

HELP *and* FOOD

FOR THE

HOUSEHOLD *of* FAITH

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THE BLESSING, THE BLESSER AND THE BLESSED

"Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard—
Upon Aaron's beard—
That ran down to the hem of his garments:
As the dew of Hermon
That descended on the mountains of Zion:
For there hath Jehovah commanded the blessing—
Life for evermore."—Ps. 133.

What a lovely picture of unity which the Holy Spirit produces in God's people is given us in this 133rd psalm! As the precious and fragrant oil poured upon the head of the High-priest in the day of his anointing, the Holy Spirit descends from Him to the very hem of His garments—to the earth where we are.

Various spices were combined in this precious anointing oil, as the various gifts of His ministry to the people of God; for upon the hem of the High-priest's robe of blue were attached little golden bells and embroidered pomegranates—"a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about" (Exod. 28: 34). What a pleasant sight and sound it gave to every movement and act of the High-priest in and out of the sanctuary. And how precious is the sight and sound of our Lord's ministry to His people through the gifts He bestows, accompanied with the fruitfulness of which the pomegranates speak.

Then come the consolations from Christ, the comforts of love, the fellowship of the Spirit, enjoyed by the saints,

as the fresh dews from the towering Mount Hermon spread refreshingly over the land of Israel.

Lord, grant us the living realities of this lovely picture!

PRESENT DAY PAPERS ON THE CHURCH

IT is not the purpose, in the present series of brief articles, to go into detail as to the nature, unity and order of the Church of God, but rather to dwell upon those characteristics which at the present time appeal to us, for the refreshment of our memories or the awakening of our consciences. This indeed calls for a brief recapitulation of the salient features of the Church, so that we may have before us the standard, the Church as unfolded in Scripture—the ideal, “without spot or wrinkle.” Such it will be in the day of glory toward which we are hastening; such it ever was, and is, in the mind and heart of God.

But why, it may be asked, do we speak of *present day* papers on this subject? Is there a condition now existing which calls for some other provision of divine grace, some modification of the character and testimony which was sufficient in other days, but which has outlived its usefulness? To the thoughtful, reverent mind, such questions may seem needless, but as we go on with our subject, it will be seen that perhaps most of us may profit by at least facing conditions and giving the only answer possible to faith.

While details will come before us as we go on, it may be well to call to mind the prominent scriptures which present the Church to us. These include:—Ephesians, where we may say we have the abiding nature of the Church as

Body, House and Bride; 1 Corinthians, giving us the formation, functions, and responsibilities of the Church as a vessel of testimony and of service upon earth; 1 Timothy and Titus giving its order and government; 2 Timothy, the provision for faith in a day of human failure; the epistles to the churches in Rev. 1—3, the moral conditions which have marked the Church throughout the various stages of its entire history. This, of course, does not exclude other portions of the Word, notably Matt. 16, the book of Acts, 2 Corinthians and Colossians, together with other scriptures which apply to the subject. Those named, however, are the principal portions which will claim our attention.

It may also be added that some special remarks will be made upon the character of various meetings of the saints, and other activities which are not literally prescribed in the Scriptures, but which we all recognize as being neither unscriptural nor useless. This will be seen when we come to those features. Perhaps in connection with these matters we shall find special need for mutual exhortation, and personal exercise.

One further word before we begin our main examination: It need hardly be remarked that we are living in the closing days of the Church's history, in which we have the fulfilment of divine predictions before our eyes. Great spiritual and moral declension are everywhere manifest; the mixture of mere profession with the true people of God is an admitted fact, even defended by many; rationalism, false doctrine, the hydra-headed forms of Modernism are bold, insistent and vicious in their assaults upon the truth; at the opposite extreme are increasingly numerous fanatical cults, laying claim to miscellaneous and apostolic manifestations—of "perfect holiness," the gifts of tongues and of healing.

Outside of all these we find various anti-Christian forms of error calling themselves by Christian names, gradually shading off into oriental heathen darkness. Truly, we are living in days of apostasy. It seems only necessary to advance some extravagant theory in order to find willing adherents.

The low moral tone of public and private conduct, the mad rush after wealth, pleasure, power; the increasing disregard of all authority — parental, governmental and divine; the wretchedness of poverty in many nations, the restlessness of the masses both politically and socially, and the mutterings of war—alas, it is a dark and dreadful picture, but is it not a true one? Again we hear a Voice, the Shepherd's voice, "Little children, it is the last time."

What, then, is the Church of God? What its nature and destiny? The answer is given with divine clearness in the Scriptures. It is the Body of Christ, of which He, the risen Lord, is Head (Eph. 1: 22, 23). As such it is already united to Him, indwelt and baptized by the Holy Spirit. Looked at as a temple, it is built upon the immutable Rock, "the Christ, the Son of the living God" (Matt. 16: 16-18). It is also presented to us as the Bride in glory, in the future,

"Meet companion then for Jesus."

1. We will speak first of the Church as the Body of Christ. This is sometimes spoken of as "the *mystical* body"; but such an expression is apt to be misunderstood, as implying something vague, indeterminate and inexact. The reverse of all this is true. While no sober Christian thinks that it means a literal, human, material body, it does mean a true, vital, organic reality. The Body of Christ is as real as the Head of the body, for it is united to Him by unbreakable ties. We hesitate to say that the

body is an *illustration* of the relationship of the Church to the Lord. It is more than an illustration, as will easily appear upon thoughtful meditation.

For it is a participant in His *life*. While new birth and the baptism of the Spirit are to be *distinguished*, they cannot, in this dispensation, be *separated*. "You hath He *quickened* who were dead in trespasses and sins." "I live, yet not I, but Christ liveth in me" (Eph. 2; Gal. 2). The opposite of the life in Christ is death. So that while life was the portion of believers from the beginning, throughout all dispensations, yet it is now characterized by the presence and fulness of the Spirit, who dwells in every believer, and thus has baptized him into the Body of Christ (1 Cor. 12:13). Since Pentecost this blessed fact has been true. We cannot conceive of the Church as composed of *disjecta membra*, partakers of a life held independently of the Head or of each other.

Therefore it is a *unity*. This follows immediately upon what has been said. If all believers are partakers of a common life, united to one Head, they must be also united to one another. That unity is so wide that it includes every participant in the life of the Head; so narrow that it excludes every one not a partaker of that life. But this gives a definite fixed Body of which every child of God in this dispensation is a member. Nothing is left to human skill and wisdom, nothing to the choice of men. It is a divine workmanship—"We are *His* workmanship, created in Christ Jesus." I find myself, through infinite grace, trusting, as an unworthy sinner, in the blessed Lord Jesus Christ as my Saviour; I am, by that very fact, sealed and indwelt by the Holy Spirit who has united me to the risen Son of God. What is true of me is also true of every other sinner saved by grace. What folly then to attempt to separate what God has thus joined together. So surely as

we have been joined to the Lord, we have been also joined to one another.

And could we by any ingenuity of human energy introduce a single soul into such a unity? It is by the sovereign, omnipotent grace of God alone that such a membership is formed. We can only wonder and exclaim as each new born soul is united to the Body—"What hath God wrought!" Preach the word we must; warn, beseech, persuade men; labor, pray, weep over souls—but the *work* is God's. This does not tie our hands, nor make us slothful or indifferent; it will rather stimulate us to increasing earnestness, but it will cast us all the more upon God.

It will also lead us to lay stress upon the divinely given instrument of conversion. We will be more concerned with preaching the Word, in its fulness, its simplicity, its holiness and its love than with "methods of Gospel work." Far be it from us to criticize beloved servants of God needlessly; rather let us pray for every laborer in the white harvest fields; but we would most earnestly and affectionately emphasize the necessity of the Holy Spirit's work. Anything that savors of *mere* human excitement, of unduly pressing persons to make a public profession, of sweeping them off their feet (only to meet the inevitable reaction)—we surely need to guard against such methods. After all, nothing can take the place of the "still small voice" which bows the soul in the presence of infinite truth and holiness, of infinite love and grace.

Here then is the true unity. The same divine power has wrought in all; souls have passed out of death into life; they are alike sharers in the salvation of God. They are thus already a unity, which our sad failures but too easily break—so far as outward appearance goes—and blur the oneness of all believers. Thanks be to God,

it cannot be really severed; but how sad it is when newly born souls are told to "unite with the church of their choice," to take up with this or that unscriptural practice. We do not minimize the confused state of things in Christendom, or think lightly of a path strewn with many stumbling blocks of human expedients, and too often of human pride and self-will. But we do plead for a simpler, larger faith in the all-sufficiency of the Word of God to order all things for the path in consistency with its truth—"There is one Body and one Spirit." "Now hath God set the members every one of them in the body, as it hath pleased Him" (1 Cor. 12: 18). This is as true to-day as when it was first spoken. Let us not think lightly of it.

Alas, we have sinned, have failed utterly to exhibit this unity of the body. We have allowed worldliness, and a low spiritual state, unjudged conduct, to mar our testimony. We have made our poor little shibboleths the touchstone instead of the infallible Word of God. We have allowed pride of knowledge to place us on a pedestal *above* our brethren, instead of being at their feet in lowly, loving service.

But while we have failed, the truth of God has not failed. Granted that our state might warrant our being set aside as a testimony, still there remains in all its peerless beauty the truth of the one Body of Christ upon earth. God has no other way of testimony; reverently we say, He cannot, for it would deny what He Himself has established.

We hear whisperings of forming a fresh testimony in view of the abounding infidelity in the various Protestant denominations. God grant that the awakening of conscience may result in a true reviving, a clearer witness to the truth of the Church of God. But what is this new testimony to be? A fresh denomination? A voluntary

society with its own creed, organization, methods? Most earnestly would we declare there *can* be no true testimony that does not rest upon the solid rock of divine truth. There can be no "Body" but the one Body formed by Christ through the Holy Spirit. We cannot, we would not, set aside that divine work.

So we would say to all, "He that hath an ear let him hear." Let us take nothing but the word of God as our guide, our charter, our constitution. Will it lead us into different paths? Will it encourage us to say, "I am of Paul, I of Apollos?" Humble us it will, bring us to our knees and to great searchings of heart; but it will leave us facing the truth of the unity of the Church of God as unfolded in His word. We will not think lightly of any effort, no matter how feeble, to obey this word, nor will we deride the little companies of those who have nothing to show but His word, His name as their authority for standing as witnesses for Him.

And oh, what shall we say of those who see these priceless truths, and who becloud them with their worldly pride, their spiritual conceit and slothfulness, their strife and discord! We shrink from the assumption of "apostolic succession," but are we not in as great danger of proclaiming ourselves as the lineal descendants of those who have laid down their necks for Christ and His truth, while destitute of the devotion which marked those men of God? Let us not deceive ourselves, nor boast of our knowledge, our literature, our outward correctness. Surely we may find a message for ourselves in the word to Ephesus—"Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2: 4, 5).

Truly, God is calling to His whole Church to give heed to these things. It will be vain for us, while ignoring these

foundation facts, to pride ourselves upon our attainments, activities, position, whatever it may be. And here, as in all things which have to do with our God, the work is individual, and must begin in the closet. If not another person in the world is exercised about these conditions the call is all the louder to *me*, to *thee*, beloved Christian reader, to awake and call upon our God.

But our message is not one of gloom or discouragement. We have to do with the "God of hope;" the Lord Jesus is "our hope," not only for the bright prospect of His coming—oh, the gladness of that day—but to lead us on, to deliver us from ourselves, from the spirit of the world, from the pride of man. "Take my yoke upon you, and learn of *Me*" is still His word for us, individually and corporately. Blessed Lord! There is no one but Thyself to whom we can turn.

S. R.

ONE LITTLE DAY

Each day I live should always be
 One little life
 (A fraction of eternity)
 Lived unto God,
 Who gives each day that it may be
 Filled full for Him:
 His store-house, His own treasury,
 Yea, His own joy fulfilled in me.

'Tis not so much *how* I have lived
 As unto *whom*,
 To-morrow's not, nor can it be
 Till He shall come.
 The morning thoughts decide the day;
 Then let them be
 Toward Him, who gladly leads the way.
 Thus is fulfilled my little day.

H. McD.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

NINTH PAPER

Prayer Answered in Judgment

THERE are not wanting in Scripture striking illustrations of what sometimes happens when there is persistence in demanding of God what He is loath to give, because in His infinite wisdom He has something far better for us than we in our folly realize. We have already seen that it is only as abiding in Christ and with His words abiding in us that we can pray in His name, knowing that whatsoever we ask the Father, we shall receive of Him because we do His will and are pleasing in His sight. An insubject, restless will may lead us to pray to our own hurt, and if there be not a timely recognition of this, accompanied by self-judgment and submission to the word of God, we may find our prayers answered only to our deepest distress and sorrow afterwards.

The fretful demands of the people of Israel in the wilderness when they insistently cried for flesh meat is a case in point. When the Psalmist recapitulates their desert experiences, he tells us how "they soon forgot His works; they waited not for His counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul" (Ps. 106: 13-15). Faith would have reckoned on the unfailing care of God, and a subject people would have left it to Him to provide the kind of food which He saw would be best for them, but their lustful hearts were set upon one particular thing. Without it they were sure they could not be happy. At the moment, nothing seemed

so important as the gratification of their desires. Not content with "angels' food," the manna from heaven, which He gave^d them so abundantly, they cried, "Our soul loatheth this light bread; who will give us flesh to eat?" We are told in another psalm that "He caused the east wind to blow in the heaven, and by His power He brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: and He let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for He gave them their own desire" (Ps. 78: 26-29). Doubtless many would have looked upon this as a most remarkable answer to prayer, and would have taken it for granted that the answer in itself proved that the prayer was right and proper. Such a conclusion, however, would have been far from correct; for in the verses that follow we read: "They were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel" (vers. 30, 31). The fact that we receive what we pray for does not, therefore, in every instance, indicate either a right state of soul on our part or, on the other hand, God's pleasure in our petition. It may be just as true now as then that God will in His indignation grant our request and send leanness into our souls.

The mistake has often been made of taking it for granted that if God seems to prosper a certain undertaking, for instance, in which the heart is engaged, therefore, it must have His approval. Later circumstances may show clearly that He was simply allowing us to have our own way in order that we might learn a lesson through eating of the fruit of our own devices, a proof of our own folly in persisting in a course for which we did not have a "Thus saith the Lord."

Another striking example of what we are considering is that of Israel when they desired a king. Earnestly they pleaded that they might become like the nations' around them with a king ruling over them and leading them out to battle. God took them at their word; a king was provided, and when they saw him, they were filled with delight. A heroic noble figure, he towered head and shoulders above the people. Just the ideal ruler and warrior, as men might think. But He who looks not on outward appearances, but on the heart, knew well the character of the man who was so readily acclaimed as king when presented to them by Samuel the prophet. Years afterwards He says through Hosea: "Oh, Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath" (Hosea 13: 9-11). In their demand for a king, they were really rejecting God who had ruled them hitherto, yet He allowed their plea, provided a king Himself, and used that king to chasten and afflict them. It was another case of prayer answered in judgment.

It is never safe to trust to what some people call Providence while neglecting obedience to the Word. Let me cite a case in point that came recently under my notice. A Christian young woman became deeply infatuated with a brilliant but Christless young man. An engagement was entered into, but Christian friends were earnestly praying that God would deliver her from an unequal yoke, which they felt would only bring sorrow into her life. It was a delicate matter to discuss with her. In fact, she resented what she called any interference with her private affairs. However, in a short time an estrangement en-

sued, and the young man himself broke the engagement. Instead of recognizing that this was God's method of deliverance for her, the young woman was greatly distressed, and prayed day and night that the offended one might return to her and the engagement again be entered into. All that Christian friends could do to occupy her mind and heart with other interests, or to show her that God had acted in mercy toward her, availed nothing. Constantly she grieved, and persistently she prayed that the desire of her heart might be granted. Strikingly enough, he returned to her most unexpectedly, took all the blame of the past upon himself, and asked for a renewal of the engagement. Gladly she entered into this, and shortly afterwards they were married. If I thought that there was any possibility that her eye would fall upon this page, I probably would not pen these words. Years of sorrow and misery have resulted from her disobedience to the Word of God; yet she insisted at the time that it was God who had answered her prayer, and brought back her loved one to her. His deep hatred of Christ and the things of God, camouflaged for a time by a gentlemanly exterior, soon manifested itself, and before long a separation ensued, and she was left in wretchedness and misery with two little children dependent upon her. Deeply has she realized as the years have gone on that what she thought was a token of God's approval was but His chastening hand upon her because of her wilfulness.

Instances such as the above might be multiplied almost without number in the lives of God's children. I was in a home some years ago where a poor mother was laboring under the grief of caring for an imbecile son who did not so much as seem to recognize her in the slightest way. She told me that years before, when he was a little baby in his cradle, he was taken ill with scarlet fever. The

physicians gave him up, declaring there was no hope, but her heart was rebellious. She felt she could not let him go. Going into another room, she fell upon her knees, and told God she could never love Him again, if He took her child from her. Within an hour, there was decided evidence of improvement. The little one recovered, but he never recognized his mother again. Her own heart had become tender and subdued through the years. The rebellion was all gone, but she said to me: "How much wiser it would have been, if I could have said, 'Thy will be done.'"

When a seeming crisis is reached in the life, and the soul is filled with perplexity as to what would be for the best, it is always the part of wisdom to remember that the Holy Spirit Himself indwells the believer, and when we know not what to pray for as we ought, He can be trusted to make intercession for us according to the will of God with groanings that cannot be uttered. The subject heart, instead of insisting that God do according to its natural desires, will pray with Jeremiah: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest Thou bring me to nothing" (Jer. 10: 23, 24). None need be afraid to trust everything in His hands who is deeply concerned about the welfare of each of His own, and who has declared in His Word that "All things work together for good to those who love God; who are the called according to his purpose" (Rom. 8: 28).

We often have to learn, indeed, that His ways are not our ways, but infinitely above them, and we shall praise Him at last for every seeming disappointment when we see "the end of the Lord."

"I asked the Lord that I might grow
In truth 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."

