, the traveller from health or necessity, may all equally possess the little sanctuary indwelt by the Holy One, where the earth keeps silence before Him, and His wonders may be witnessed. There is as much opportunity for the exercise of bravery and endurance, of wisdom and skill, of generous self-forgetfulness, and of every other excellence of which man is capable, in "the daily round, the common task" of the most uneventful life, as in the most romantic and adventurous career.

When the Lord is dealing with the soul of His servant he need be a patient listener; only so is seen the little cloud, only so is heard the sound of abundance of rain. Six times did Elijah send for a sign before the sign that his prayer was answered was vouchsafed. "The little cloud rising out of the sea, like a man's hand," would have had no language to Ahab; but to the expectant prophet it bore a message distinct as an angel's voice. The little cloud was the harbinger of many clouds, the heavens were soon black with them (1 Kings 18: 45). Let the kings of the earth eat and drink; but they who watch the way of the Lord must sit alone on Carmel, content to wait, and to hear six times, if need be, "There is nothing," and be perhaps the sport of mockers who know not what

it is to wait alone upon God. Were this fellowship with God more deeply considered, we should have less complaining of unanswered prayer.

When God commanded Abraham to slay his son, his only son, we do not find him pleading to be spared the sacrifice. Unhesitatingly, and without taking counsel of man, he goes up to slay him in whom he had received the seed which was to possess the earth, and in which all the families of the earth were to be blessed. But when ungodly Sodom is about to be destroyed Abraham is heard pleading for others, and God is seen in that wondrous attitude of being detained by the prayer of a child of dust; nor does judgment fall until Abraham ceases to intercede.

A man lives without God until some terrible calamity threatens, or some great perplexity places him beyond all creature help, and sends him to the place of power, the right hand of the majesty on high. Faith brings down the help; for God is faithful; and as the man grasps the tangible answer to his prayer he may cry with Job, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee" (Job 42: 5). But why is the believer who has seen and believed—yea, who has so often not seen and yet has believed—why is it thus with him? Why has he so little knowledge of the mind of the Lord?

Life does not consist in startling events, but in minute and often-recurring perplexities and new and unforeseen obstacles in the daily walk, calling for the exercise of faith to keep alive that communication between the Saviour and the soul.

ANNA SHIPTON.

THE SERVANT AND SAVIOUR

As presented to us in Isaiah 52: 13—53: 12.

(Continued from page 292.)

“Who hath believed our report? and to whom is Jehovah’s arm revealed? For He groweth up before Him as a tender shoot, and as a root out of a dry ground: He hath no form nor comeliness; and when we see Him there is no beauty that we should desire Him. He is despised and forsaken of men; a man of sorrows and well acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not” (chap. 53: 1-3).

It is now the testimony of God which is rejected as to One who is, nevertheless, “Jehovah’s arm.” As we have already said, Jehovah is the title under which God reveals Himself in the book of Exodus, when He undertakes to redeem His people. “And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them. . . Wherefore say unto the children of Israel, I am Jehovah: and I will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God, and ye shall know that I am Jehovah your God which bringeth you out from under the burdens of the Egyptians.”

Thus this title speaks of God as the God of salvation. It is not that the book of Genesis does not give Him

this name, or that the patriarchs did not know that it was His, as unbelief has vainly objected. It is that what this name implies God was now bringing out as it had never been brought out before. This title is essentially the same as "I AM"—the One who is: the eternally present and unchangeable God. A blessed name indeed by which to take up a people from amongst the fallen sons of man, and link Himself with them as their God for ever. Israel has not yet penetrated the meaning of that name aright; but she shall know it, and be the pillar upon which He will inscribe it for ever. Meanwhile it is our privilege to know, under all these titles, the God and Father of our Lord Jesus Christ. Only He could be indeed Jehovah—could link abidingly with Himself a company of redeemed sinners. This to our hearts means nothing short of grace, and therefore nothing short of Christ's work, by which alone He can be righteously with us thus. "Jehovah's arm" is thus unto us who are called, "the power of God"—Christ the Saviour.

But of power in weakness and self-humiliation and sacrifice, how many think of that? Who can see Jehovah's arm in the Man of sorrows? So the prophet goes on to describe this humiliation under which He is veiled to carnal eyes—to faith revealed. "For He groweth up before Him as a tender shoot, and as a root out of a dry ground." This He is before God; this He is, too, before man: but He is rejected by man for that for which He is approved of God—"He is despised and forsaken of men."

Let us look first, as we are invited, at the Godward side. He is "a tender shoot, a root out of a dry ground." This carries us back to the eleventh chapter: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This points to the cutting

down of the royal stock of David which has gone back to what it was in Jesse, or even less. Out of the roots of this felled and prostrate tree comes this tender shoot. It is a new beginning in weakness of what has already suffered defeat and overthrow. Circumstances, too, are adverse: the dry ground provides no sustenance to its youth and weakness. But in this also there is more than at first appears. For why is the Davidic monarchy thus overthrown, and why are the circumstances adverse? People may say it is only as it always has been; the law of nature is a law of change; the stamp of death is upon everything. True, but it is because nature is fallen nature. Here was one to whom God had said: "If thy children will keep my covenant and my testimony that I shall teach them, these children shall also sit upon thy throne for evermore." This prostrate tree-trunk means then God's covenant profaned, His testimony refused; God in His holiness against it because of sin.

And what of the dry ground? It was out of Israel that this house of David sprang—out of God's vineyard, which He nurtured and cared for, and which has repaid His care with wild grapes instead of those He looked for. He had said therefore He would take away its hedge, and break down its wall, and lay it waste, not to be pruned or digged; also He would command the clouds that they rain no rain upon it. The dry ground, then, was the corrupt and hardened generation unwatered of the Spirit, whom they and their fathers had always resisted. Good reason was there for the circumstances being adverse: truly that was a tender shoot, and out of a dry ground.

But what of this in Jehovah's sight? Was He less the "arm of the Lord," who, spite of this weak appearance, and spite of all by which He was surrounded, grew up, as mastering it all? Surely in His sight this was power

that overcame weakness, life that mastered death. He was no creature of circumstances, no product of surroundings. He drew nothing from, was indebted for nothing to that amidst which He was. There are plants which, by the stores of nourishment they lay up in their own substance, maintain themselves in some measure of independence of the barren soil from which they spring. But these are scarcely more than contrasts to Him who, in the world, not of it, grew up in the sunshine of the divine favor through thirty years of toil and poverty and sorrow, then to receive the testimony of the Father's voice in perfect unqualified approbation: "This is my beloved Son, in whom I am well pleased."

But exactly what made Him the object of divine delight, for that reason made Him the object of man's disfavor. "He hath no form nor comeliness; and as we see Him there is no beauty that we should desire Him. He is despised and forsaken of men." He was rejected distinctly and deliberately—as known, not as unknown: "We see Him, and there is no beauty." How false is the thought that ignorance has to do with the rejection of Christ! There is abundant ignorance, but the condemnation is, that "Light is come into the world; and men *loved darkness* rather than light, because their deeds were evil." This is the terrible reality. Men say they desire heaven; but a Christless heaven does not exist, and they have refused Christ.

No wonder then that He is "a Man of sorrows, and well acquainted with grief." What a world to pass through for a heart thoroughly one with God bearing upon it all the glory of God, all the burdens under which man groaned! Himself ever with God, with the world's shadow cast by that eternal sunshine! With God; and passing through a world which had gone with Cain out of His

presence! He that had seen Him had seen the Father; and "we hid as it were our faces from Him; He was despised, and we esteemed Him not."

We are come to the central section of the prophecy, and doctrinally, also, the very heart of the whole. We are now to learn the true character of those sufferings once so misconceived. It is Israel's voice that we are listening to, the confession that they will yet make of that fatal unbelief of theirs, when once "He came to his own, and his own received Him not." Here, with their "Priest's Guide-book" in their hands (Leviticus), they realize the meaning of those sacrifices so constantly kept before their eyes in their over-prized, because so under-prized, ritual. They are learning how "sacrifice and offering *He* would not," who yet seemed to insist so much upon them—how much it cost Him who stepped forth to take the place of those rejected offerings, to say, "Lo, I come to do thy will, O my God!"

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

The first clause is quoted and applied for us in the Gospel of Matthew. "And when the even was come, they brought unto Him many that were possessed with devils, and He cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken

by Esaias the prophet, Himself took our infirmities, and bare our sicknesses."