He is the Husbandman. We are the trees of His planting. He can be depended upon to do what is best for His own. We have cost Him too much for Him to be indifferent to our welfare now. And so we may well say,

"O Lord, whate'er my path may be,
If only I may walk with Thee
And talk with Thee along the way,
I'll praise Thee for it ALL some day."

It is part of the chastening of the Lord to put the soul through experiences where it learns the utter unprofitableness of the flesh and is cast entirely upon God. No such experience is without real value, and recognizing this, we shall tread softly and pray submissively, remembering with whom we have to do. Nor should we think of chastisement as though it were synonymous with punishment. It is the educative process of the soul, and is all in love, and never in anger. Its object is ever our blessing, and it invariably yields "the peaceable fruit of righteousness to those who are exercised thereby."

H. A. I.

"THY KINGDOM COME"

"Yet have I anointed my King upon my holy hill of Zion" (Ps. 2: 6).

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9).

Oh, soon may Jehovah's Anointed deliver
A groaning creation, His purchased domain,
Redeem from its travail and bondage for ever,
In glory appear and in righteousness reign!

Of the sceptre that no man is worthy to wield,
The Lamb who redeemed by His blood shall take hold,
And the purpose of God, to faith only revealed,
In the bliss of His *reign* shall its glories unfold.

Every fetter He'll break, every foe He'll subdue,
When He comes in the cloud in His glorious might;
Reap the harvest of earth, purge the false from the true,
And the darkness of ages supplant with the Light!

Every kindred and tongue, every people and nation,
Shall bow to Jehovah's all-glorious King;
In the light of His presence all ransomed creation
Shall bask in the blessings Immanuel shall bring.

All on earth shall be freed from galling oppression;
The wars and the carnage of ages shall cease;
The nations delivered from strife and aggression
Shall in amity dwell, in the bonds of His peace.

No more shall the world be a scene of dissension,
Of evil prevailing, of vice without shame,
Where foes of the gospel, with boastful pretension,
Deceived and deceiving, are hailed with acclaim;

But the offerings of praise and songs of rejoicing
From a reconciled world shall as incense ascend;

And nature's own anthem, unceasingly voicing
Its tribute to God, shall in harmony blend.

From shore unto shore, from ocean to ocean,
Afar to the uttermost isles of the sea,
Shall wake and re-echo the strains of devotion,
The praise of the ransomed, the song of the free:

The song of the Lamb, of the Son's incarnation,
That tells of the infinite ransom He gave,
When He stooped to the depths to redeem His creation,
The crown of His joy lost sinners to save!

The bondage of ages at last shall be broken;
The earth shall enrobe in her festal array,
And basket and store over-flowing betoken
That the curse for man's sin is taken away.

O earth! thou awaitest a destiny glorious
When the Lord of All cometh and claimeth His own;
When o'er all that opposeth He reigneth victorious,
And sickness and death shall be almost unknown.

O Salem! full bitter thy cup through the years
That have passed since that solemn and sorrowful scene
When the suffering Messiah was greeted with jeers
As He hung on the cross, the despised Nazarene.

But the days of weeping and "Lo Ammi" shall cease,
For a cup of full joy "this same Jesus" shall bring.
Thou shalt yet be the glorious City of Peace,
Of the Temple of God, of the Throne of the King!

And the Bride crowned with light, enrobed in perfection
With His grace and His glory, in blissful accord,
(Past the years of weeping with Christ in rejection)
Shall share in His glories, and reign with her Lord.

THE SERVANT AND SAVIOUR

As presented to us in Isaiah 52: 13—53: 12.

(Concluded from page 324, Dec. 1924)

In the fourth section of this prophecy we see this same blessed Person tested in every possible way, and every fresh test only bringing out some fresh perfection.

"He was oppressed, and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth. By oppression and judgment He was taken away; and as to his generation, who considereth that He was cut off out of the land of the living? for the transgression of my people He was stricken! And they gave Him his grave with wicked men, and with a rich man when He was dead: because He had done no violence, neither was any deceit in his mouth."

The two characters of fallen man are deceit and violence. The psalmist speaks of the "bloody and deceitful man," and so the Lord: "All that came before Me were thieves and robbers." The last is the man of violence; the thief, the man of deceit; and yet both are one, for he who will take openly, if he has the power, will use deception if he be weak. But how did *He* use the power which was undeniably His? The mockers at His cross declared it: "*He saved others.*" And when power was unrighteously against Him, "As a sheep before her shearers is dumb, so He opened not his mouth."

"If any man offend not in word," says the apostle, "the same is a perfect man, and able also to bridle the whole body." Such, then, was His perfection, from whom no pressure of evil could bring aught but good; who, "when He was reviled, reviled not again; when He suffered, He

threatened not, but committed Himself to Him that judgeth righteously."

Yet "He was oppressed, and He was *afflicted*." In Him was no callousness whatever. Look at Ps. 22, in which, if anywhere, His innermost soul is told out; and mark how every feature of the scene is before Him. With us one sorrow swallows up another; we have not capacity as He, and can little realize even the more outward of His sorrows.

Verse 8 has been variously translated. I do not doubt that, as to the first clause, the margin is the more correct: "He was taken away *by* distress"—better, "by oppression and judgment." The second clause I would read, as others have suggested: "As to his generation, who considereth that He was cut off out of the land of the living? for the transgression of my people was He stricken." These are the ingredients of His cup of sorrow: cut off by "oppression," perverting the forms of "judgment," amid a careless and unbelieving generation, for whose sin He was "stricken."

At the end only He is separated from the malefactors with whom He had been associated, and with whom they had assigned Him a grave; but, His work accomplished, further humiliation was not permitted. We know how the rich man interposed to fulfil this prophecy. What He really was began to come out, and to be owned of God. Burial with the rich man was *only* the first of a series of steps, the last of which placed Him "at the right hand of the throne of the Majesty in the heavens."

We are prepared now, therefore, to see where the path of the perfect Servant terminates. This is the fitting and necessary close of the prophecy, the Deuteronomic ending of this Isaian Pentateuch.

Mediator between God and man, the divine glory and

the blessing of man were joined together indissolubly in His heart, as the names of the people were graven on the Urim and Thummim of the high-priest's breastplate. For this double purpose He wrought, and its accomplishment was His reward. The "pleasure of Jehovah" in the salvation of His people was the fruit of the "travail of his soul."

"Yet it pleased Jehovah to bruise Him; He hath put Him to grief: when his soul shall make a trespass-offering, He shall see a seed, He shall prolong his days and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul; He shall be satisfied; by his knowledge shall my righteous servant turn many to righteousness, and He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors."

It was Jehovah's pleasure He undertook to fulfil, and Jehovah's pleasure was that He should be bruised. But mark well, as the explanation of it, how again comes in the covenant name. God's interest in man it is that requires this—His "delight" (for the word translated "pleasure" is this); and was not *His* "delight" also (who came to fulfil this) "with the sons of men"? Thus, then, His soul bowed itself to make for them a "trespass-offering." Fittingly this aspect of His sacrificial work is named here, because the trespass is the *restitution* offering, which repairs all injury, whether toward God or man. Thus it is the blood of the trespass-offering which anoints the ear, and hand, and foot of the leper, to restore him to his place amongst Jehovah's people. It is the govern-

mental offering also, satisfying the requirement of the *throne* of God, as the sin-offering does that of His *nature*. Thus He "sees a seed; He prolongs his days," becoming "last Adam," with no conditional tenure of life such as the first had. "He asked life of Thee," says the psalmist, "and Thou gavest it Him, even length of days for ever and ever." This, then, His "seed" share, possessors of eternal life in and with Him.

He then "shall see of the travail of his soul; *He* shall be satisfied"—blessed satisfaction of a heart like His! His rest, the rest of a perfect love, the rest of the Mediator! What follows as the expression of this? "By his knowledge shall my righteous servant"—there His heart Godward is seen—"turn many to righteousness,* and He shall bear their iniquities."

Aye, atonement satisfies Him also—Him who makes it. The righteous One could not be satisfied with anything short of this.

Now He comes forth the mighty Conqueror over sin, and death, and all the power of evil, to receive His recompense from God and enjoy the spoils of His conquest. "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong," that is, as the strong do. But where has this might been shown? What is the field in which He has been Victor? It is the lesson for eternity, and happy those who begin to learn it now! Power in goodness; victory in suffering; the battle-field a cross!—"because He hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors."

F. W. G.

* It is the word most commonly and rightly rendered "justify," but which has also this meaning, as in Daniel 12:3, where "justify" would be impossible.

Answers to Questions

QUES. 1.—Please explain in *Help and Food* verses 14 and 18 of Eph., chap. 5. If a child of God is "in Christ" (ch. 2: 13), and "light in the world" (ch. 5: 8), how can such be "among the dead" or "drunk with wine"? In Matt. 25 both the wise and foolish virgins slumbered and slept. Is it a similar thing?

ANS.—The fact that both "the flesh" and "the Spirit" are in the children of God furnishes the explanation. So we read in Gal. 5: 16, 17, "This I say, then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." When a child of God conforms to the course (the spirit and ways) of the world, he is sleeping among the dead, and the heavenly voice calls to such, "Awake, thou that sleepest, arise from among the dead, and Christ shall shine upon thee." It is as the shipmaster's call to Jonah as he slept in the sides of the ship ready to be destroyed in the storm.

In verse 18 we are warned against a sinful indulgence of the flesh: "Be not drunk with wine." The Christian needs no other exhilaration than the joy and power of the Holy Spirit. The world will look with approbation on the Christian "asleep among the dead," and cast a look of contempt upon the other, fallen a victim to the desires of his flesh. Both, however, come from the same source—our fallen nature. Oh, serious fact—the old, Adam-nature, "the flesh," remains in us, by which we are continually tested whether we are walking with God or not, until "our body of humiliation" is changed by our glorious Lord into the likeness of His own (Phil. 3: 21).

As to the virgins in Matt. 25 falling asleep, it is said as to *their expectancy of the Lord's early return*. "As the Bridegroom tarried," this sanctifying hope dwindled and fell, as the Church's history also proves. The midnight cry, "Behold the Bridegroom" seems to have been broadcast some 100 years ago and since, when the Lord's near return as the hope of the Church was re-kindled far and wide. Believing that it was, and is, the voice and

work of the Spirit, how much more may we look for Him now!

QUES. 2.—Will you point out for us the difference between what we call “the Word of God,” the Bible, and what is said in 1 John 1: 1, “In the beginning was the Word... and the Word was God?” A Christian friend here says that when he holds the Bible in his hand, he holds the Lord Jesus.

ANS.—This Christian friend makes a gross mistake. When he receives a letter from a friend, does he hold that friend in his hand?

By the Holy Spirit John tells us of the *Creator*, all things having been created by Him, and His name “The Word,” seems to point Him out as the *Revealer* of the invisible God. The Scriptures, which we also, and rightly, call the word of God (see Rom. 9: 6; Eph. 6: 17, etc, etc.), are the written communications which in His love and goodness God has been pleased to put in our hands.

CORRESPONDENCE

My dear brother:

Having learned that you are still passing through trial as to the possible loss of your remaining eye-sight, it is on my heart to send a word of sympathy, and perhaps of encouragement too. We remember you in our prayers ascending to the throne of grace, asking the Lord that what remains of your sight may yet be conserved; but if His mind is otherwise, that you may be so cheered in His present love, and grace, and hope of glory before, that you may still be singing whilst waiting for the day of our body's redemption. The Holy Spirit's indwelling is the firstfruits of what is to come, though we partake in the fallen creation's groaning while waiting for the day of full and eternal triumph, when His welcome voice shall be heard calling us up to Himself. May this glorious hope, substantiated by faith, support and cheer you, dear brother, through what may yet remain of our journey here. The trials here may serve to make more sweet the deliverance

at the close—and also beyond, when we review and consider from on high, with the Lord, all the way of the wilderness through which He has been with us!

In Christ, your brother through grace,

* * *

In encouragement to those going out into new fields, with much self-denial, we give the following:—

LOIZEAUX BROTHERS:

Dear Friends:—

Hamilton, Montana, Nov. 3d.

I am a "shut in," and the snow lies deep upon the mountains, but this Sunday evening I will talk with you about the distribution of your most generous gift of tracts which we sorely needed. My helper, Mr. Lenton, who sells clothing in the country and in lumber camps, was converted last winter and now says he is after souls. At his 2d visit to permanent lumber camps, he took, at his own expense, 25 tract-holders with 18 pockets each, and placed them in 25 "bunk-houses." In his recent trip he found 24 of them nearly empty. In this fact alone we see God's care. He placed in these over 3,000 tracts, not putting more than three of a kind in one tract-holder; so giving a large variety of reading to about 1,000 men in all.

At his first call, on showing his tracts, the head cook says, "I felt like kicking him out;" on this trip he asked for tracts. In another place the librarian was so opposed that Mr. Lenton hesitated about calling. He knocked, however, and the salutation was, "Oh, is that you? come right in; take a chair," and he could speak to him of salvation.

A minister whom he met by the way said, "When you were here before, I was not born again; now I am. Praise the Lord." This man, converted less than a year, by God's grace is now "casting bread upon the waters." One minister said of the tracts, "I like them best of any you have had." Mr. Lenton was delighted with the illustrated ones for families.

We pray for you in our "Pray-for-Revival-League." I have just passed my 80th birthday, and thank you.

Mrs. J. M. West.

Young Believers' Department

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

DAILY BIBLE READING:.....Jan. 16th, 2 Chron. 15;
Jan. 31st, 2 Chron. 30; Feb. 15th, Ezra 9.

GOOD READING:—"The Minor Prophets," by H. A. Ironside. Pages 7-49. This book may be obtained cloth bound, price, \$150.

MONTHLY BIBLE STUDY CLASS:—Colos., ch. 1:1-8.

As mentioned in our last issue we purpose to give some structural outlines of the Bible books which, it is hoped, will prove useful to those who wish to annotate their Bibles. To have them so marked affords real help for future reading and reference, aiding us to grasp more quickly the general scope of any particular part of a book. For this year the twelve Minor Prophets have been selected. They will be given in twelve portions, one each month, and so arranged as to be of about equal length. This will necessitate dividing the two longer books—Hosea and Zechariah—into two parts for the former and three for the latter, while the shorter books like Nahum and Habakkuk will be grouped together.

For our "Good Reading" for the year, Mr. Ironside's book on the Minor Prophets has been selected as a complement to these outlines. Each month's reading will correspond to the part of the Prophets presented in our outlines. By combining these two features we should become better acquainted with these Books which are seldom a subject of ministry.

Our Daily Bible Reading

The history of Asa's reign is given in 2 Chron. 14-16. In

chapters 14 and 15 we see he is a man of much faithfulness, doing what was good and right in God's sight, and showing a fine spirit of dependence and obedience. He put away evil (14: 3, 5; 15: 8, 16), led the people to seek the Lord and obey His word, with the result that quietness and peace prevailed (14: 4, 5; 15: 9, 15). These things have instruction for us; notice that Asa puts God's claim first, even though it brings some of his own household under rebuke (15: 16). The enjoyment of God's blessing often brings out an attack of the enemy. How splendidly Asa meets it. Strengthened by the Lord he built fortified cities and had a great army; but his trust is in none of these: he turns to God in whole-hearted dependence, and a great victory is gained with abundant spoils.

But, in chapter 16, Asa turns to man (ver. 2), and trusts in the arm of flesh! This may bring temporary relief, but in the end it brings greater loss than at first threatened, with increased trouble. The former quietness and rest are lost, what might have been gained by going through the test with the Lord as before, is lost; then self-will and anger break out; the Lord acts in discipline, but even this does not effect restoration, and Asa's course closes in deep shadow. What instruction, what warning is here for each of us!

Jehoshaphat follows (chs. 17-20). Of him a good word is spoken: "He walked in the *first* ways of his father, and of David" (margin). Chapter 20 is notable—fasting (self-judgment), prayer (dependence), prophecy (God's word for present need), worship (the heart's response), and victory (realized power over evil).

A dark period of history ensues until brighter days come, at first with Joash (ch. 24). Decline comes again, and while there are periods of improvement, the general trend is downward to the dark and evil days of Ahaz (ch. 28).

Then Hezekiah comes to the throne, and a great revival is accomplished. His son proves more wicked than his predecessors, and yet the Lord takes occasion in his case to show how great is His mercy and grace. Josiah's reign is the last bright page of the kingdom's history. It teaches us that revival comes through the Word of God being given its right place.

The book of Ezra deals with the first return of the Jews from captivity, the re-establishment of the true centre for worship and service, and the needful separation of the people from surrounding evil. Many principles of truth, important for us in these days, find illustration in this book and in the prophets Haggai and Zechariah who were associated with the events recored by Ezra.

Through lack of space the beginning of *Our Monthly Bible Study* is deferred until next month.

Structural Outlines of the Minor Prophets
(Hosea, chs. 1-6.)

This prophet unsparingly exposes the moral condition of both Israel and Judah and shows the true state of things as seen by Jehovah. Hosea's theme is the *infidelity* of the people, their unchaste violation of the sacred relation which Jehovah had established with them. Along with this the prophet sets forth in unexampled manner the character of God, His yearning love, uncompromising judgment, yet gracious dealings which eventually bring His sinful people (preserved in a remnant) through the storms of purifying judgment, into final and abiding blessing.

There are two main divisions: the first, chapters 1-3; the second, chapters 4-14.

Div. 1. (chs. 1-3). Jehovah's marriage covenant with Israel broken through her unfaithfulness. The parts of this division are:

1. (chs. 1—2: 1). Unfaithful Israel rejected and disowned, yet with promise of final acceptance.

(1) vers. 1-9. Israel's place and portion due to her unchastity.

(a) 1-5. Jezreel: vengeance because of continued

(b) 6, 7. Lo-ruhamah: no more mercy. [idolatry.

(c) 8, 9. Lo-ammi: not God's people.

(2) chs. 1: 10—2: 1. The reversal of dispersion, and unity restored.

2. (ch. 2: 2-23). Outraged love smiting in righteousness, yet healing through mercy in due season.