The application here, then, is to what our Lord did in His life on earth—not on the cross, but in His miraculous healing of those that were diseased, and deliverance of the victims of Satan's power. This is plainly not atonement, though some have strangely argued it to be so. It is not vicarious suffering, but sympathy, manifested practically in the relief of the varied forms of the distress. And these He "bare," not vicariously or sacrificially, as He "bare our sins in his own body on the tree," but entering into them in the tender pity of His heart, feeling every sorrow to which He ministered.

It is not atonement, yet it is the path and spirit of Him who made it, because men were what and where all this declared them, and *He* was what His word and works declared—"Marked out Son of God, with power according to the Spirit of holiness"—but on man's behalf, "by resurrection of the dead." Of all that had come in as the fruit and shadow of sin, there could be no relief but through His cross. He who pitied must make a way for His pity, that it might reach the objects of it.

People have asked, Would nothing else suffice? The Lord Himself answers, "The Son of Man *must* be lifted up." He who gave His Son would not have given Him, had there been any other way to save. Love itself could not have been shown in giving where there was no absolute necessity to give. Yet, apart from revelation, who could have fathomed the need, or anticipated the way of divine love in meeting it? Unbelief could thus take up the depth of His humiliation as an argument against His personal claim. The stone lay low enough for them to stumble over it. "Yet we did esteem Him stricken, smitten of God, and afflicted." It was the glory of His

grace which blinded them, as now they own: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed."

Here is truly vicarious suffering, which not only removes wrath, but restores to God those who were afar from Him. The two parts of the verse give these two aspects of the Cross. According to the first, *our* transgressions, *our* iniquities, have received their punishment in Him. According to the second, His stripes are our moral healing—"the chastisement of our peace."

The last is an expression which needs to be considered. The word for "chastisement" certainly means that, and nothing else. It is translated also in our version, "correction" "discipline," and so "instruction;" and in none of these senses could it be applied to the Lord. *He* certainly never needed nor received chastening or correction; and a moment's thought as to the verse will show us that it is not to the Lord that it is here applied. It is "the chastisement of *our* peace." That last word includes in its meaning the whole well-being of those as to whom it is used. *His* stripes are for *us* the restorative discipline which brings us to spiritual health—our healing, as the last clause plainly says. As we find our guilt borne by another, our peace made by the sufferings of God's Holy One, we realize the disciplinary virtue of "his stripes." Nowhere else has the lesson been so taught us, nowhere else is the discipline so real.

Not for peace only must the Cross be known. It is the judgment of the world, the defeat of the prince of the world, the annulling of the body of sin. It is the supreme display of divine righteousness, truth, love, all the glory of God, in triumphant goodness in Him who was crucified in weakness there—"The Son of Man glorified, and

God glorified in Him." Oh, to know more the reality of this holy discipline—"the chastisement of our peace!"—to eat more the salutary "bitter herbs" at our passover feast, all leaven put away out of our houses! What power for purification for us, as for Israel, looking upon Him whom they have pierced, and saying, "*All* we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made to meet on Him the iniquity of us all."

Let us observe here that our "own way" is our "iniquity" and our misery; for when was misery far separate from sin? And who but utter orphans have to choose their own path through this world's maze? It is true we are outside Eden, but God has not left us to this. He who numbers our hairs, numbers our steps no less; and to walk in our own way is to refuse divine wisdom and love, incessantly occupied with us, and to imagine we can do better for ourselves than these. And how often is our own way disguised for us by some seeming goodness of it, which can never take off the fatal stamp of a will in independency of God's! "Lo, I come to do *Thy* will" was the characteristic of the pattern proposed to us; and there, where His own will rightly shrank from the dread cup before Him, there it was yet, "*not* my will, but thine, be done." What a commending of that will to us comes with the knowledge that what was before Him then was, in fact, that "Jehovah" was about to lay "on Him the iniquity of us all!" How the covenant name, Jehovah, has here its suited place! "Crucified through weakness," the will-less One was to be "Jehovah's arm" of power.

F. W. G.

(Concluded in next number)

A LETTER FROM A GODLY PASTOR

TO-DAY Dr. C—— has sent me some directions for which I have been begging him a long time. After alluding to my complaint that I still “saw men as trees walking,” he says:

“Yet he who first uttered this complaint had had his eyes opened by the Son of God, and so have you, and He will gradually lead you into clear and open vision, if you will allow Him to do it. I say *gradually*, because I believe this to be His usual method, while I do not deny that there are cases where light suddenly bursts in like a flood.

“To return to the blind man. As his cure was not complete, the Lord put His hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. Now this must be done for you; and in order to have it done you must go to Christ Himself. Tell Him how obscure everything still looks to you, and beg Him to give you a clearer view of your need and of His grace.

“You may be sure that He never works in an arbitrary way. He has a reason for everything He does. You may not understand why He leads you now in this way and now in that, but you may, nay, you *must* believe that perfection is stamped on His every act.

“Having been pardoned by your God and Saviour, the next thing you have to do is to show your gratitude for this infinite favor by yielding yourself entirely to Him, body, soul, and spirit. This is the least you can do. He has bought you with a price, and you are no longer your own. ‘But,’ you may reply, ‘this is contrary to my

nature. I love my own way. I desire ease and pleasure; I desire to go to heaven, but I want to be carried thither on a bed of flowers. Can I not give myself so far to God as to feel a sweet sense of peace with Him, and be sure of final salvation, and yet, to a certain extent, indulge and gratify myself? If I give myself entirely away to Him, and lose all ownership in myself, He may deny me many things I greatly desire. He may make my life hard and wearisome, depriving me of all that now makes it agreeable.' But, I reply, this is no matter of parley and discussion; it is not optional with God's children whether they will pay Him a part of what they owe Him, and keep back the rest. He asks, and He has a right to ask, for all you have and all you are. And if you shrink from such a surrender, you should fly to Him at once and never rest till He has conquered this secret disinclination to give to Him as freely and as fully as He has given to you.

"It is true that such an act on your part may involve no little future discipline and correction. The Lord becomes at once your Physician as well as your dearest and best Friend, but He will use no painful remedy that can be avoided. And now if you ask how you may know that you have truly yielded yourself to Him, I reply, Observe every indication of His will concerning you, no matter how trivial, and see whether you at once close in with that will. Lay down this principle as a law—God does nothing arbitrarily. If He takes away your health, for instance, it is because He has some *reason* for doing so; and this is true of everything you value; and if you have real faith in Him you will not insist on knowing this reason. If you find, in the course of daily events, that your will revolts still at His will—do not be discouraged, but fly to your Saviour and stay in His presence till you

can truly say, 'Not my will but Thine be done.' Every time you do this it will be easier to do it; every such consent to suffer will bring you nearer and nearer to Him; and in this nearness to Him you will find such peace, such blessed, sweet peace, as will make your life infinitely happy, no matter what may be its mere outside conditions.

"In reading the Bible I advise you to choose detached passages, or even one verse a day, rather than whole chapters. *Study* every word, ponder and pray over it.

"As to the other devotional reading, it is better to settle on a few favorite authors, and read their works over and over until you have digested their thoughts and made them your own.

"You can choose for your associates those who are most devout and holy.

"You can read books that will stimulate you in your Christian life, rather than those that merely amuse.

"You can spend much time in prayer, without regard to your frame at the moment.

"You can choose to study the life of Christ. This will lead to such self-denying work as visiting the poor, nursing the sick, giving of your time and money to the needy, and the like."

"If the thought of such self-denial is repugnant to you, remember that it is enough for the disciple to be as his Lord. And let me assure you that as you penetrate the labyrinth of life in pursuit of Christian duty, you will often be surprised and charmed by meeting your Master Himself amid its windings and turnings, and receive His soul-inspiring smile. Or, I should rather say, you will always meet Him, wherever you go."

MATTHEW 14: 23

It is the quiet evening time, the sun is in the west,
And earth enrobed in purple glow awaits her nightly rest;
The shadows of the mountain peaks are lengthening o'er the sea,
And the flowerets close their eyelids on the shore of Galilee.
The multitude are gone away, their restless hum doth cease,
The birds have hushed their music, and all is calm and peace;
But on the lowly mountain side is One, whose beauteous brow
The impress bears of sorrow and of weariness e'en now.
The livelong day in deeds of love and power He hath spent,
And with them words of grace and life hath ever sweetly blent.
Now He hath gained the mountain top, He standeth all alone,
No mortal may be near Him in that hour of prayer unknown.
He prayeth.—But for whom? For Himself He needeth nought;
Nor strength, nor peace, nor pardon, where of sin there is no spot;
But 'tis for us in powerful prayer He spendeth all the night,
That His own loved ones may be kept and strengthened in the
That they may all be sanctified, and perfect made in one; [fight;
That they His glory may behold where they shall need no sun;
That in eternal gladness they may be His glorious bride:
It is for this that He hath climbed the lonely mountain side.
It is for this that He denies His weary head the rest
Which e'en the foxes in their holes, and birds have in their nest.
The echo of that prayer hath died upon the rocky hill,
But on a higher, holier mount that Voice is pleading still;
For while one weary child of His yet wanders here below,
While yet one thirsting soul desires His peace and love to know,
And while one fainting spirit seeks His holiness to share,
The Saviour's loving heart shall pour a tide of mighty prayer;
Yes! till each ransomed one hath gained His home of joy and
peace,
That Fount of Blessings all untold shall never, never cease.