(1) vers. 2-13. Jehovah's complaint against Israel, and her punishment.

(2) 14-18. Delivered, purged, and established in security.

(3) 19-23. Betrothed forever in faithfulness.

Div. 2. (chs. 4-14). Jehovah's love made known in reproof, pleading, chastisement; yet (since it cannot give up its object) bringing His sinful people through it all to salvation and richest blessing.

1. (chs. 4—6: 3). Rebellion and alienation through idolatrous corruptions, because of which they must bear Jehovah's wrath and hiding of His face.

(1) ch. 4. The ground of Jehovah's controversy.

(a) 1-5. The moral ground.

(b) 6-11. The rejection of the law.

(c) 12-14. Sacrificing to false gods.

(d) 15-19. Backsliding.

(2) chs. 5—6: 3. Jehovah's judgment and withdrawal.

(a) 5: 1-7. He, their Rebuker, against whom they only revolt the more.

(b) 8-15. He, their Smiter; they, seeking vain helpers, instead of returning to Him, are left to the bitter consequences of their ways.

(c) ch. 6: 1-3. Revival when the lesson is learned.

Our "good reading" portion extends to this point in Hosea. The structure of the remaining chapters will be given next month.

PRESENT DAY PAPERS ON THE CHURCH

(continued from page 9.)

THE Church is thus a body, not only because it is living, is a unity, but because it is an *organic* whole; "For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another" (Rom. 12: 5). When the truth of the unity of the Body is seen, we can then learn what a diversity of parts, functions and activities characterize it. The very grace which has by the Spirit formed us into one, has also established the diversities of gifts, of ministries, and of operations (1 Cor. 12: 4-6). And let it be specially noted that each of these parts is an individual, directly linked with and responsible to the Head. "Holding the Head, from which all the body by joints and bands having nourishment ministered and knit together increaseth with the increase of God" (Col. 2: 19). Most jealously does the Spirit of God press upon us this absolute individuality, this direct personal link with Christ. What liberty this gives! We derive all from, we owe all to, our blessed Lord. No one can intrude between the soul and Him. The link is direct, there is no go-between who can tell us what to believe or do, apart from the supreme source of all authority. So jealous was the apostle that no one, not even an angel from heaven, should separate the soul from the Lord, that he pronounces a solemn curse upon the attempt (Gal. 1: 8-10).

As has always been the case, and perhaps more markedly now, there have been countless intrusions into this in-

violable relationship. "The Church" has been proclaimed as teacher and leader; the distinctive denomination intrudes its authority; minor schools and parties claim allegiance; prominent individuals attempt to dictate faith or conduct. From the greatest to the least of these we can only turn to the one Head, the one authority, for each individual believer—Christ, His Word, His Spirit. No will can possibly be binding upon us but the will of God. We cannot obey the best, the wisest of men. Their only claim upon us is "Thus saith the Lord."

How the saints of God need to be aroused as to this fact—to "cease from man," to turn to God afresh with the question, "Lord, what wilt *Thou* have me to do?" What searching of the Scriptures, what prayer, what self-judgment and humbling would mark us; and what lifting up and reviving, what healing of breaches, what firmness of separation from evil, what joy in the midst of trial would follow!

The call of the Lord is ever to the individual; "He that hath an ear, let him hear." There are multitudes of details to be dealt with; patience, prayer, love will all be constantly required—but if each one is in direct communion with the Lord, He will work and none can hinder.

The call to the young is definite and clear. Many of these have been born in an atmosphere of familiarity with scriptural truth. They have taken the walk and testimony, the principles and fellowship of their elders without question, as their guide. Or rather, they have blindly followed without any exercise. The result is, too often, that the unity of fellowship is but outward and formal. They can give no definite reason for their faith, their walk, or their fellowship.

But these older leaders are falling by the way, leaving that testimony so highly prized by them, learned and

maintained at great cost, to successors who have entered upon outward privileges with but little understanding or appreciation of their value. We cannot conceal from ourselves that this creates a condition of great danger. It is not because the young are not stepping into the vacant places in the ranks of those who once so loyally stood for the faith; rather would we praise our God for added numbers. But do they realize the importance, the blessedness of that which has been entrusted to their care?

"The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel" (Judg. 2: 7). We remember the solicitude of Joshua about his successors—his solemn warnings, his earnest entreaties to fear the Lord and to cleave to Him. We recall the holy interview that Paul had with the Ephesian Elders at the time of his parting from them, how he set his own example before them, telling of the coming in of perverse men who would seek to scatter the flock (Acts 20). Surely such faithfulness was called for, as the subsequent history, both of Israel and of the Church, shows. Is it less needed now? May we not hear the beloved apostle pleading with *us*, "As ye have always obeyed, not as in my presence only, but now *much more in my absence*" (Phil. 2: 12). It is *because* our godly predecessors are no more with us, because apostles have departed to be with Christ, that we need to be stirred as to our present responsibilities.

But does some one ask, What are we to do? What practical suggestions are made for the present time? The answer is very definite and simple: "Remember your guides, who have spoken unto you the word of God; *whose faith follow*" (Heb. 13: 7). Faith is ever linked with its Object, and with *the* faith, the sum of divine truth.

It cannot flourish save as it feeds upon Christ and His truth. So we have in close connection with the scripture just quoted, "Jesus Christ, the same yesterday, to-day and forever. Be not carried about with divers and strange doctrines. For it is good that the heart be established with grace" (Heb. 13: 8, 9). The faith of the men of God before us brought them, in an ever-deepening sense of their weakness, to Christ, to His Word, to prayer. Let us remember these God-given leaders, and profit by their example by drawing abundant supplies for all our need from the same inexhaustible source. "Where is the Lord God of Elijah?" Had He changed? Elisha found Him the same, ready to work in him as in his predecessor.

Let us then set ourselves afresh to this great work, to seek to follow the faith, and not to build the sepulchres of our fathers. The work must begin in our closets. Is Christ our Lord increasingly precious? Are we worshipers of Him in the fulness of His person, the perfection of His work, in happy secret communion? Do we feed upon His Word? "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart" (Jer. 15: 16). Have we studied for ourselves and become mentally and morally identified with the truth as to His Body, the Church? Has the effect of this been to humble and to quiet us, so that we have not attempted to be reformers in a superficial way, but have been more and more imbued with the spirit of confidence in the reality of God's great work, and controlled by a desire to be used in it? Have we learned to become intercessors, with the great Intercessor? We may be sure that we cannot be used by the Lord in a public way for the help of His people, unless we are daily interceding for them. Among all our glaring failures, which have wrought such outward

havoc in alienations and divisions, none is greater than the failure to *pray* one for another—for the whole Church of God.

Let it be repeated, until we learn and believe it, that this individual *heart work* must precede and accompany all efforts at maintaining the truth, and at healing the breaches among us—our common sorrow and shame, a dishonor to our blessed Lord and Saviour. May *the young* among us be aroused, and more than ever retrieve themselves from the charge of superficiality. This is no light thing, dear brethren; it was the burden of the apostle's word to Timothy, his beloved child in the faith, companion in service, and successor in caring for the Church. See the whole second Epistle, how it dwells upon these facts and truths.

We have thus, in a very partial way, dwelt upon some of the results of our individual relationship to Christ our Head and Lord. We must next see how this very individuality will bind us more closely to one another. It could not be otherwise; for the link with Christ means the link with His people, all the stronger and sweeter because it is through Him. The man, therefore, who most deeply realizes his individual relationship to the Lord, will value his brethren. The hand will not say of the foot, "I have no need of thee." We will love, cherish, and seek to build up our fellow-members of the Body. There will be a recognition of every gift, the functions of each one. Instead of suspicion and jealousy, we will esteem others more excellent than ourselves, "in honor preferring one another." We will find our interest and affections going out to every believer, whoever and wherever they may be.

So far from this making us indifferent to the conduct or position of our brethren, it will make us all the more

sensitive as to their place in the Body. "If one member suffer all the members suffer with it." If one of our limbs is dislocated, if a ligament is strained, do we not feel it, and seek to remedy it? If any of our nutritive organs are not functioning properly, are we not conscious of it, do we not suffer from it, and will we not seek to remedy it? And there is no remedy but the divine one. We cannot let a member continue in its disjointed position without suffering and hindering the proper action of the body. Love that is worthy of the name, will even cause pain to reduce the dislocation, to minister to the unhealthy condition.

As we see the broken, disjointed state of the saints, do we not feel the urge of the ministry of healing? Here we have the true "bodily healing," far, far more important than the soundness of our own bodies. Here is where "faith healing" is indeed called for, and, thank God, effective. Let us be spiritual physicians to the Body of Christ. It is a work of toil, but most blessed are its results. As the natural body must be ministered to and adjusted according to the divine laws of anatomy and health, so will it be in the spiritual body. Indifference to the principles of divine truth there cannot be. "But now hath God set the members every one of them in the body *as it hath pleased Him*" (1 Cor. 12: 18). If we are to contribute toward the edifying of the Body of Christ, we must know our anatomy, physiology and hygiene.

It would carry us into too wide a field to particularize. Each cell, organ, limb of the Body would have to be considered. But we have in the Scripture a generalization of these members, under which we may classify all the saints of God. "And He gave some, apostles, and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints for the work of the

ministry, for the edifying of the body of Christ" (Eph. 4: 11, 12).

Here we have five (the number of human capacity and responsibility) classes of members in the Body of Christ. And let it be noted that these gifts are for perfecting *all* saints to the work of the ministry. An apostle has not done his work unless it extends to every member of the Body. Thanks to our God, the apostles have done and are still doing their work well. All who listen to them are being fitted to the work of the ministry. Those who neglect the writings of the apostles, are inefficient members of the Body. "He that knoweth God heareth us (the apostles); he that is not of God heareth not us" (1 John 4: 6). So the apostles are a present and active element in the Body to-day, and until we all come in the unity of the faith and of the knowledge of the Son of God to a perfect man in the glory (Eph. 4). There is no need, therefore, for "apostolic succession;" they are in a real sense present. Let us see that we do not "keep Paul bound."

The prophets are linked with the apostles in the foundation of the Church (Eph. 2: 20), and no doubt, from their position in the list we are examining, are to be considered in close relationship with them. Necessarily, at the beginning, there were special divine manifestations and communications of the Spirit, which gave form to and permanently influenced the Church. This prophetic gift was prominent in the apostles themselves, in their teachings and inspired writings. It was manifested also in others, who brought the message of the Lord to His people; "It seemed good to the Holy Ghost and to us" (Acts 15: 28; see also Acts 13: 1-3). It would ill become us to ignore the special prophetic gift at the beginning, or to confound

it with the abiding prophetic ministry (1 Cor. 14: 1-5, 31) which we should "covet earnestly." We have the Scriptures of the prophets, or "prophetic Scriptures" (Rom. 16: 26), which are the inspired Word. There is, however, a link between the inspired prophets and all present prophetic ministry of "edification, exhortation and comfort," which may well remind us to heed the admonition of the apostle Peter, "If any man speak, let him speak as the *oracles of God*" (1 Pet. 4: 10, 11; see the whole connection).

Beloved brethren, the prophet was a "man of God," marked by being much alone with Him. He spoke with divine certainty, bringing the message of his Master. In times of failure, he came forth with his message, to call the people *back to God*. In times of danger, he gave the word of comfortable assurance (2 Chron. 15: 1-8, etc.). He applied divine revelation to the present need. Where are the prophets to-day?—Men who, from their piety, their knowledge of the mind of God, can call us to the well-known truths, to the "old paths." "Ye *may* all prophesy," but *do* we? What holiness, lowliness, faithfulness and wisdom become the prophet.

S. R.

(*To be continued, D. V.*)

HYMN OF THE CONVERTED MUSICIAN

Thou God of harmony and love,
Whose name transports the saints above
And lulls the ravished spheres,
On Thee in feeble strains I call,
And join my humble voice with all
The heavenly choristers.

If well I know the tuneful art
To captivate a human heart,
The glory, Lord, be Thine.
A servant of Thy blessed will,
I'd here devote my utmost skill
To sound Thy praise divine.

With Tubal's wretched sons no more
I prostitute my sacred power
To please the flesh beneath,
Or modulate the wanton lay,
Or smooth with music's hand the way
To everlasting death.

Suffice for this the season past:
I come, my God, to learn at last
The lesson of Thy grace.
Teach me the new, the eternal song,
And let my hand, my heart, my tongue,
Move only to Thy praise.

Thine own musician, Lord, inspire,
And let my consecrated lyre
Repeat the psalmist's part;
His Son and Thine reveal in me,
And fill with sacred melody
The fibres of my heart.

Jesus! the Heaven of heavens He is,
The Soul of harmony and bliss:
And while on Him we gaze,
And while His glorious voice we hear,
Our spirits are all eye, all ear,
And silence speaks His praise.

CHARLES WESLEY, 1747.

PRAYING IN THE HOLY SPIRIT

A Series of Meditations on Prayer

TENTH PAPER

Prayer and the Work of Evangelization

THE ministry of intercession has a very large place in connection with carrying the gospel to a lost world. Far more is accomplished in secret than Christians generally realize. The preachers who have been most widely used have been men of prayer. Not only have they prayed themselves, but it will generally be found that others were linked with them in this precious service, and many of these prayer-evangelists have never been brought to public notice. Theirs are not the gifts that attract the attention of the throngs, but there are mighty men and women of prayer prevailing against the unseen enemy in the heavens, and by their intercession bringing down power from heaven and blessing upon the public ministry of the Word through others. An Epaphras always laboring fervently in prayer is as important in the work of evangelization as a Paul carrying the glad tidings to the regions beyond.

Paul himself was a mighty man of prayer. It is impossible to read his epistles without being struck by the prominent place that prayer had in his life. He prayed for himself and his work. He prayed for his fellow-servants, in whose victories he rejoiced as much as in his own, and in this he was in marked contrast to many to-day. He prayed for the people of God, for his converts, and those who had been converted through the labors of others, "that they might stand perfect and complete in all

the will of God." He prayed with earnest passionate longing for Israel, his brethren after the flesh, that they might be saved and know the joys that he experienced as a believer in Christ. He prayed for the Gentiles, for kings and rulers, and for the people generally, knowing that it was God's "desire to have all men saved and to come to the knowledge of the truth."

Though he was a man of wondrous faith and spiritual energy, he felt the need of the prayers of his weaker brethren. He solicits these most earnestly. He asked the saints at Rome to strive together with him in their prayers to God on his behalf that he might be delivered from the unbelieving Jews; that his service for the poor saints at Jerusalem might be accepted in the spirit in which it was given; and that he might eventually come to them at Rome with joy by the will of God, and with them be refreshed (Rom. 15: 30-33). He expressed his deep gratitude to the Corinthians because in a time of deep distress, they helped together by prayer for him, his fellow-laborers, and the work in which they were engaged (2 Cor. 1: 11). He tells the Ephesians how he bows his knees before the God and Father of our Lord Jesus Christ on their behalf, but he requests them on their part to pray for him "with all prayer and supplication in the Spirit" that utterance may be given unto him that he may open his mouth boldly to make known the mystery of the gospel (Eph. 6: 18, 19). From his prison cell he writes to the Philippians of the confidence he has that all his trials will turn to his salvation through their prayer and the supply of the Spirit of Jesus Christ (Phil. 1: 19). He exhorts the Colossians to "continue in prayer, and watch in the same with thanksgiving," praying withal for him and his companions in service that God would open a door of utterance to speak the mystery of Christ, for which he was

in bonds, that he might make it manifest as he ought to speak (Col. 4: 2-4). The Thessalonian believers had been saved but a few months at the most, yet he realizes there is efficacy in their childlike pleadings with God, and he writes, "Brethren, pray for us" (1 Thess. 5: 25). He would have Philemon prepare him a lodging, for he trusts that through his prayers he will be delivered from prison and given unto them again (Philemon 22). To the Hebrew believers he writes, "Pray for us; for I trust we have a good conscience, in all things willing to live honestly," and he adds, "But I beseech you the rather to do this, that I may be restored to you the sooner" (Heb. 13: 18). Who can read these many touching requests on the part of this the greatest of all preachers without realizing how dependent servants of God are on the intercession of the saints?

Our Lord Himself implied this when He taught His disciples to pray, "Thy kingdom come." It is as we recognize that our God is set at naught by His own creatures, and that blessing can only come to earth as men submit to Him, that the heart takes up this petition with deepest fervor, and cries out for blessing on every instrumentality being used to usher in the coming kingdom.

"Let all that look for, hasten
That coming joyful day,
By earnest consecration
To walk the narrow way;
By gathering in the lost ones
For whom our Lord did die;
For the crowning day is coming
By and by."

If we would be soul-winners, we must know how to pray. If we would prevail with men in public, we must prevail with God in secret.

Were this truth more realized, there would not be so many dry and dying prayer meetings. If it be true (and who shall question it?) that the prayer meeting is the pulse of an assembly, then it may as well be frankly confessed that most of our assemblies are in a sad condition indeed. Numbers will come to hear a gifted man, but few indeed are they who gather for prayer, and when so gathered, how often is the time frittered away praying about generalities with no real spirit of intercession, no manifestation whatever of the power of the Holy Spirit.

If we had more Holy Ghost prayer meetings, we would have more Holy Ghost preaching. If saints would start to win victories by prayer, both in secret and in fellowship with other brethren in the public gatherings, there would be a great awakening in regard to gospel testimony.

It is well to be methodical in this ministry of intercession. Many have found great help and profit in keeping regular prayer lists, to which are added from time to time the names of servants of God at home and in foreign lands in whom they become interested. By bringing such constantly before the Lord a real service is performed, and added power given to the laborers for whom they pray. Again and again this has been demonstrated in a marvelous way. Only recently a few of us felt deeply burdened about a missionary in China. He was known to several who felt impressed to come together to pray specially for him. As we prayed the burden seemed to be lifted, and we felt assured that God was working for, and through him. A few weeks later a letter came across the Pacific from this particular brother. It was written a day or two after that little prayer gathering in America. He said, "I have had recently some heavy trials to bear and felt greatly discouraged, but in the last few days, there has come to me such a spiritual uplift and

such a sense of the Lord's help as I have not known for a long time. I feel certain some one is praying for me." Instances like this could be multiplied without number.