Young Believers' Department

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

DAILY BIBLE READING:.....Dec. 16th, 1 Chron. 13;
Dec. 31st, 1 Chron. 28; Jan. 15th, 2 Chron. 14.

MEMORY WORK:—.....2 Timothy 4.

GOOD READING: "God's Call to His People," by E. S. Lyman. Paper covers 15 cts. A very helpful and practical little book.

MONTHLY QUESTION: What lessons may we learn from David's activities in relation to the ark?

Memory Work

Our chapter for this month completes the epistle we have been studying. Then for the recitations—these are to be heard and judged in the usual way. We would like to have the names sent in by January 30th. We hope for a large number. "Papers on the Lord's Coming," by C. H. M., cloth bound, will be sent to those successful.

This will be our last assigned memory portion, at least for a while. This, it is hoped, will not cause any who have shown interest and ardor for such study to cease to memorize parts of Scripture. We rather think that they have proved through their perseverance in this work during the past four years that it is a means of help and blessing with which they cannot well dispense, and so will continue adopting their own portions as led through exercise and prayer.

For those who may desire to more definitely study the Word we purpose to begin a series of monthly lesson papers, arranged for help in study, and not simply for cursory reading. The questions which will form a part of these lessons will serve as a test of one's grasp of the

subject. The best way will be to write your answers to them. Those who desire may send in such written answers to this department, and whatever help can be given will be gladly rendered. Correspondence regarding the lessons will receive attention, and what may be deemed helpful for others will be given space in these pages.

The desire is to encourage a more careful and painstaking study of the Scriptures, particularly among those for whom this department was commenced. Such study carried on in a prayerful spirit will heighten the tone of our spiritual lives, and supply us with much needed discernment for our path in these perilous times.

Each lesson will deal with a book of Scripture, and while occupied primarily with it, its connection and reference to other parts of the Bible will be suggested. Let us call this course of work our *Monthly Bible Study Class*.

In addition to what we have just outlined our brief notes on the daily Bible reading will be continued. There are two other features which we desire to develop monthly: (1) A structural outline of the Bible books, which will be designed to aid those who wish to annotate their Bibles as a help to more systematic study of the Scriptures. For this a Bible with wide margins, or interleaved, is most useful. (2) A series of notes suggesting various things, which aid in understanding and interpreting the Word. Though only a page may be given to these features we feel sure the diligent soul will find something affording help. What is given may only appear like a sign-post pointing out which road to travel, but that is a service which no traveler will despise. Do not let us speak of things being "deep," or "too deep," for us. It may only intimate in what a *shallow* way we have entered into the things of God—now through grace *our* things. Are we not to pass

from ankle-depth to "waters of swimming" in the mighty river of divine revelation (Ezek. 47: 1-5)? Every word that has proceeded from the mouth of God is food for His people. How much have we appropriated of this vast provision?

"Man can weary himself in any secular affair, but diligently to search the Scriptures is to him tedious and burdensome. Few covet to be mighty in the Scriptures; though convinced their great concern is enveloped in them."

Our Daily Bible Reading

This covers the history of David's reign, that of Solomon, and carries us to Asa, Judah's third king after the disruption of the tribes.

The ark figures prominently in David's thought and desire. First he must learn what becomes it. What is merely of man, the energy of the flesh, must fall under judgment. Neither the new cart, suggestive of Philistine ways, nor Uzza's touch, suit God's holiness. Both were contrary to His revealed mind concerning the care of the ark. A good purpose, even one that is in accordance with God's mind, put into effect without seeking Him concerning it, and so failing to be intelligent in His will, though that has been revealed, can only bring some form of distress and sorrow. That God must be sanctified in those that draw near to Him, is a principle which does not change. If they come in *their* way, He must show that it is not *His* way (Levit. 10). In due time David learns the lesson, and the ark is properly cared for.