We do wrong to our brethren and sisters who have devoted their lives to the spread of the gospel when we neglect to pray for them. Samuel said to Israel: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12: 23). We definitely sin against the Lord when we neglect to pray for those whom He has put in the forefront of the battle. Alas, how often instead of helping them by our prayers, we hinder by our cynicism and our cold carnal criticism. Oh, brethren, let us awake to the privileges and responsibilities of this great ministry in fellowship with Him who ever liveth to make intercession for us!

If in the past you have not availed yourself of this gracious opportunity to further the work of the Lord in the quiet of your own room, bow in the presence of God and confess to Him the great sin of thus having neglected a duty which might have resulted in such blessing to others; and in the coming days with purpose of heart, enter into this service as a very definite and important part of the work of the Lord; and when at last the books of record are opened at the judgment seat of Christ, you will learn with delight and glad surprise how many a soul you have had a part in winning for Christ through "laboring fervently in prayer."

There is blessing as we pray for ourselves; there is rest of heart as we pour out the story of all our needs and longings into the sympathetic ear of our gracious God and Father; but he whose prayers centre about himself and his blessings has never done more than to cross the threshold of the temple of prayer. It is as our hearts reach out for others, as we plead for the interests of our

Lord in this poor world, as we bear up His servants engaged in making known the exceeding riches of His grace to men and women dying in their poverty, that we really enter into communion with Him who taught us to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven."

H. A. I.

THE ACCURACY OF SCRIPTURE LANGUAGE

A remarkable expression occurs in the Apocalypse, chap. 16:18, where we read, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." The advent of man, as an inhabitant upon earth, is here formally given as an epoch after which so great earthquakes did not occur. It is well known now that earthquakes must have rent this globe before the birth of man; but how was John, the fisherman of Galilee, led to employ 1800 years ago, a phraseology which the researches of our own day have now for the first time shown to be philosophically correct?

Speaking of this verse, and quoting it freely, John Bunyan says, "For the earthquake it is said to be *such as never was* so mighty an earthquake and so great." ("*Reign of Antichrist.*") He thought the phrase, "Since men were upon the earth," equivalent to "never," so he wrote and fell into the blunder. Who led John the apostle safely past the mistake into which John Bunyan fell?—*Arnot.*

FROM AN OX-CART TO LEVITE SHOULDERS

(2 Samuel 6: 1-11.)

In this portion we have the ark established in its place in connection with the throne in Zion; not, indeed, its full place—the temple could not yet be built, nor by David: the reason of which we find in the next chapter. But the ark is the throne of the Lord; and it must be shown that the throne upon earth is in accord with and in subjection to the higher Throne. Thus David becomes but a servant in the presence of the Ark.

Yet servant as he really desires to be, he makes a great mistake, which involves serious consequences. It is strange indeed that, in a matter such as he had now before him, David should neither inquire of God, nor think of the directions given in the law as to the carriage of that with which it was known that God had been pleased so intimately to connect the manifestation of His presence. It is stranger still, and reveals sadly the state of things in Israel, that of all those set apart to the service of the sanctuary, there was no priest or Levite to inform a well-intentioned king regarding the prescribed way of acting. Terribly had the Philistines suffered for dishonor done the ark. Terribly had the men of Bethshemesh suffered for their lack of reverence. Yet the Philistines' own expedient for ascertaining in the best way they knew whether it was Jehovah's hand that had smitten them, is what David adopts in bringing the ark to Zion! True it was that God had allowed the Philistines to get their lesson in this way; and this, there can be little doubt, encouraged the adoption of it: but there could be no justification of such imitation. God had spoken: there was shameful ignorance or carelessness as to it; and this just where, in the most solemn manner, they were professing to put themselves under His

yoke! How could He in this great object-lesson before the eyes of the whole nation, allow this to be as a precedent for the future, and make light of His own dishonor?

They go beyond the Philistines even, as such imitators generally do. The Philistines had assumed, that if Jehovah were God, the cattle would act obediently to Him without their guidance, and even in contradiction to their own natural instincts. But the Israelites, having committed the ark to the ox-cart, must have Uzzah and Ahio to guide the oxen. They had not faith in their own contrivance, and are already committed to the perilous work of trusting to their own management of difficulties that may arise. Alas, had they not learnt more in all the years that the ark had been in the house of Abinadab? And what, then, does this argue as to them?

Yet for a while all goes well. There are rejoicings and abundant demonstrations of loyalty on the part of the people, till at the prepared threshing-floor the oxen stumble, and Uzzah puts forth his hand and takes hold upon the ark to steady it. Uzzah means "strength": he had not measured himself before God, nor learnt the source of strength. The act revealed what the ark was to him, the habit of a soul ignorant of God, and of itself, while most self-conscious. He is smitten; and the "prepared" threshing-floor becomes Perez-uzzah, the "breaking of strength."

It is strange that in the service of the sanctuary one like David should thus be more than dull; yet similar things abound with us to-day. The fact of good intention, of a thing right in the main also being before the soul, oft hinders even the need being felt of seeking the mind of the Lord or of testing everything by the word of God. If the thing sought be in itself good, why scrutinize methods so severely? How little do we understand the irreverence that lurks under the appearance of honest

devotedness, where man's wisdom is assumed competent to think for God, or man's strength competent to work His will! How often thus we have our Uzzahs smitten, just when we imagine our service must be accepted of Him!

Then comes the reaction upon this vain confidence: "David was afraid of Jehovah that day, and said, How shall the ark of Jehovah come to me?" So we pass from one extreme to the other; and in proportion to the buoyancy of our first confidence is apt to be the depth of our despair. The consciousness of having sought to do the Lord's will, in that which has turned out so unhappily, shrouds His dealings with us in gloom and mystery. Where we expected to find the signs of gracious acceptance and approval, on the other hand we have been smitten by Him. And how shall we stand before a God like this?

Yet the matter is simple. How could He accept the setting aside of His word, the adoption of Philistine methods, and worse, where He had plainly intimated His will?—and this done in the most public way, and by the whole body of His people? "If thou shalt take forth the precious from the vile," is the principle that applies here. The desire to serve Him is ever precious to Him, and yet there may be that in the service which He can only testify against. Oh that the church of God would listen to this voice to-day, amid the innumerable self-imagined plans whereby it is sought to serve God, but whereby His word is improved upon and supplemented until it is lost and set aside, and His name dishonored in the very offering we bring to Him!

But can we define more closely the special form of evil that is presented here? What does the ark of God upon the ox-cart speak of precisely? The ark was the throne of God in Israel: He dwelt, or had His seat, between the

cherubim; there the glory rested, and thence the voice of the Lord gave forth its utterances. The dictates of this throne were addressed to men, to a redeemed people, separated from the apostasies of the nations round, to know and serve Him alone, as alone worthy to be served, His service not slavery but the most ennobling freedom. As His people they had been brought out of darkness into light, out of debasing impurity into "holiness of truth," the reproach of Egypt rolled away from them. Hence the only suited carriage for the ark was upon the shoulders of the Levites, the willing yoke-bearers of His glorious chariot of salvation. Redeemed men, subject to Himself alone, are still those who occupy a place of which that in Israel was but a type, a shadow. To these He has in His precious grace committed Himself, that their willing hearts may bear Him through the world. To them He still says, "Take my yoke upon you: my yoke is easy, and my burden light."

The ox-cart was a human invention, in place of this. It was dead machinery instead of living service. At least there was no intelligence, no moral principle, no spiritual consecration in it. The beast might and did, according to this idea, need a director; and this was proved in the most unhappy way in Uzzah: the man was more out of his place than the beast was; and the bolt of divine judgment fell on him. Directors and machinery are common enough to-day, whereby the work of the Spirit is assumed by those who heedlessly intrude into His place; and *men*, alas, oftentimes are compelled to become machines, their consciences subjected to other heads than Christ, their work made task-work, often the "burden" anything but "light." Let honest hearts apply this, as they surely may.

—From *Numerical Bible*.

GOD'S OBJECT IN CHASTENING HIS PEOPLE

God chastens His people that He may delight in them, and that they may delight in Him. He embitters the breast of the world to wean them from it. He suffers them not to settle upon it and fall into complacency with it, but makes it unpleasant to them by many and sharp afflictions, that they may with the more willingness come off and be untied from it, and that they may remember their true home the more, and seek their comforts above; that finding so little below they may turn unto Him, and delight themselves in communion with Him. That the sweet incense of their prayers may ascend the more abundantly, He kindles fires of trials to them. For though it should not be so, yet so it is, that in times of ease they easily grow remiss and formal in that duty.

God is gracious and wise; He knows what He doth with them, and the "thoughts that He thinks towards them" (Jer. 29: 11). It all is for their advantage, for the purifying them from their iniquities. (See Heb. 11: 6-11.) He purges out their impatience, their earthliness, their self-will and carnal security; and thus refines them for vessels unto honor.

In a jeweller's shop we see that as there are pearls, and diamonds, and other precious stones, so there are files, cutting instruments—many sharp tools for their polishing; and while they are in the work-house, they are continual neighbors to them, and often come under them. The Church is God's jewellery, His work-house, where His jewels are a-polishing for His palace and dwelling; and those He especially esteems and means to make most resplendent, He hath oftenest His tools upon.

—Archbishop Leighton (1611-1684).

Answers to Questions

QUES. 3.—“Is it necessary that a Christian should know the exact time or date of his salvation (of his conversion)? Some here claim that we *should* know.”

ANS.—The date of our natural birth is not gotten from our experience, but from our parents' testimony. In like manner we depend upon God's testimony for the certain knowledge of our new birth. (See John 5: 1, 24, etc.) On the authority of God's word therefore we may, and should, have a present assurance that we are born of God and have eternal life through faith in Christ; but what is the need of trying to fix the *date* of its beginning, which we cannot prove? Many Christians can speak of the time when they found “peace with God;” but this may be subsequent, or separated in time from new birth. To trust to our experiences for assurance in such matters is a poor foundation.

QUES. 4.—“Are the Psalms expressive of Christian experience, and suited for the edification of the saints in our gatherings for the breaking of bread on the Lord's day?”

ANS.—A judicious use of the Psalms (as well as other portions of the O. T.) has often been used to the edification, instruction and refreshment of saints at various occasions. It is important, however, to remember that they voice the experiences of the godly in *Israel*; David and his afflictions being largely representative of them. Hence God's people in all dispensations have drawn consolation and encouragement from the Psalms. *Prophetically*, they express the deep exercises, distresses and deliverances of the Jewish godly remnant in “the great tribulation” under the reign of “the Beast.”

In a few psalms our Lord's unique sufferings are prophetically expressed:—in the 22nd as the sin-bearer of His people; in the 40th as the whole burnt-offering willingly

offering Himself for His own; in the 69th as the trespass-offering, restoring what *He* has not taken away.

The following extract from Mr. Darby's Synopsis, presenting a succinct view of the application of the Psalms, should be useful:

"The Psalms are, almost all, the expression of the sentiments produced in the hearts of God's people in the events through which they pass, and indeed express the feelings, not only of the people of God, but often those of the Lord Himself. They are the expression of the part the Spirit of God takes in the sorrows and exercises of the saints. We find in them consequently, the hopes, fears, distress, confidence in God, which respectively fill the minds of the saints—sometimes the part which the Lord Himself takes personally in them, and occasionally, exclusive of all but Himself.

"Hence a maturer spiritual judgment is required to judge rightly of the true bearing and application of the Psalms than for other parts of Scripture; because we must be able to understand what dispensationally gives rise to them, and judge of the true place before God of those whose souls' wants are expressed in them; and this is the more difficult as the circumstances, state, and relationship with God, of the people whose feelings they express are not those in which we find ourselves. The piety they breathe is edifying for every time; the confidence they often express in God in the midst of trial has cheered the heart of many a tried servant of God in his own trials.

"This feeling is carefully to be preserved and cherished; yet it is for that very reason so much the more important that our spiritual judgment should recognize the position to which the sentiments contained in the Psalms refer, and which gives form to the piety which is found in them. Without doing this, the full power of redemption and the force of the gospel of the grace of God is lost for our own souls; and many expressions which have shocked the Christian mind, unobservant of their true bearing and application, remain obscure and even unintelligible."

Young Believers' Department

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

DAILY BIBLE READING:..... Feb. 16th, Ezra 10;
Feb. 28th, Neh. 12; Mar. 15th, Job 4.

GOOD READING: "The Minor Prophets," by H. A. Iron-
side. Pages 50-109.

MONTHLY BIBLE STUDY CLASS: Colossians, ch.1:1-8.

Our Daily Bible Reading

The two closing chapters of Ezra tell us of a sad lapse by the remnant into ways contrary to God's word. From Ezra's attitude and action we may learn how to meet such conditions. We see in him what is the spiritual meaning of eating the sin offering (Lev. 10). He deeply enters into the shame of the people's trespass, and pours out his soul in earnest entreaty and confession before God.

Ezra's godly example is used to bring the people into exercise so that they make confession, submit to God's word, and put away the evil. Individual faithfulness is of prime importance in days of declension and departure from God. To this must be added spiritual energy which acts for the deliverance of God's people, with heartfelt mourning (ch. 10: 6), not with fleshly haste or harshness, lest greater disorder ensue, but with due care, and in conjunction with the rulers and elders of the people. That God is a God of order, not confusion, needs to be remembered in dealing with evil. The work requires patience as well as zeal.

In Nehemiah we find a man of kindred spirit with Ezra—a man of great interest in and affection for all that relates to God's glory. Great spiritual energy and practical wisdom is shown in ordering the work and relations of God's people in a broken-down condition. These captivity books furnish much instruction for us who have our place in the broken condition of the Church.

The confession of sin and of the ruin is characteristic of those who are much used of God in such days. They are marked by manifest dependence upon God, and the acknowledgement of His merciful and good hand being upon them (Neh. 1; 2; 4: 4, 9, 15; 5: 15).

In the building of the wall we have lessons of how to guard against the enemy, and protect what is holy. Notice that the priests are first mentioned in this good work, and the sheep gate is first set up. This brings thoughts of the sanctuary, of the altar and sacrifice, and of what God's people are to Him—the sheep of His pasture. These things must always be first in any work that is of God.

Reproach and conspiracy are met by appeal to God; not as indifferent, however, concerning what the enemy may do, nor neglectful in preparing against possible attack. Nehemiah is careful also to guard against a spirit of independence, and he seeks to cultivate a sense of unity and mutual dependence among the people.

Neh. 5: 9 is a verse to search our hearts, and by which to try our ways. One in the spirit of Nehemiah is given spiritual discernment by which to detect the deceit and falsehood of those without and within. Obedience to God is the sure way of being furnished against evil workers (ch. 6).

Chapters 8 and 9 show that when God's Word is given its rightful place, His people take a right attitude, judge

themselves, separate from evil associations, and worship Him whose goodness and righteousness they recount. In a word, it is sanctification by the word of truth which these closing chapters set forth.

The book of Esther is quite distinct in character and object. The omission of God's name is significant, yet the reader cannot fail to see that He rules throughout, and that not simply in events of local and passing interest, but of abiding meaning for the whole world. Ezra and Nehemiah present the remnant returned from captivity to the true centre of worship and testimony, but Esther views Israel as dispersed among the nations, and God's providential ways with His people while He cannot publicly own them. The end, however, must be in the kingdom and glory of which Mordecai's exaltation is a type.

Structural Outlines

In our Good Reading for this month we complete the Notes on Hosea. As a companion to this we continue the outlines of this prophetic book. Last month we carried this to the end of part one of division 2 (ch. 6: 3) in which the rebellion and alienation of the people are set forth with the ensuing consequences. The *second* part of this division we put down as including chapters 6: 4 through 11: 11, and entitle it thus:

Jehovah's faithful testimony being rejected, He will abandon His unfaithful and wilful people to captivity and derision in the lands of those vain helpers to whom they had turned instead of to the Most High.

This second part divides as follows:

(1) chs. 6:4—9:17. Sowing the wind, reaping the whirlwind.

(a) 6: 4—7: 7. Abounding revolt "the whole head is sick"—the corruption of the ruling classes.

- (b) 7: 8-16. Defiling associations and deceitful ways.
- (c) 8: 1-7. The covenant transgressed and the law broken: a corrupt sanctuary.
- (d) 8: 8-14. Israel, a vessel to dishonor.
- (c) ch. 9. The divine recompense of their evil ways.
- (2) ch. 10. The destruction of false worship and iniquitous rule which supported it.
- (3) ch. 11: 1-11. The rekindling of the divine passions.

The *third* part of the second division embraces the remainder of the book (chs. 11: 12—14: 9). Its subject is as follows: The path recalled as admonition for the present, and as giving assurance of God's promise of future blessing.

This third part divides as follows:

- (1) chs. 11: 12—12: 14. Wicked independence set over against the divine grace shown in the past.
 - (a) 11: 12—12: 2. The ground of accusation.
 - (b) 12: 3-6. An example, and call based upon it, to bow in humble submission.
 - (c) 12: 7-14. Devoted to iniquity, and reaping its fruits, despite divine ministry.
- (2) chs. 13—14: 3. Contrast: the divine affections which yearn over the wayward, and the divine judgment which must needs be executed.
 - (a) 13: 1-4. As chaff; yet Jehovah is their God.
 - (b) 13: 5-8. Known of old, but shamefully forgotten: merciless smiting can alone awaken their memory.
 - (c) 13: 9-14. Self-destroyed, yet will Jehovah save.
 - (d) 13: 15, 16. Utter abasement.
 - (e) 14: 1-3. With God there is mercy.
- (3) 14: 4-9. The divine assurance of complete restoration.

Our Monthly Bible Study Class

(Colos. 1: 1-18.)

For our "Bible Study Class," which was mentioned in December we will take up the Epistle to the Colossians.

These lesson papers have as their object a detailed study of the Word. Large portions of the epistle will not be taken at one time, but rather small sections, one each month, until we have finished the book. Any correspondence regarding this work will be gladly received, and anything thought helpful to others will be given space in these pages.