In 1 Chron. 17 God's bountiful message of grace is given to David. This draws out his heart in worship, having first brought him to sit in the Lord's presence. Is this

the result with us as we contemplate the riches of both grace and glory with which we are blessed in Christ?

Much in the closing chapters of first Chronicles has to do with David's whole-hearted preparation for the temple, its building and service. Among many other things it may raise the question as to how much preparation we make in view of the future, especially eternity? Are we laying up treasure in heaven? Are we living and working that we may have an *abundant* entrance into the everlasting kingdom? There are crowns to win or lose.

As David knew God's will concerning his own house and successor as well as to the temple, so we are acquainted with God's will concerning ourselves. As David wrought in view of his knowledge, so ought we, persuading others to join with us, as he also did.

Opening second Chronicles, Solomon is the chief figure. He makes a fine start, but over the finish of his course there is a dark shadow. This should teach us to guard against self-will, self-confidence, and pride of attainment.

Solomon is found *first*, and this is essential, in the place of worship, at the altar of burnt offering. This is where revelation takes place for our souls—God appears. There is converse with Him. Then follows the acquirement of what is needed for godly walk and service. Chapters 6 and 7 are notable. In Solomon's prayer expression is given to that upon which God sets His seal, and upon the basis of which He makes promises to the king.

As far as Chronicles is concerned Solomon's reign closes in glory, but as soon as he dies the currents of discontent rise to the surface. In this crisis Rehoboam turns to men instead of God. Disaster follows, as ever when such a course is adopted. The roots of this were to be found in Solomon's reign, in the closing years of which God had found it necessary to show Himself in

opposition to the king. Chap. 11 shows that when the words of the Lord are obeyed He brings in blessing. Chap. 12 shows that departure from His way and will must be answered with judgment, while repentance and submission bring down mercy and present help. One verse in this chapter we may well ponder:

“And he did evil, because he prepared not his heart to seek the Lord.”

A heart prepared to seek the Lord is made strong *against* evil. This is because of the *object* before it—the Lord Himself. It is purified by the purpose which rules it—that of *seeking* the Lord. Is our first exercise in relation to things that of finding the Lord in them, of having Him with us in them? Is our first thought that of where He is in relation to them? It was thus with Daniel. Let us be like him.

In chapter 13 mark the way of victory. It is not by might, nor by power, but God's Spirit. The confidence of faith is good (vers. 10-12); but if we boast in Him, He will not leave us without the test by which we learn that our whole resource and hope is in Himself. And so the enemy may be allowed to get what seems to be a tremendous advantage (ver. 13); but “they cried unto the Lord,” and “Judah prevailed because they relied upon the Lord God of their fathers” (vers. 14-18).

Does a tear ever dim your eye as you think, or read, about the scene on Calvary? No human earthly friend of yours could endure such treatment and you not be deeply moved! But oh, that divine Friend, that heavenly Friend, that Friend unfailing! How is it that we can think of *His* suffering and be so seldom moved? Is it because we spend so little time with Him compared with others? We so seldom say to Him in spirit,

"Oh, come, Thou stricken Lamb of God!
Who shed'st for us Thine own life blood,
And teach us all Thy love:—then pain
In life were sweet, and death were gain."

There are times, I fear, when it may be said again that He is wounded in the house of His friends—wounded by their lack of response, wounded by coldness of heart and lack of affection's warm glow. We in our little sorrows know the comfort of having one whose ear and heart are open to us, and perhaps some of us know a little of what it means to be allowed to share in another's affliction, so affording them some little comfort and cheer. There is a blessing to the soul in feeling that one is understood, for, as we say sometimes, life seems so full of misunderstandings. Our blessed Lord felt it when here; often He lamented the lack of understanding. Let us not forget that the *Man* in the glory is the Man who was here. Do we give Him cause to lament?