May the Lord give us all a deeper interest in His Word, and awaken a prayerful and diligent searching of it as for hid treasures.

Christ's preeminence in all things, and the believer's completeness in identification with Him, is the general theme. The Person of Christ, and wonderful scope of His work, are especially brought out. This makes the epistle of great value to us in view of present day conditions. There is much in Ephesians similar to Colossians; but the former has a different object, that of developing the purposes of God in relation to the Church, and her place in relation to and with Christ.

In these verses, after the salutation (1, 2), the subject is the life and fruit produced by the truth received, for the evidence of which in the Colossians the apostle gives thanks.

Note how the apostle speaks of himself—"an apostle," etc. Compare the different expressions he used in Gal., ch. 1, and other epistles, as to his apostleship. There is a wealth of thought in them which we may well study. See 1 Tim. 1: 1; 2 Tim. 1: 1; Tit. 1: 1; Rom. 1: 1, 2.

As to Timothy refer to 2 Tim. 1; Phil. 2: 19-23; 1 Thess. 3: 2.

Ver. 2 should read, "To the holy and faithful brethren." As a matter of position in Christ they are holy and faith-

ful, not in the sense of fidelity and perseverance, but as *believing*. Compare John 20: 27; Acts 10: 45. Then the grace and peace are not those of standing as in Rom. 5: 1, 2; but rather what he wishes for them in their Christian experience.

Consider the difference in thought between "God *our* Father," and "God and the Father of our Lord," etc.

Vers. 4 and 5 give several important subjects for consideration: (1) faith in Christ Jesus; (2) love to all the saints; (3) hope laid up in heaven; (4) the gospel, the means by which these things are known. The first gives us our object; the second speaks of the new relationship, and circle of affections; the third, of our destiny and sphere of interests; the fourth shows God's Word as the means by which we enter upon these divine realities, detaching us from earthly things and attaching us to what is heavenly. Compare 1 Thess. 1: 3-5 where the same order of thought is followed—with an instructive difference. In 1 Pet. 1 the hope comes first, then faith in the One loved, though unseen; then the love of the new relationship.

Ver. 6 should read, "And is bearing fruit and growing," etc. The gospel is not exhausted in producing faith, love, hope, but has power for continual increase with knowledge, with which believers are to be filled. In saying this of the gospel the apostle declares its all sufficiency; it denies that there is anything to add to it, as certain false teachers were asserting, to whom he later refers.

Vers. 7 and 8 show Epaphras' relation to the Colossians, and the occasion which drew forth this epistle.

Work in the Foreign Field

To the Editor of Help and Food.

My dear brother:—It seems to many of us that the Lord in His goodness is directing our minds at this time to a special interest in the work of the gospel in foreign fields, whose great need appeals to every Christian heart.

I say "a special interest," and "at this time." From the beginning of the gospel it has been an extending power, reaching out ever further to "the regions beyond." This was our Lord's "great commission" to His disciples after His resurrection, repeated prior to His ascension: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—ἕως ἑσχάτου τῆς γῆς,—"as far as the end of the earth" (Acts 1:8).

In the joy of their first love the disciples "went everywhere preaching the Word." A dimunition of this first love is ever accompanied by declension, worldliness, coldness, and, correspondingly, when the saints have been revived, there has been a renewal of gospel zeal in foreign parts. Even among so-called "Brethren," whose testimony had to do largely with the condition and walk of believers, this zeal for work in foreign parts has not, thank God, been lacking. Without boasting, we may mention the work in Egypt and among Arabic-speaking peoples, that in Persia, India, China, Japan, Africa, Central and South America, the American Indians, and in Spanish and Portuguese lands, together with the immense circulation of Bible Truth literature all over the world.

But I have said that *at this time* the Lord seems to be stirring us up to a renewed and special interest in this most blessed work, and it is of this that I wish particularly

to speak. The recent departure to be with Christ of our beloved sister Miss Mercy McCandless, who laid down her bright young life for our Lord Jesus in the Congo region in Africa, has stirred many hearts. So far from such a life being wasted, we can say of her as our Lord said of another heart His love had touched, "She hath wrought a good work on Me; . . . she hath done what she could. How many fragrant memorials of love to Him will in that day meet His appreciative "Well done." Nor would I be greatly surprised to learn that her call home has been a call to service for some others. May the Lord grant it.

I may mention also the presence with us of our beloved brother Dr. Woodhams and his wife, who are expecting shortly to return to their work in Central Africa. This has awakened much interest, and brought to a focus a number of practical questions relating to the nature of work abroad.

Perhaps what I wish to say further may best be given in the form of a report of a meeting held in New York on Thursday afternoon, Jan. 22nd of this year. This was in response to an invitation to come together for prayer and consultation as to the foreign work. A number were present from Boston, New York, Brooklyn, Elizabeth, Passaic, Plainfield, Camden, Philadelphia and Buffalo. A spirit of prayer and brotherly unity marked the meeting. Fundamental questions were considered, together with much detailed discussion of the work in Africa—Dr. Woodhams giving much practical information.

Back, however, of the work in any special field, it was considered that the time had come for perhaps a fuller recognition of the foreign work in relation to the truth which the Lord has in great mercy permitted us to learn. It was our conviction that no matter where the Lord's work was, nor what varied details marked it, there was ample provision in the Word of God for the manner of conducting it.

For instance, it was felt that the great truth of the

unity of the Spirit (Eph. 4:1-3) should be our guiding principle both at home and abroad; that nothing should interfere with that unity in the relationship of those who go abroad with those in the assemblies at home; that the sea made no difference in the continuity of that scriptural fellowship which we would seek to maintain in all lowliness and meekness; that assemblies on the foreign field are recognized as absolutely, organically one with those at home, and should act on that principle, commending to and receiving from one another in the manner we have learned from the Word of God. In other words, fellowship abroad means the same as fellowship at home. Correspondingly, all the saints at home should meet the responsibility of support, counsel and encouragement of those who have gone forth "for His name's sake, taking nothing of the Gentiles" (3 John 7). Nothing less than this would meet the spirit of Ephesians 4:1-6.

We all realized in a fresh way the call of God to carry the banner of the Cross forward, but were more than ever convinced that in His Word we have abundant and sufficient guidance for methods of work and all the details incident thereto. Thus we are sure there is no need for the formation of any society or organization. The various gifts in the Body are ample for all its proper activities. Nothing should in any way divert the mind of the laborers from their sovereign Lord and Master, who fits, calls, equips and sustains His servants. How dishonoring it would be to agree for a stipulated "salary," or anything of that kind.

But on the other hand, Scripture is equally clear that we are to "bring forward on their journey after a godly sort" those who are going beyond the immediate presence of the saints (3 John 6). The importance also of a knowledge of the work and its needs was felt, and a scripture precedent indicated in the sending forth and the return again of Paul and Barnabas in fellowship with the assem-

bly at Antioch (Acts 13, 14). It was thought to be in full accord with the spirit of such scriptures to devote a few pages in *Help and Food* to accounts of the Lord's work, and matters of general interest to the saints regarding the foreign field.

Then, too, for work of such magnitude and importance it was felt that it would fall into the hands of one or more brethren who would act as intermediaries between the saints and the workers. These would receive financial ministry, and, unless specially indicated, use it where there was special need. They would purchase and send out medical and other supplies where they could not be procured on the ground, give counsel and encouragement, and act in any way indicated as "joints and bands ministering nourishment" (Eph. 4: 16; see also 2 Cor. 8: 16-24).

But I will not take up more valuable space at the present time. Enough has been said to show that interest has been aroused, and to indicate some of the exercises all are having. It is proposed to have another such meeting in New York in the latter part of February, at which we hope to have an even larger attendance. Might it not be practicable to have similar meetings at other points? I know this is done already in some places, and I would welcome any correspondence relating to these important matters. Above all, let us be in prayer for the Lord's guidance and blessing on the work of our hands.

Affectionately in Christ our Lord,

SAMUEL RIDOUT.

P. S.—We would not suggest that there has been no interest in this blessed work hitherto. The monthly reports of money received and forwarded by the publishers would show the contrary. Our only desire is to seek to awaken and to co-ordinate these exercises, and to secure greater efficiency by giving fuller liberty to the Spirit of our God.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from p. 36.)

OF the Evangelists we have already briefly spoken. Their work is manifestly the proclamation of the glad tidings of salvation, and comes first, in point of time, in what we may call the ordinary personal gifts for the Church. We need say little, but pray much for God's evangelists. How beautiful are their feet, as they go about proclaiming the glad news of sins forgiven, of peace with God, and everlasting joy in holiness through a crucified and risen Saviour. Fain would we dwell upon the blessedness of the work of the evangelist. Theirs is no easy task, but as their message cost the agony and bloody sweat, the wrath-bearing and death of the Son of God, so its delivery calls for fellowship in the deep yearnings of the Lord over souls.

“Did Christ o’er sinners weep,
And shall our tears be dry?”

Think of Him alone on the mountain continuing all night in prayer to God. Shall not the evangelist have some of that spirit of prayer? The gospel was preached with the Holy Ghost sent down from heaven, which means, we judge, not only the descent of the Spirit at Pentecost, which inaugurated the great work of the gospel, but His abiding presence in the heart and the message of the evangelist. The preaching must be in “the demonstration of the Spirit and of power.” The evangelist might well take as his motto, “Not by might nor by power, but by my Spirit, saith the Lord” (Zech. 4: 6).

And upon what is his message based, or what is his message? The Word of God, “quick and powerful, sharper than any two-edged sword.” He comes as God's mes-

senger, he is a sweet savor of Christ in them that believe and in them that perish. Well might the apostle add, "Who is sufficient for these things?" (2 Cor. 2: 15, 16). As we think of eternity, of the destiny of souls, of the awful, irrevocable doom of the lost—well might we remember the apostle's words: "Knowing the terror of the Lord, we persuade men" (2 Cor. 5: 11).

But we turn to the present time and conditions and ask, What is needed for successful gospel work? Perhaps we might see a little of what has been done during the past 70 years or more. Coincident with the reviving of the truth of which we are more directly speaking, there was a definite revival of the truth of the gospel, and a zealous preaching of it. Indeed, we may say that the recovered truths could be divided into three departments; the ecclesiastical, the prophetic, and the evangelic. The separate place and testimony was taken by a people who had heard the "midnight cry," and had, in spirit, gone forth to meet the Bridegroom. The coming of the Lord was no formal doctrine, but a living truth. If we were waiting for God's Son from heaven, there was an exercise as to Church position and testimony. It was seen to be a matter of the will of God, and not of the opinion of man as to where and how the saints were gathered, and what was their Church testimony.

Similarly, and in a blessed way, there was a great stirring of soul in the gospel. The fearful condition of the lost pressed upon the souls of brethren, and much activity marked their efforts to carry the glad tidings to needy ones. Not only was there a clear understanding of the truths of the gospel, but it was preached with earnestness, love, and power. Set free from the trammels of clerisy, all whose hearts stirred them up went about proclaiming the good news. Halls, public grounds, and private homes—

the stately and the lowly—were the preaching places, and many will bless God for all eternity for this great evangelic revival. Not only were large numbers brought “into fellowship,” but the clear grasp of truth, the love for souls, and the corresponding activity in winning them to the Lord, reached multitudes who perhaps never suspected the human channel of their blessing. We may say that great clearness, simplicity, earnestness and love marked this gospel movement. We cannot go into further detail, but the reader would be well repaid by a study of God’s work at that time.

Without undue criticism, we can but admit that much of the earnestness seems to have departed; that a consuming love for souls is often lacking; and while the truth is still, thank God, proclaimed with clearness and simplicity, there does not seem to be that spirit of prayer, of expectation, which once marked us, and there is a corresponding fall in the number, clearness, and depth of the conversions. In short, the work of the gospel seems to be less a work of God and more a work of man. Alas, that we should have to pen such lines; but is it not true? Are not our efforts rather a stirring up of human instrumentalities than a fresh taking hold of God alone?

Further, with mingled gratitude and shame, we see the Spirit of God passing by knowledge and gift, to honor some lowly, empty and broken vessel whom He can fill and use. How can we take pleasure in our gifts and abilities, when the Lord says—as He did of David’s brothers—“This is not he.” We bless Him that He *does* continue His work; and if we, individually or corporately, are not “meet for the Master’s use,” we praise Him for every one whom He finds and can use. But do we not sympathize with Rachel in her cry, “Give me children, or else I die?”

Thanks be to our blessed Lord, barrenness is not altogether general. There are numbers of blessed exceptions in various places, over which we would rejoice with exceeding joy. But these are only the droppings, not "the sound of an abundance of rain." They should not feed our complacency, but stir us to more fervent prayer and exercise.

Nor will faithfulness permit us to give the impression that the dew of the Spirit's work is falling with abundance upon the ground around the fleece (Judg. 6:36-40). It is to be feared that the dearth is more general than we sometimes imagine. There is acknowledgement of this from various quarters, and we cannot accept the statements from sensational sources of large ingatherings of souls at their face value. God is undoubtedly calling the whole Church to its face to enquire, "Why am I thus?" Even were this not the case, we cannot follow every evangelistic movement because of its apparent success. God never absolves us from obedience because He uses others who may be ignorant of His path and His Word. Surely we must recognize this.

And we must add a word about the precious souls whom God has given through our gospel service. Have we been satisfied to see them pass "from death unto life," and then leave them in the condition of the babe in Ezek. 16? Does not the mother-instinct in every Christian heart cry out against "casting the children into the river" of this world, exposing them to the snares and the sins all about them? Does not the word of Pharaoh's daughter regarding the newly-found infant Moses, express the proper thought and care—"Take this child and bring it up for me, and I will give thee thy wages?" But this brings us to the next of these gifts of our risen Lord for His Church.

It will be noted by the attentive reader that the next two gifts are linked more closely together than the preced-

ing ones. It is not "Some, pastors; and some, teachers," but "Some, pastors and teachers." There is instruction in this slight change of form. We will dwell more fully upon this a little later; here it is sufficient for our immediate purpose to note that the gifts of pastor and of teacher are cognate. Each needs the other to supplement his special work. The pastor must be "apt to teach;" the teacher must have the heart of a pastor.

Returning to the subject of care for souls, we come to the pastor. The word is literally "shepherd," which has many suggestive and tender associations throughout Scripture. From Abel on, the shepherd was closely connected with the sacrifice, pointing forward to the "Good Shepherd" who gave His life for the sheep. The word "rule" is, both in the Old and New Testaments, literally "to shepherd." The only one fitted to be the "Great Shepherd" was first the "Good Shepherd." As such He gained title, we may say, to lead and feed His sheep and lambs. Even the "strange work" of judgment, when He shall rule (lit., "shepherd") the nations with a rod of iron (Ps. 2: 9, and kindred passages in Revelation), is connected with the rejection of the saving and tender care previously offered to them. Because they would not receive the mild and righteous sway of the "Lion of the tribe of Judah" (the Lamb as it had been slain, see Rev. 5: 5, 6), they must feel the ruthless hoofs of the human conqueror, the rider on the white horse, together with all the woes following, and culminating in the divine sway of righteous vengeance of the King of kings and Lord of lords (see Rev. 4: 7, with 6: 1, 2; 12: 5; 14: 14-20; 19: 11-21). But this judgment-work is not our theme, save to remind us that there is no weakness in the wise, tender and firm care of the "Shepherd and Bishop of our souls."

The care of souls! Words fail to express the solemnity

of such a trust. Those who cost the precious blood of the Son of God, are committed into the hands of men! What an honor, what responsibility to be in any way permitted to feed the lambs, to shepherd the sheep of Christ. Let us, instead of attempting to enlarge upon the thought, bow our hearts in the presence of the Shepherd—*our* Shepherd—and hear His voice regarding this sacred trust.

“He calleth His own sheep by name, and leadeth them out. And when He putteth forth his own sheep, He goeth before them: and the sheep follow Him, for they know his voice. . . they know not the voice of strangers.”

“He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. . . I am the good Shepherd and know my sheep and am known of mine” (Jno. 10: 4, 5, 12, 14).

“He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that have young” (Is. 40: 11).

Do we say, This was the Lord; we are but men? “Simon, son of Jonas, lovest thou Me? . . . Feed my lambs . . . Shepherd my sheep. . . Feed my sheep” (Jno. 21:15-17). Doubtless with the memory of this sacred trust committed to him, Peter later wrote, “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ” (*for His sheep*), “and also a partaker of the glory that shall be revealed: Feed (shepherd) the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s (lit., your own) heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pet. 5: 1-4). What wondrous and touching grace it

was in our blessed Lord to put a once-wandering sheep in charge of His flock! And is it not, in a real sense, the consciousness of saving and restoring grace that fits one to minister to others?

And *ministry* it is, of the most delicate and important character. Nothing but companionship with the Good Shepherd, with a sense of the value, the need of the sheep, can qualify one to walk in His steps. Any wolf can scatter the sheep; any hireling can and will forsake them. Nothing but love, unconquerable, faithful, holy love, can shepherd them.

Let us hear the word of the Lord to His shepherds in a former dispensation. "Thus saith the Lord God unto the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but *ye feed not the flock*. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye *brought again* that which was driven away, neither have ye *sought* that which was lost; but with force and with cruelty have ye ruled them... My flock was scattered upon all the face of the earth, and none did search or seek after them... Thus saith the Lord God, Behold, I am against the shepherds; and *I will require my flock at their hand*" (Ezek. 34:1-10, ff). "They watch for your souls as they that must *give account*, that they may do it with joy, and not with grief" (Heb. 13: 17).

O Lord, what shall we say to these things? We have sinned, we have failed in the holy trust, and in care for the flock of God, the purchase of Thy blood. Thou mightest well remove us from this service, and we could

but own its justness. Do Thine own holy will, and spare us even yet from the sorrow and shame of such retribution, restoring us in our own souls to Thyself, working in and through us with Thine own affections for Thy beloved lambs and sheep.

The shepherd's life is largely a quiet one. The flock cannot be over-driven or frightened. The main duty of the shepherd is—to love the sheep. The rest will follow. He will feed them, causing them to lie down in green pastures; he will lead them besides waters of quietness; he will protect them as they pass through shadowy and dangerous places; their enemies are his enemies. The young are his especial care; they learn to love and to cling to him. Indeed, the whole flock instinctively trust and follow him. Significantly, the Hebrew words for "shepherd" and "friend" are practically the same.

Naturally the shepherd is given to meditation; and, naturally too, he learns to pour forth his thoughts in melody. The model pastoral came from the hand of one familiar with the sheep; indeed, his kingship was but an exalted shepherd care (Ps. 78:79-72). Rule, if it be truly that, is shepherd care. David looked on the people as a flock: "These sheep, what have they done?" (2 Sam. 24:17). He would interpose himself between them and the smiting rod. The sheep love to hear the melody of the shepherd. So a spirit of quiet praise is becoming to the pastor; it warms not only his own heart, but the hearts of those for whom he cares.

As already suggested, the pastor is by no means a weakling. There is nothing effeminate, in the offensive sense of the term, about his work. Who dreams of branding a mother's love as effeminate, or who dare call the gentle firmness of a father effeminate? Brutal harshness may pass for firmness, but the shepherd never mistakes force

and cruelty for strength. Love is firmer than wrath; it can "exhort, reprove, rebuke;" but it has previously gained the right to do this by showing patient love, and winning the confidence of the saints. There is an authority which appeals to the conscience; a firmness which weeps as it smites. But this is the exceptional work of the pastor.

How beautiful it is to see a caretaker visiting in the homes of the saints. He is a welcome guest; the children gladly come to one who has an ear for their joys, an interest in their little affairs, who they know has their welfare at heart. Presently the little one will come from the shadow of mother's protection and sit on his knee, and lisp the little verse he teaches. How the mother loves to seek counsel and help in the guiding of the home. Presently the husband and father comes in. How good to see the two men clasp hands and look each other in the eye. No hostility and no cringing on either side. The visitor is not conscious of performing some duty, nor does the family regard the visit as an intrusion. Hospitality is given as to a member of the family. After the meal, the precious Word of God is opened and the sheep and lambs get their food, with little thought perhaps that the presence of the pastor has added light and warmth to the usual evening family prayer. May such scenes be multiplied a thousand-fold.

Or, danger threatens. The father has met one who has brought strange and deadly doctrines to his attention. He is interested; the specious teaching of the pamphlets attracts him. But he has a friend in whose judgment he confides; he will lay the matter before him, and the pastor is enabled to point out the error, to warn, even to admonish.

Perhaps a more insidious danger threatens: the eldest daughter has formed acquaintances at school, or at work,

and is receiving the attentions of an unsaved young man; or the reverse may be true; the son is being led off. Most earnestly does the pastor watch for their souls; in secret he has been interceding for them, seeking suitable time and opportunity to speak. They know his love and care, and in the confidence of youthful trust accept his warnings. How many heart-breaks and shipwrecks would be spared if such care were abounding. "If any man desire oversight, he desireth a *good work*"—what an excellent and needed work!

But we must close. Enough has been said to recall the whole thought to the minds of the saints. What a work, what a privilege! Do we not crave to have a share in it? But you say the pastor is a *gift*, not all are pastors. Undoubtedly true, but the *pastor's heart* is not a gift; and his work is to perfect *all the saints* to this work of the ministry. The pastor is no self-important person, conscious of his "gift." Most likely he has never thought whether he has such a gift. But he loves the sheep, and does the work.

Where are the pastors to-day? No time for visiting? Too busy? Too many meetings? Ah, we shall not so answer the Chief Shepherd when He appears.

Where are the pastors to-day? The wolves are busy scattering the sheep; men arise to draw disciples after them; divisions and worldliness press on every hand. Compromise, neglect of Christ's interests, disregard of His honor—all these are present; *where are the pastors to-day?*

A writer, with not the friendliest feelings toward "Brethren," in analysing the secret of their growth, attributed it largely to the spirit of *pastoral care*. He was right.

The Church has all the gifts; there are brilliant orators, scholarly teachers; good men and true. There are schools and colleges; education can be gained by any de-

siring it. Surely the Lord has not forgotten the need of His people, nor is He indifferent when He sees them scattered as sheep without a shepherd. *Where are the pastors to-day?*

S. R.

(*To be continued, D. V.*)

HIS Love, and Mine

The Son of God *is more to me*
Than all the world could ever be,
Because He died on Calvary's tree
From sin and death to set me free.

I was *so much to Him*, He came
To save from hell, from sin and shame.
Now, blessed be His matchless name,
I love His glories to proclaim,
And own o'er me His righteous claim.

His love to me
Is like the sea—
Fathomless;
My love to Him
Is faint and dim—
Shallowness.

As the slender fragile vine
Doth the massive oak entwine,
My soul to Christ doth cling—
My strength, my all, in Him is found.
In Him I've all things, and abound;
Well may I then with triumph sing.

—C. C. CROWSTON.

"TAKE AWAY THE SERPENTS FROM US"

WHILE traversing the wilderness the Israelites often grew weary and murmured at the discipline of the way. It was a necessary discipline, because of their unbelief and hardness of heart, as Moses said in rehearsing their wilderness history, "The Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee—to know what was in thy heart" (Deut. 8: 2). They had to learn by experience what they would not learn in any other way—that it is a sad and a bitter thing to distrust and rebel against a God of love and grace.

On the occasion referred to in our title, they had been repining under the stress of the journey; they "spake against God, and against Moses," and the Lord sent fiery serpents among the people, and they "bit the people, and much people of Israel died" (Num. 21: 5, 6).

The presence of these venomous reptiles, and the effect of their deadly work, spread consternation in the camp, and led the people to cry out to Moses, "We have sinned . . . against the Lord and against thee. Pray to the Lord that He *take away the serpents from us.*"

But God's ways are not like man's ways. He does indeed undertake for His unhappy and afflicted people, but not in the way which they had thought. That is one thing which manifests the Bible as being an inspired book. No other book in the world speaks like it. It is utterly surprising to see how the thoughts revealed in it are different from what man's thoughts are, or would be under the same conditions. And so here: man's way would have been—as Israel's was—"Take away the serpents from us."

Now that is just what men are busy at all the time. The serpents are here in the world, afflicting its inhabi-

tants. What mean those columns in the daily newspapers, the world over, with an ever-increasing list of crime, not only in its volume but in its revolting character. What does it all signify? Are there not many agencies at work to destroy these hideous serpents, these destructive things everywhere cropping up to distress society? Are not education, and religion, and Societies, and laws, all combining to drive out these "serpents" of evil, to make the world a "decent place to live in"? Yet, spite of it all, the evil increases, till the Police and other authorities are appalled at what confronts them; and ministers of religion who believe that their business is to improve the world, to reform mankind, are conscious of their helplessness (unless their eyes are utterly blinded), while the waves of crime sweep by one after another.

What is the lesson of it all? Is man growing worse, and giving the lie to the fond hope of the "survival of the fittest"? Certainly, moral conditions are getting worse, and men and women are living at a pace they never lived before. What a mad rush, as we think of eternity before every soul of man! Yet many turn from the thought, and seek to forget it, losing themselves in the whirlpool of this world's vain pleasures, schemes, and delusions. Reader, are you in any measure ensnared by them?

Well, of one thing we may be certain—God does not intend to make another paradise in this world. It is too darkly stained with sin; and if men are all too willing to forget, God cannot; for as we read, "God requireth that which is past." That which man would like to forget God insists shall be faced. While well-intentioned men and women are praying, so to speak, "Take away the serpents from us," God says, "No; the serpents must remain, since you have induced the conditions which made them inevitable. You cannot get rid of the evil in that way. If

God comes to deliver the world from the bondage of corruption (as He surely will in His time and way), it can only be by first manifesting the sin which has brought in the corruption.

Do you know, dear reader, that the vile and awful things at which you shudder are pent up in your own heart, ready to break out if provoked? Nay, what has produced that which you yourself have discovered there? It is but a fragment of all that is there. All that takes place around you is the outcome of what was sown in man's heart, when at the serpent's suggestion man dared to rebel against his Maker.

It is not by chance that the Lord Jesus in that memorable night when one of Israel's religious guides sought an interview with Him, referred him to the incident of our title. He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John 3: 14, 15).

The Lord thus shows us God's way of getting rid of the ugly things which moralists and others would like to see banished from the world. When the people said, "Take away the serpents from us," God said in effect, "No, you must have these things present with you. They are the fruit of the seed you have sown, and 'Whatsoever a man soweth, *that* shall he also reap.'" The seeds of crime and all manner of evil were sown, and are continually sown, by revolt against God. When in perfect goodness and love God sent His Son into the world, He was hated, cast out and crucified! The world has never repented of its choice when its representatives demanded Barabbas, and the crucifixion of Jesus (Matt. 27: 21, 22). "We will not have this man to reign over us," they said. Then God says, "If you will not have my beloved Son, you must have the

serpents. You cannot have a paradise and shut Me out of it." But, notice, men are trying to make just such a paradise—a world with nice people, with crime, disease, death, etc., abolished, but they do not want God nor His beloved Son. He might be accepted if recognized to be but a man, but not as a Saviour dying for us upon the cross. Therefore the serpents stay.

How did God effect His people's deliverance from the curse of the serpents? He commanded Moses to make the similitude of a serpent; to nail it to a pole and raise it in the sight of the people for every stricken one to gaze at. Thus they could *see* what it was which affected them so terribly. And the Lord has taken this old lesson from the wilderness history of His earthly people to impress it afresh upon the tablets of our hearts for all time—yes, for all eternity, for it will never be effaced from the memory of the redeemed how God has put away our sin. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Mark well those words, "Even so must the Son of Man be lifted up." He who *did* no sin, who *knew* no sin, must yet be "*made* sin for us, that we might be made the righteousness of God in Him."

It is at the cross, and nowhere else, that we learn fully what sin is, and how God, by its judgment on our Substitute has put it away for us. For there "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." Yes, *by His stripes*, and in no other way.

"O Love divine, thou vast abyss,
Our sins are swallowed up in Thee!
Covered is our unrighteousness,
From condemnation we are free.

While by Thy blood absolved we are
From sin and guilt, and every fear."

For every one who has come to and received that Saviour, the right is given to enter the kingdom of God. God has put in our hearts the anticipation of that day when we shall "dwell in the house of the Lord for ever."

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, nor maketh a lie, but those only who are written in the Lamb's book of life" (Rev. 21: 27).
—WM. HUSS.

SEPARATED BY THE CROSS

THE following occurrence was published in a recent newspaper, and I reproduce it here to illustrate a Christian truth too little understood, and still less practised by Christians in general.

"William Igo, formerly of —, who was recently declared legally dead by the Surrogate of Union County, entered the law office of Abe J. Davis to-day and asked that action be taken to rescind the Surrogate's order, which deprives Igo of a share in his dead sister's property, valued at \$448.

"Igo had been missing for ten years. When his sister Catherine died in E—, last January, steps were taken to make her sister Elizabeth administratrix. Igo was legally declared dead. Davis will apply to Chancery for a bill of partition."

This man, declared legally dead, is not satisfied to be considered so, but seeks an order from the court resurrecting him, so to speak.

We would use this as an example of a numerous class of Christians who, though declared by God's Word to be

judicially dead (see Rom. 6: 3-13; Gal. 2: 20; Col. 3:1-3), would be brought back as it were from the grave. They have in the eyes of God and the law died with Christ; they have, in their baptism, "been planted together with Him in the likeness of his death;" they are by this act declared to be dead to sin, dead to the law, and dead also to the world.

This last is graphically stated by the apostle in Galatians 6: 14: "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." This is the Christian's status before God: he is judicially considered dead to the world, and is therefore called upon to reckon himself so.

But this calls for complete renunciation of the world as a system away from God, and in opposition to Him—a renunciation of the world as a system away from God, and in opposition to Him—a renunciation, not merely of its openly bad or wicked things, but of all that system which Scripture calls "the world." The "world" crucified Christ, and is antagonistic to God, and the Cross has separated the children of God from all association with the world. Identified with a crucified and risen Christ, the Christian is for ever severed from all connection with "this present age"—its expectations, its pleasures, its politics, its fraternities, etc. Our Lord's earliest and choicest witnesses met only with scorn, imprisonment, and death from the world.

"God does not ignore the cross, if Christians do," writes one of His servants of a later day. "The very same cross of Christ that is my salvation, my deliverance from the law and the flesh, shows me that I have no part with this world, save as a blessed stranger passing through it. We may have occupations that are all quite right; but that is not at all what is called 'the world.' The Lord lived here,

died here, rose here, ate and drank in this world, but He never was *of* the world; and so it is, and should be, with the Christian. Our Lord did not form such a part of this world as that His appearance in it or departure from it would have been missed in the world; and when a Christian becomes an integral part of the world's motive power, all is out of course, as far as his allegiance to Christ goes. A Christian ought to be the means of constant blessing in this world; but how, and of what character?—bearing the testimony of Christ his Saviour. *He* went about always doing good, yet doing it as the will of His Father—always acting upon motives that were not of the world, but from above—never uniting with men's plans for the purpose of bettering man; realizing that the world was God's enemy, and yet that God's love was sending Him into it to do them good: such was Christ, and so should it be with the Christian. The Christian is the present witness of Christ, and is not of the world, although in it. This is the great means of trying our ways, and thus finding out how far we glory in the cross."

But why is it that this elementary truth of Christianity is so little known among the children of God to-day? Or, if known to some degree, why is it so unwelcome, and so feebly or so seldom acted upon? There seems to be but one answer—it cuts so deeply at the roots of selfish interests and leaves one so completely out of most of what the world esteems and considers essential to success and human happiness.

Why did the man of our parable seek a court order declaring him to be alive? It was that he might not be deprived of an interest in his deceased sister's property. And it will be found, almost without exception, that where Christians refuse to accept and act upon the truth of God's verdict on the world—*on me*, as a man in the flesh

—they are taking part more or less with the world—in its best things, most likely, but “the things of the world.”

Of what worth, really, are those things for which so many Christians sell their birthright, so to speak? Of what value, after all, are the world’s best gifts, its sought-for prizes, its coveted rewards? The estate of which Igo sought a part was valued at \$448!—barely worth the expense and trouble to obtain a bill of partition. “Let him take all,” exclaimed the happy Mephibosheth concerning Ziba and the disputed property, on the return of his loved benefactor, David. Having him and his companionship he was content to waive all claims and rights of *things*, merely. What was it all in comparison with having David *himself*, and sit at his table in blessed communion! Infinitely more is Christ to the Christian; and having Him what need have we of this world’s friendships—often so false, and always opposed to Him and to His Cross?

May we glory in it, then, as did His servant Paul; and glorying in it, we will by it be separated in heart and in ways from that world to which faith recognizes we are crucified, as the Cross stands between it and us.

—C. KNAPP.

CORRESPONDENCE

A friend sends us a copy of THE GOSPEL MAGAZINE AND BRITISH PROTESTANT, having an article on “*Christ’s Presence in the Church*” on which he asks our comment.

After quoting the passage, “Where two or three are gathered together in my name, there am I in the midst of them,” and, “Lo, I am with you all the days, [even] unto the end of the age,” the author says: “Many earnest

believers, among them a large portion of that body known as 'The Brethren,' take these words literally, and actually teach that *the Lord Christ, as well as the Holy Spirit, is personally present in all the gatherings of His Church.* But other plain scriptural statements contradict this view." Then the writer's own view is given thus: "Christ's presence now is by the Holy Spirit only, and not by any bodily presence."

The above-quoted writer seems not to distinguish between Christ's *spiritual* presence in the assemblies of His saints—which "the Brethren" believe—and His *bodily*, or physical, presence, which is neither taught nor believed by any of "the Brethren" of intelligence we know of. If while on earth our Lord as a Divine Person could and did say of Himself, "*He that came down from heaven, even the Son of Man who IS in heaven,*" can He not now be bodily as Man on the eternal throne, and spiritually or divinely among His people assembled in His name upon earth? We see no difficulty whatever in this if we believe that our Lord is both human and Divine.

Our Lord gave His disciples repeated assurances that He would be with them in their testimony, labors and sufferings for His sake. In Matt. 28:20 He says: "*Lo, I am with you alway, even to the end of the age;*" His ascension is not even spoken of; He abides authoritatively with them. Mark 16:20 says, "*They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.*" When Paul was in Jerusalem for the last time, and the Jews planning his destruction, we read, "*The Lord stood by him and said, Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome*" (Acts 23:11 and 2 Tim. 4:16,17).

To explain away these plain and frequent assurances of the Lord's own divine presence with His people now, by saying it is in metonymy the Lord speaks thus (*i.e.*, speaks of His representative, the Holy Spirit, as if it were Himself), will not appeal to nor satisfy the believer's heart.

Answers to Questions

QUES. 5.—(a) What scripture can be given for an assembly's responsibility or authority to engage in Sunday-school work among the young? (b) What qualifications should they possess who teach in the Sunday-school? (c) Would a woman with "bobbed" hair and powdered face as those of the world be disqualified? (d) Upon whom rests the responsibility of accepting or refusing teachers—the assembly or the S. S. superintendent?

ANS.—(a) The assembly, as such, is not a *teacher*, but *taught* by Scripture, which it is responsible to obey; but Scripture gives *principles* to direct God's people, leaving the details of application to their spiritual judgment, circumstances and needs. Thus Israel was impressively charged with their duty of teaching their children in the Lord's word. See Deut. 6: 6-9; 11: 18-21; 31: 12, 13, etc., etc., and "these things were our examples... and are written for our admonition" (1 Cor. 10: 6, 11). Ezra 11: 1 and Neh. 8: 2 show that even in a day of weakness this duty was diligently acted upon. How much more should we in this dispensation, with the word of God complete, seek to carry out this duty in whatever form.

(b) Love for souls, and knowledge of the truth are the essential qualifications. The first wins hearts; the second gives light and power to lead in the way of truth.