Speak to Him often of the things that are sacred to His heart and your own. Tell Him how amazed you are at His love, how words fail to tell what His death means to you, how the story of His sufferings leaves you without utterance, only knowing how to be at His feet, humble and contrite but full of adoration, saying, "*Thus* He loved me and gave Himself for me." Give Him the joy and pleasure of love's anointing, as one of old did, and heed not the cold, calculating, material thoughts of the flesh. *He is worthy*. When He is the object there need be no restraint. Let the house, even this "earthly tabernacle house," be filled with the fragrance, so that out of it may arise the sweet savor of Christ as we engage in the activities to which we are called day by day.

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PROPOSED S. S. VISITOR LESSONS for 1925

- Jan. 4. God's mercy the only hope for sinful men. Lk. 13:
11. "Are there few that be saved?" Lk. 13: 18-35 [1-17.
18. Lowliness the way to blessing Lk. 14: 1-14.
25. God's supper, and counting the cost..Lk. 14: 15-35.
- Feb. 1. The seeking love of the Son, and the searching
work of the Spirit Lk. 15: 1-10.
8. The receiving grace of the Father...Lk. 15: 11-32.
15. The relation of life now to life after death. Lk. 16:
22. Ways of grace produced by Grace. Lk. 17: 1-19 [1-31.
- Mar. 1. Ways of the world and the end in judgment. Lk. 17:
8. Ways in which blessing comes. Lk. 18: 9-34 [20--18: 8.
15. Light given, fellowship enjoyed, service rewarded
Lk. 18: 35—19: 27.
22. The King of peace manifested. Lk. 19: 28-48 [1-44.
29. Unbelief exposed and its attacks repulsed..Lk. 20:
- April 5. Contrasted ways and ends. Lk. 20: 45—21: 38.
12. Lessons of the cross. Lk. 22: 1-38.
19. Yielded up to God, and in the hands of wicked men
Lk. 22: 39—23: 25.
26. The sacrifice and its results. Lk. 23: 26-56.
- May 3. The resurrection and its results. Lk. 24: 1-53.
10. The call to enter the land. Joshua 1.
17. The way of escape from judgment. " 2.
24. Salvation in relation to God's throne. " 3.
31. Types of death and resurrection. " 4.
- June 7. Gilgal and the new food. Joshua 5.
14. Jericho and Ai—victory and defeat.. Joshua 6—7.
21. Some lessons from experience. Joshua 8—9.
28. The victorious campaign completed. Joshua 10—12.

- July 5. Warnings for God's people.....Joshua 22.
 12. Appeals to God's people.....Joshua 23—24.
 19. Blessing not realized because of disobedience.Judg.
 1, 2. [the soul..Judg. 3.
 26. Deliverances from worldly lusts warring against
- Aug. 2. Deliverance through a faithful woman.Judges 4—5.
 9. Gideon—mighty in weakness.....Judges 6—7.
 16. Jephthah—his victory and failure..Judges 10—12.
 23. Samson—preparation for overcoming...Judges 13.
 30. Samson—lessons of victory & failure. Judg. 14—16.
- Sept. 6. The true Gospel.....Galatians 1.
 13. The true Life—Christ..... " 2.
 20. The true Gift—faith, not law..... " 3.
 27. The true Position and Portion..... " 4.
- Oct. 4. The true Power..... " 5.
 11. The true Boast..... " 6.
 18. Divine fellowship in the light.....1 John 1.
 25. Divine life in its growth..... " 2.
- Nov. 1. Divine nature in its fruits..... 1 John 3.
 8. Divine love toward us, and in us.....1 John 4.
 15. Divine life, its victory and knowledge....1 John 5.
 22. Maintenance of the truth of Christ and manifesta-
 tion of the way of Christ.....2nd and 3rd John
 29. Christ's second coming: what it is..1 Thess.4: 18;
 5:8; Heb.9:28; Tit.2: 13; 1 John 3:2; Phil.3:20,21.
- Dec. 6. Christ's second coming: what it is *not*.2 Cor.5:6-8;
 John 14:1-3,16; 15:26; Acts 1:11; Rev. 20:4-6.
 13. Christ's second coming: its relation to the day of
 Christ.1 Cor.1:8; 5:5; 2 Cor.1:14; Phil.1:6,10; 2:16.
 20. Christ's second coming: its relation to the Church
 and Israel..1 Thess. 4:13-17; Zech.14.
 27. Christ's second coming: its relation to the present
 for the believer...1 John 3: 3; Jas. 5:7; Heb.10:25;
 1 Cor. 11:26; 1 Thess. 5: 4-11.
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