(c) How can one who follows the world's ways lead others aright? (Jas. 4: 8).

(d) Of course this rests upon the one taking charge of the S. S., who usually confers with helpers in the various responsibilities. How good and precious it is to associate in prayer for guidance and blessing from the Lord in all our labor.

QUES. 6.—A question has arisen here as to the proper disposition of the bread after it has been used in remembering the Lord's death. Some think it might be burned as in the Mosaic ceremonials. Kindly answer in *Help & Food*.

ANS.—The bread and wine used to commemorate the

death of our precious Saviour are nothing different from what they are in their ordinary use. It is *what they commemorate* which is precious and most holy. Let us think of *that*—of the wondrous Sacrifice at Calvary, that we may eat worthily, not unworthily as did the Corinthians, and were disciplined by the Lord for it (ch. 11: 26-30).

The passover lamb was ceremonially sanctified; it must not be used as ordinary food; therefore the remnants of it must be burned. But the elements used at the Lord's table are symbols *only while used as such* by the saints, after which they are nothing more than before. What remained from the breaking of bread may have been used by the apostle for his refreshment after speaking most of the night, and ready to set out on foot in the morning. (See Acts 20: 7 and 11-13.) To use it as food given of God for our nourishment surely seems to be a more worthy use than to burn it.

QUES. 7.—An answer in *Help and Food* to the following inquiry will be welcome: Is a Christian woman to abstain from coming to remember the Lord at His table because her husband objects to her going?

ANS.—When Peter and John were commanded by the Jewish authorities "not to speak at all nor teach in the name of Jesus" they answered, "Whether it be right in the sight of God to hearken to you more than unto God, judge ye." And that their answer was approved of God is plain from His answer to the prayer of His people about this very matter. (See Acts 4: 18-20 and 29-31; also 5: 29.)

If some think that 1 Cor. 7: 4 teaches otherwise, we answer that the apostle speaks there of cohabitation of husband and wife and their respective duties—not of our obligations to the Lord. Eph. 5: 22 and Col. 3: 1 may seem more to the point, but both apply to things of this life, to the earthly relationships of saints, not of rule over the conscience toward God. However, let the saint's conduct ever be of obedience toward God, not of independence toward man.

Young Believers' Department

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

DAILY BIBLE READING:..... Mar. 16th, Job 5;
Mar. 31st, Job 20; Apr. 15th, Job 35.

GOOD READING: "The Minor Prophets," by H. A. Iron-
side. Pages 110-134.

MONTHLY BIBLE CLASS:.... Colossians, chap. 1: 9.

The last memory portion we studied was 2d Timothy. In accordance with our request that the names of those successful in recitation be sent in by January 30th, the following have been received:

Miss Carrie Schwartzel (12)	Detroit, Mich.
Mrs. Mable Schemerhorn (12)	" "
Mrs. W. S. Banford (9)	Penticton, B. C.
Miss Annie I. Gow (10)	Felton, Del.
" Myrtle M. Seidel (1)	San Diego, Cal.
L. B. Armerding (1)	Chicago, Ill.
Mrs. " " (1)	" "
Miss F. A. Barker (2)	Shiprock, N. Mex.
Mrs. W. T. Helmer (11)	Cumberland, Ont.

To them will be sent cloth bound copies of "Papers on the Lord's Coming," by C. H. M.

We are glad to learn that though for a time discontinued as a part of our study, a number express the purpose of continuing such work, having found it very profitable and helpful.

Our Daily Bible Reading

This falls entirely within the book of Job. This book shows us deep ways of God in dealing with the soul of man, especially in connection with present suffering.

We may learn from the speeches of Job's friends that the best human wisdom and wide experience fail to correctly set forth God's character and His ways, and man's condition and need before God. Many true things are stated in relation to both God and man, but spiritual understanding is lacking. Their weakness or mistake lies in assuming that present conditions show the measure of God's approval or disapproval. They fail to apprehend that God works through all things for the blessing of souls, that in result they may more fully know Him and themselves.

The book is not of a dispensational character, but gives what is of ever present significance and instruction.

In Job we may see a saint resting, even trusting, in that goodness which he finds in himself (which after all is the fruit of God's grace), so that it becomes the righteousness of which he boasts, and results in a self-vindicating attitude, with bitter complaint even against God when tested by trials and sufferings. To be shaken loose from all this; to lose confidence in our own righteousness as the ground of acceptance with God, is God's object in His dealings with Job, who is not alone in need of such lessons, which comparatively few, however, seem to learn.

The true state of the heart is thus brought out and judged as before God. In result, the soul's realization of the ground of relationship with God is deepened—a ground of His own establishment, which rests *on His grace*, not on anything found or wrought in the saint. Thus blessing and the enjoyment of fellowship with God is greatly increased, because the good in us (which is the fruit of grace) ceases to be a ground for complacency. This, often through painful experiences, we are brought to find outside of ourselves, and entirely in Him from whom all blessing really flows.

A short outline of the book's arrangement may help in our reading:

1 (chs. 1-3). The introduction, giving us the setting of the case, the principal persons concerned in it, and the theme or subject of discussion.

2 (chs. 4-31). The discussion between Job and his three friends.

(a) chs. 4-14. The first set of speeches.

- i. Eliphaz (chs. 4, 5).
- ii. Job's answer (chs. 6, 7).
- iii. Bildad (ch. 8).
- iv. Job's answer (chs. 9, 10).
- v. Zophar (ch. 11).
- vi. Job's answer (chs. 12-14).

In this part the friends emphasize God's transcendent purity, ineffable righteousness and inscrutable wisdom. Over against this they set man's insignificance and wickedness, from which they conclude that Job must have sinned as the direct cause of his suffering; that he should repent and confess it, and so receive healing. Job revolts against their charge, and is provoked to criticize God's dealings.

(b) chs. 15-21. The second set of speeches.

- i. Eliphaz (ch. 15).
- ii. Job's answer (chs. 16, 17).
- iii. Bildad (ch. 18)
- iv. Job's answer (ch. 19).
- v. Zophar (ch. 20).
- vi. Job's answer (ch. 21).

Job having sought in his first replies to defend himself against the imputation of wickedness, not so much by direct refutation as by declaiming against God's actions with him, his friends now seek to press home their charge, setting forth the wretched condition, state, and end of the wicked. In reply Job complains bitterly of the atti-

tude taken by, and the treatment received from, these friends, and appeals from them to God for vindication.

(c) chs. 22-31. The third set of speeches.

i. Eliphaz (ch. 22).

ii. Job's answer (chs. 23, 24).

iii. Bildad (ch. 25).

iv. Job's answer (chs. 26-31).

Note that Zophar does not speak this time. Eliphaz now makes his charges very specific, and closes with very definite exhortations. Bildad confines himself to emphasizing man's nothingness in view of God's greatness. Job, in a long speech reproves his friends, asserts the uprightness of his conduct, and his integrity as his defence before God.

3 (chs. 32-37). Elihu reproves Job for setting himself forth as more righteous even than God, and goes on to explain God's ways and purposes for blessing through them, finally setting forth the universal sovereignty and power of God.

4 (chs. 38—42: 6). Jehovah now speaks, not to argue or even instruct His recalcitrant servant, but rather to overwhelm him with a sense of his nothingness by setting forth His own Almightyness. Job takes the right place in utter self-abasement.

5. (ch. 42:7-17). The end reached in full blessing through the disciplinary ways of God.

Our Good Reading

This carries us through the prophecy of Joel. He evidently takes up conditions as they existed in his day, a desolation resulting from natural causes and from ruthless enemies; all however under Jehovah's controlling hand. This gives occasion for calling the people to repentance, self-judgment, and submission to God, who gives promises of deliverance and blessing, assuring Judah's supremacy through the judgment of the nations, and Jerusalem made

holy as God's dwelling, no more to be trodden down by strangers. The divisions of the prophecy are:

Div. 1. (ch. 1: 1-12). Devastating judgments making land and people desolate.

(1) vers. 1-4. The agencies of ruin.

(2) vers. 5-7. Smitten revelry. The literal locusts are compared to a nation. It is also a prophetic forecast of the northern power's invasion of a later day.

(3) vers. 8-10. Despoiled temple and priestly service.

(4) vers. 11, 12. The destruction of all prosperity.

Div. 2. (chs. 1:13—2:17). Calls to repentance and humiliation.

(1) ch. 1:13-17. Priests and people called to assemble and lament before Jehovah because *His* house and service suffer.

(2) ch. 1:18-20. The groan of creation itself causing the prophet to utter his cry.

(3) ch. 2: 1-11. The prophet's view enlarging: through the prevailing distress the Spirit leads him to pass beyond the present into the future—the manifestation of Jehovah in consuming judgment in His coming day. Here a transition is being effected which reaches its climax in the next main division.

(4) ch. 2:12-17. Assured grace and mercy upon true repentance before Jehovah.

Div. 3. (ch. 2:18-32). Fulness of both natural and spiritual blessing.

(1) vers. 18-20. The annihilation of the enemy.

(2) vers. 21-27. Land and people made glad through accomplished deliverance.

(3) vers. 28-32. The outpouring of the Spirit, and the sure refuge.

Div. 4. (ch. 3). Jehovah's judgment on the nations adjacent to His land and people, but having also a universal significance.

- (1) vers. 1-3. The charge against the enemy.
- (2) vers. 4-6. No possible reconciliation.
- (3) vers. 7, 8. Coming restoration for God's people.
- (4) vers. 9-11. The call to conflict.
- (5) vers. 12-15. The day of recompense.
- (6) vers. 16, 17. The divine limit to oppression.
- (7) vers. 18-21. The perfect consummation.

Our Monthly Bible Study Class

Colossians 1:9.*

In the first part of this chapter (vers. 1-8) the apostle has made special mention of the fruitfulness produced among the Colossians by the knowledge of the truth. He now prays for a further development, springing from the same source, so that according to full knowledge they may walk worthy of the Lord.

Ver. 9. The apostle prays, and desires or makes request. The former is general, the latter special. There are three things to consider: (1) *full knowledge*; this is that perfect revelation of God in Christ which in its absolute completeness shows all in the past to have been partial, and shuts out the possibility of any further disclosure or supposed emanation of the divine fulness. This term (*epignosis*) should be further studied by reference to passages in which it occurs (*e. g.*, Eph. 1:17; 4:13; Col. 2: 2, acknowledgement, A.V.; 3:10; 2 Pet. 1: 2, 3; 2:20). For us to have "full knowledge" (Phil. 1: 9; 1 Tim. 2: 4; 2 Tim. 2:25) implies more than simply knowledge, which may concern the intellect alone; it is of that intensive form which powerfully affects the character, moulding the life in accord with the full knowledge of God's will now revealed in Christ, and its recognition as true by faith;

* In these studies make use of the New Translation by J. N. D. along with the Authorized Version.

(2) *wisdom*, (3) *understanding*; these two things appear closely linked together by the adjective, *spiritual*, which may be more correctly considered as applying to both—"spiritual wisdom," etc. It puts them in contrast to the vain and fleshly philosophy referred to later in the epistle. Wisdom is more than mere knowledge. It involves the highest exercise of all the moral faculties, not simply the intellect, and so has reference to our *attitude* as well as *action*. Mere knowledge may issue in self-conceit and spiritual breakdown. At the same time wisdom is the right use of all that is provided by the full knowledge of which we have spoken, which therefore properly comes first, for the spiritual wisdom here desired springs from its possession. This in turn is acquired through the Word. *Understanding* is the discriminate and precise apprehension of particulars. It grows out of wisdom which results from being filled with the full knowledge of God's will.

Work in the Foreign Field

We are thankful to note a continued and increased interest in this work, and to report a few matters which have already, in the brief time which has elapsed, shown this interest.

One sister writes from Canada: "It was with much pleasure some sisters and myself read of the proposed plan of encouraging our brethren in regions beyond. Lately it has been laid much on our hearts, and we attributed it to the unity of the Spirit." She encloses \$100 toward furthering the desire of a brother and his wife to go to Africa, should it be the Lord's will. We trust the way will be made plain for these to accompany our brother Dr. Woodhams and wife.

Another very interesting letter comes from Pennsylvania. from which a few brief extracts, in substance, are given: "I thought I would let you know that I also, with many others, greatly rejoice in this special interest being stirred up among Brethren as to the Regions Beyond. May it become brighter in our hearts resulting in prayers of importunity....The meeting held in New York Jan. 22nd may have been the result of God's remembering many previous prayers for just such a meeting, and others which may still follow. In our assembly these meetings had already begun, and are now giving us great joy and blessing ...Years ago I began to pray for Foreign Missions, and often longed for two or three to have fellowship in this. The Lord graciously brought this to pass, and gradually others were added, and the meeting has gone on, with interruptions, ever since. Since our meetings are held now once a month, we take up a collection for the work. The total for the last four months was \$107 which was sent to the regions beyond."

Our brother adds interesting facts and suggestions, especially regarding regular prayer for various parts of the field successively, of which we may speak further, when space permits. There is much in his letter to thank our God for; and it shows how, as our sister suggested, that the Spirit is working in various quarters and stirring up a general interest, which we trust will be abiding.

Another letter adds a word of caution as to holding fast the principles of God's truth which He has entrusted to us, while the writer is deeply interested in the Foreign Work. This too we welcome, accepting it as a token that we are not being carried along by mere impulse, but desire to examine and test all by the one perfect standard.

We come now to a brief account of the second meeting held, as agreed upon, in New York, Feb. 16th. A goodly number of brethren and some sisters from many gatherings were present, and the Lord again gave a spirit of prayer and brotherly unity. There was a good deal of discussion of various matters and a letter was prepared for circulation among the assemblies.

Space will not permit the insertion of the entire letter,

which was signed by 16 brethren from various gatherings. Its general substance was:—

(1) Our brother and sister Woodhams hope to sail for England in April, and thence to Mombasa, on the East coast of Africa, which is about a week's journey by land to the Lake region, where they expect to settle. Two sisters, Miss De Jonge from Grand Rapids, Mich., and Miss Wilson from Rochester, N. Y., hope to accompany them.

(2) This is a fresh step, in one sense, on their part, and calls for a fresh realization of responsibility on the part of the assemblies at home. The cost for passage and outfit of an adult is about \$1200.

(3) Five brethren in the vicinity of New York were agreed upon as intermediaries between the home assemblies and the workers abroad. The name of

Mr. Hughes Fawcett, 115 Franklin St., New York, was given as the one to whom correspondence could be addressed.

(4) The letter closes with an appeal for general and united prayer.

At this meeting the gratifying report was made that a territory, known as the Babira Tribe, was willingly and completely yielded to Dr. Woodhams, by brethren of the African Inland Mission, who had station buildings there, but who desire to concentrate their energies somewhat to the north of this region. This coincides so fully with our exercises that the work should be distinctively in our hands, that we trust it indicates the Lord's mind in the matter.

Thus, beloved brethren, the matter is assuming definite shape. Of course it is understood that all this refers only to the present work in Africa. We rejoice at the many tokens of blessing in the work in the Congo region, carried on by our brethren in and from England, and needless to say these two scenes of labor are in full fellowship, though "sundered far." The same is true of the work in Japan, China, the Canal Zone, Central America, South America, and elsewhere.

It is possible, if the Lord so lead, that the fellowship with the laborers in these various fields may be expressed

through similar channels. Let us go slowly, and prayerfully. We would not for a moment have it thought that the brethren referred to above form a "Board" or anything of that kind. They are simply channels of correspondence for the convenience of all, and to promote fellowship in this most blessed work. The beloved servants who are going forth are doing so in response to the call of their and our Lord, looking to Him for support; and He is looking to us to share with them in this happy privilege of service, "till He come."

Little more need be said just now. We hope from time to time to use the space allotted by the publishers for this work, and, as was said in the previous article, correspondence, questions, and suggestions will be gladly received.

Let us then be constant in prayer, both individually, and in our regular meetings for prayer. It might be found that the practice of holding a monthly meeting for prayer in connection with the foreign work would be helpful. This is already done in a number of assemblies, with encouraging results.

Let us specially remember those who are on the point of going forth. They need our prayers that they may "count the cost," in fullest confidence in the Lord; that their own souls may be richly blessed in the joy of the Lord and His word; that they may be led in all the way; that life and health may be preserved—and the way made plain before them. Thus shall we all rejoice in "that day," as precious souls are seen in glory, the fruits, through the Lord's grace, of this blessed gospel work.

S. R.

Further accounts of the home-going of our beloved sister Miss Mercy McCandless, have been received, with numbers of letters expressing the great affection in which she was held both at her scene of labor, and in England and this country. From these and her letters we hope to select extracts which we trust will not only be a slight memorial of her service, but have some of the fragrance of the ointment upon our Saviour's feet.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from page 71.)

AS already noticed, the gift of teacher is closely connected with that of pastor; both have to do more specifically with the saints, though all the gifts are "knit together." The tender, firm heart and aptness to teach are most helpful in the evangelist (see Acts 15: 35). But his is necessarily the initial work, followed by the pastor and teacher in the care for and upbuilding of the flock of God.*

It need hardly be said that this gift is one of greatest importance in the Church, and a rapid glance at its characteristics will be helpful. We speak first of the more personal, but most essential, qualifications. His service has to do with the truth of God, who is "Light." The embodiment of that truth is the Son of God—"I am the Truth." Its communication is by the Holy Spirit—"an

* The word for teacher, διδάσκαλος, from διδάσκω, to teach, instruct, is the synonym for the Hebrew "Rabbi" (Jno. 1: 39), meaning "my great one," or "chief." Although the word is used in the Old Testament, it is never applied to a teacher. The latter usage came in after the Babylonian captivity, and is found only in post-canonical times. In our Lord's day it was the recognized word for the leading class of teachers, and as such was applied to Him. Possibly, as in the Syriac version, it was always used of Him (as in Matt. 8:19), the Evangelists later giving the Greek word, which thus has the seal of inspiration upon it; there are only a comparatively few occurrences of "Rabbi" (see Jno. 1: 50, etc.) in the Greek. It is somewhat significant that the Jewish word suggests greatness, headship, and the inspired word, instruction. The teacher is not a ruler. He points out the will of God, but does not impose his own.

unction from the Holy One." The storehouse of all truth is the Scriptures, "Thy word is truth." The teacher, therefore, must be identified with the Truth by life—he must be "born of God," united with Christ, sealed and anointed by the Spirit. He who is to unfold the perfections of the Word of God must be born of the "incorruptible seed;" he must be sanctified by the Word. Thus there will be a reverence for and subjection to the truth; he will realize that he has to do with God.

May we not just here find a fruitful source of the abounding error of the present day? Men are undertaking to teach who are not born again. God forbid that we should speak harshly, but is it not too clearly manifest that many of the teachers in the German and other universities are strangers to the grace of God in Christ? Bible study and teaching have been taken up as a profession. Men are experts in language, archaeology, history, and other branches of learning, and take up the Word of God as another department of knowledge. They approach it with little or no thought of having to do with a holy, heart-searching God, to whom they can only approach through the atoning sacrifice of His Son, the Lord Jesus Christ. No wonder that they neither understand nor value the great foundation truths of the "common salvation," for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him" (1 Cor. 2:14), and the reason is evident, "for the carnal mind is enmity against God" (Rom. 8: 7).

Nor is it a matter of surprise when we find such men—whether in professors' chairs or from the pulpit—boldly proclaiming their disbelief in the deity of our blessed Lord, in His supernatural birth of the Virgin, in His absolutely sinless nature, His inerrant teachings, His miraculous power. We need not be surprised that the solemn cry

from the cross, "Eli, Eli, lama sabachthani," scarcely moves their hearts; that "It is finished," tells no glad news of the completion of His propitiatory sacrifice, so that the vail is rent, and the way into the Holiest is open wide for faith.

In keeping with all this is the denial of our Lord's resurrection; it is to them a myth, the effect of heated imagination on the part of credulous fishermen. So, to them, is the coming of the Spirit, the gifts of an ascended Christ; His visible coming again to take His own to Himself, and then to judge the world; the glory of His kingdom; the short-lived triumph of Satan; the final judgment; the lake of fire, an eternal hell for the unsaved. These men, in whole or in part, brush all these things aside, and leave a hideous mockery in their place—a fully developed manhood, universal peace, a millennium without Christ!

Does not your heart burn, my brother, as you even think of such blasphemy? And would you know the cause of all this apostasy? *These would-be teachers are not converted*, they are not born again. Whoever and wherever they may be, they are dupes and tools of Satan. "If any man love not the Lord Jesus Christ, let him be anathema" (1 Cor. 16: 22). "Who is a liar but he that denieth that Jesus is the Christ?" (1 Jno. 2: 22).

Such men have leavened by their doctrine large sections of the professing Church, so that one who desires to be loyal to his Lord and Saviour must walk apart from systems where they are tolerated. "Let every one that nameth the name of the Lord depart from iniquity" (2 Tim. 2: 19).

One of the responsibilities of the teacher is to meet error in its countless forms, to protect the beloved sheep of Christ. Therefore we have dwelt upon the first essential

of the teacher—he must be a child of God, who loves his Saviour, who feeds on the Word of God, who is led of the Spirit.

We can now look at some of the more outward characteristics associated with this gift received from our exalted Lord. These may be grouped under three general heads: (1) he must have the faculty of reception of truth; (2) he must have the gift of *imparting* it to others; (3) all must be of a *practical* nature, leading to submission to the will of God.

(1) We speak first of the receptive faculty. The teacher must have an ear for the truth, a mental grasp capable of taking in, and a judgment capable of coordinating and holding in proper proportion all revealed truth. What a field does this open! The revelation of God—all that He has been pleased to make known to His people. What a privilege to be permitted to learn even partially the “unsearchable riches of Christ.” We will not attempt to give even a partial list of the solemn, stupendous doctrines of divine truth—from the Being of God to the destiny of man all centering about the person of Christ Jesus our Lord. What a panorama opens before the devout gaze of the child of God, as he surveys the course of divine revelation from Eternity to Eternity!

This truth is embodied in the Scriptures of the Old and New Testaments, which form, we may say, the sole text book in the divine University. Hence it is absolutely essential that he whom God has called to be a teacher of His people, should have a clear grasp of the contents of Scripture. He must be familiar with the letter both of the Old and New Testaments. He must be able to trace the unfoldings of divine truth from the earliest pages of Genesis, through type, history, prophecy, poetry, to the sunrise of truth as it bursts upon our gaze in the New

Testament. He must be at home in the Gospels, tracing that wondrous Life unfolded there. He must have an intelligent grasp of the account of the work and leading of the Holy Spirit, as recorded in the book of Acts. The Epistles must yield to him their exhaustless truths, in their appropriate setting; and he must stand with the Seer in the closing book of the Bible looking on to the end of all things, and the glory that shall be.

Further, the teacher must rightly divide the word of truth. He must understand the dispensations of God—with Israel, the Church and the Nations. Especially must he be a diligent student of the truths of Christianity, as unfolded in the Epistles. His gift is to and for the Church, and he must know its nature, structure, functions and destiny.

For all this he should have a growing knowledge of each separate book of the Bible. He should understand its special theme, its general characteristics, its structure and its relations to its special group of books, as the Pentateuch, and to the entire volume of inspiration.

Through the mercy of our God we have a number of excellent and accurate versions—the best being our regular Authorized Version. But for minute and accurate study he may well covet a knowledge of the original tongues, with a capacity to examine and decide upon delicate shades of thought as given in the gorgeous imagery of the Hebrew, or the amazing flexibility of the Greek.

Here then is a life work, pulsating with stupendous themes. What a boundless field! How much more than a lifetime is needed to grasp even a portion of all this. Here is no place for the idler, the self-pleaser. With a new meaning, sweet to the diligent student, he hears the word, "In the sweat of thy face thou shalt eat thy bread."

For here is the true food—for the mind and for the

heart; food that does not feed pride, but gives strength, promotes growth, increases courage. It is said of Uzziah that he was a lover of husbandry. So long as he devoted himself to this, it went well with him. Only when he would usurp the place of the priest, was he stricken with leprosy. True scholarship begets humility; those who know most realize that they know nothing yet as they ought to know it.

Nor let it be thought that we are setting a standard too high for any to attain. In God's great harvest fields all can reap, or glean after the reapers. Much increase is by the tillage of the *poor*, and these are often rewarded by a clearer insight into some precious portion of the Word which had escaped the eyes of others. What a joy it is to see the young, or the uneducated, with their Bible open before them, carefully, prayerfully, reading, studying, comparing scripture with scripture and getting "great spoil."

For in God's school all are learners, and the most advanced have nothing to boast of. Their responsibility is to share the spoil with their brethren, and by example and precept to stimulate others to become workers also. "Who then is a faithful and wise servant, whom his Lord has made ruler (rather, "set over," *Gr.*) over his household, to give them meat in due season?" (Matt. 24: 45).

Ere leaving this part of our subject, we add that the teacher's field extends over the entire domain of truth. Creation has its voice for the attentive ear, and when one is well grounded in the Scriptures he will find the whole "realm of nature" ready to yield its stores to reverent search.

(2) We come next to the faculty of *imparting* knowledge to others, which is as essential in the teacher as acquiring it. Indeed one could not rightly be a *teacher*

unless he could share his knowledge with others. Let us then look at some of the requisites for this.

The teacher must have *simplicity*. It is a great mistake to think obscurity means depth. Usually, when one clearly understands a subject he is able to explain it to others. *Clearness* is but another name for this. The true teacher will utter "words easy to be understood."

Next there must be *adaptability*. We must not feed "strong meat" to babes. It is the mark of a good teacher that he can adapt himself, both in matter and language, to those he is seeking to instruct. Should he do this, he will be enabled to make his teaching *progressive*. The learners will not stand still, they will pass from class to class, until they can largely do without their teacher, who indeed has been learning with them, and so is a companion as well as a guide.

This will lead to *original* work on the part of the students. In schools this is recognized as an integral part of instruction. Students must do "laboratory work" under the supervision of their guide. How delightful it is to see young Christians at work in this way. May there be more of it! What enlargement of mind, what breadth of view are thus secured.

And yet there must be thorough subjection to the Word of God. We must beware of allowing ourselves to indulge in mere speculation. There must be the assurance, not in manner but in fact, of certainty in what the teacher seeks to impart. "Unlearned questions" must be avoided, and the great staples of the Word form the substance of study. In short, the teaching should be well-rounded and in due proportion. Thus the even balance of the truth will be preserved.

We mention one other characteristic of the teacher—enthusiasm. It is said of a prominent teacher of Anatomy

that he was most enthusiastic. This is necessary. If a teacher is not commanded by his subject, how can he expect to interest others? How it misrepresents the great theme if he has an air of indifference, or speaks in a hesitating or apologetic way. Let us ever remember that we are dealing with truths which are *God's* thoughts and purposes. The Holy Spirit is concerned in them. They are from the Lord in glory. Someone has contrasted an actor with some preachers. The former treats fiction as if it were reality; the latter treat eternal realities as if they were fiction!

(3) Need we say more to emphasize the importance and value of the gift of teachers for the Church? We have but touched the edge of the subject, but enough has been said to stir our hearts to more diligent, prayerful study, and a more faithful use of the talents our Lord has entrusted to us. They are *His*, not ours. "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." This must suffice for the *practical* nature of all true teaching. It is addressed to the conscience.

It remains to speak a little of present day conditions of teaching and learning among the Lord's people. We have already dwelt upon rationalism and will confine ourselves now to those who are really the Lord's.

Without making special search, may we not say that superficiality, indifference, mark the people of God? If the Bible is not altogether neglected for the newspaper and light literature, is it not largely so? It may be said this is the fault of the scholars rather than the teachers. But may not numbers of potential teachers be thus hiding their light? Surely the Lord has not failed the Church. He has given these gifts for the edifying of the body of Christ, "till we all come in the unity of the faith and the knowledge of the Son of God, to a perfect man." So we

may be sure the gifts have been bestowed, but where are they? Hiding among the stuff? May these things arouse us to prayer.

And for those who are seeking to use their gifts, may we suggest a few thoughts? *Fresh* manna should be given, not truth that has become dull in our minds. For this, the teacher should never cease to be a student.

The Church is the "pillar and ground of the truth" (1 Tim. 3: 15). All truth therefore will be linked with the Church. May we affectionately lay upon the hearts of beloved and gifted servants of Christ who are teachers, that they should not ignore this, or treat it lightly. To our common sorrow and shame, divisions have greatly marred the testimony even of the few who have seen the truth of the Church. But this does not alter that truth. The Church still exists, in the mind of God and in His Word, as it always has. It will not do for us to plead the failure of men as an excuse for disregard of the Word of God.

Unfeignedly would we bless God for the numbers of faithful men who are teachers. Without them the ignorance among the saints would be greater than it is. But we do not believe it is a mark of spiritual health that the truth of the Church as a present day practical testimony is so much ignored. Beloved brethren, suffer this word of exhortation.

Let us then address ourselves, first to more diligent prayer, and then to patient, quiet study, seeking to learn what the mind of God is for a definite, united testimony, to His praise. The Lord grant this. S. R.

(To be continued, D. V.)

IS MARS INHABITED?

IS Mars inhabited by a race of men, equal or similar to ours?—and possibly other planets, is a question which has agitated of late the minds of both learned and unlearned, and no definite answer has been found, nor ever will unless we find it in the word of God, the Bible, God's revelation to men.

There are secrets which human curiosity is anxious to delve into, but which divine wisdom has not seen fit to disclose; and in such cases we do well to content ourselves with that which is revealed instead of engaging in fruitless speculations.

At first glance it might appear as if the question raised above is not worth bothering with, as all the hidden and unknown things will be revealed unto us in a future day. Nevertheless if by means of the word of God a somewhat satisfactory answer can be found, it might prevent or do away with erroneous theories and contribute something to a fuller understanding of God's truth.

At the outset, we anticipate the final result of our investigation, by saying that neither Mars, nor any other planet, is peopled by a race of men like ours, though we cannot say what God's purpose may be concerning the future when Christ shall reign and we with Him.

In the first place, this seems to be sure, that there never was nor will be a repetition of God's unique and wonderful act of creating man in His own image and likeness as recorded in the first chapter of Genesis. Accordingly we find in the word of God that Adam as head of the human race is called "*the first man.*" Christ in incarnation is the Second Man; and as head of a new race is "*the last Adam.*" If we ask, How many could there have been

before *the* first? the answer of course would be, "None." And how many between the *first* and the *second*? "None." And how many after *the last*? "None." This then is human history in a nutshell.

However we must look a little deeper into the subject.

By the way, there appeared lately an article in a religious magazine (otherwise known for sound doctrine) in which the writer tried to prove from the word "replenish"* (Gen. 1: 28) — which he considers to be identical with "refill," or to fill once more—that the earth must have been peopled by a race of men like ours before that chaotic condition spoken of in Gen. 1: 2, which race therefore must have perished in a great prehistoric catastrophe. To strengthen his argument this writer calls attention to the fact that after the flood God uses the same word, "replenish," in speaking to Noah, thus pointing to the re-filling of this earth with a new race of men in place of the wiped out humanity which perished in the great catastrophe of the flood. But we must remember that the Bible was not written in the English language; therefore the analysis of an English word and the logical conclusions derived from it, cannot be used as a basis for theories which otherwise have no foundation in the word of God.

It is an established fact also that a vast number of plant and animal fossils, have been unearthed which seem to have belonged to a prehistoric age, but no fossils of human beings have ever been found.

This of course has no direct reference to Mars and its supposed population; nevertheless it supports the fact, as stated before, that the creation of man in His own image and likeness was a unique act of God, as recorded

* The Revised and other translations have, "fill the earth and subdue it."

in Genesis. And when after man's fall God announced His eternal purpose to destroy the works of the devil, and to reconcile man to Himself through the Seed of the woman, it shows that in the carrying out of His salvation-plan, God was exclusively concerned about Adam's descendants.

Apart from us there are indeed multitudes of angels who have sinned and are in a lost condition, but we know that there is no redemption for them in time or eternity. (See 2 Pet. 2: 4; Jude 6; Heb. 2: 16.)

The question of God's salvation, of course, does not enter the minds of astronomers and scientists in our days. They simply take it for granted that the supposed people on Mars are just as imperfect as we are, struggling for life and existence as we do, and in consequence are digging canals for navigation or irrigation, trying to improve their conditions through inventions of all kinds, keeping pace with us in the use of powerful telescopes, photographic devices, electrical currents, and so forth. They do not look into the case from God's standpoint and are groping therefore in uncertainty and darkness.

Most certainly there are innumerable beings in God's vast universe, apart from us, in whose happiness and eternal well-being their Creator is intensely interested. There are angelic hosts, cherubim and seraphim, principalities, powers and dominions, all engaged in serving, magnifying, worshiping and glorifying their Creator; but when it comes to the full manifestation of God's love, wisdom, righteousness and power, which are revealed in the redemption that is in Christ Jesus—and when it comes to the knowledge, enjoyment and appreciation of God's love, fellowship and presence by the objects of His grace and favor—then, upon the authority of the Scriptures, we have a right to say that God is more interested in this little earth

and its inhabitants than in all the angelic hosts; they are even called "ministering spirits, sent forth to minister to them who shall be heirs of salvation."

And if we seek to trace in the Scriptures God's dealings with the children of men from the beginning (if only in a general way), it cannot escape our notice that the almighty God ever had wonderful thoughts concerning this little earth and its inhabitants; and how fitting it should be so, since His beloved Son Himself was to take on humanity to deliver us from the bondage of sin, and *associate the redeemed with Himself forever!*

This takes us into the eternity past, and carries us into the everlasting ages forward. For, though man was created good, sinless, in view of his subsequent fall and lost condition the Lamb of God was foreordained before the foundation of the world, and manifested in due time, that He might redeem us with His precious blood, "having predestinated us unto sonship in Christ Jesus, according to the good pleasure of His will" (Eph. 1: 5).

Thus, speaking of the past eternity, the Son of God could say: "Then I was by Him as one brought up with Him, and I was daily his delight, rejoicing always before Him," and in looking forward, to man's creation, He could add the words, "Rejoicing in the habitable parts of his earth, and my delights were with the children of men" (Prov. 8: 30, 31).

When the Lord God gave a life-companion to Adam, the first man, it was Christ, the Second Man, He had His eyes upon in His relationship to the Church, His heavenly companion for eternity (Ephes. 5: 24-32). What a wonderful revelation of glory, that the Church, redeemed by His blood, is to be associated with Christ the Son of God and with Him for ever!

But in giving such glory to the Church with Himself

in heaven, God will not forget the earth where His Son has suffered and died "for man, His creature's sin;" but redeemed Israel shall possess the redeemed earth for ever, as Isa. 66: 22 and Rev. 21: 1-4 declare.

It is true that, on account of sin and unbelief, God was compelled to withdraw His presence from Israel, and the long period of their isolation has not yet come to an end; nevertheless the time will come of which God has said: "I will make a covenant of peace with them, it shall be an everlasting covenant—I will set my tabernacle in the midst of them for evermore, and I will be their God and they shall be my people" (Ezek. 37: 26, 27).

When we consider that the Son of God, the Creator of the universe, came here on earth, partaking of flesh and blood, linking Himself thus with humanity, there seems to be no possibility of dividing this position with any other race of men on any other planet; and this conviction is strengthened as we hear Him say through the mouth of the psalmist: "*To the saints that are on the earth, and to the excellent, in whom is all my delight*" (Ps. 16: 3).

The wonder of it all is that, when after the Millennium a new heaven and a new earth are brought into existence, heaven and earth are, as it were, brought together (heaven pending over the earth), and God Himself will dwell for ever more among all His redeemed, in accordance with Rev. 21: 2, 3, where we read: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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 they shall be His people, and God Himself shall be with them and be their God."

THE FOUR ANCHORS

"They cast four anchors out of the stern, and wished for the day"—Acts 27: 29.

"The day is Thine, the night also is Thine"—Ps. 74: 16.

"The darkness and the light are both alike to Thee"—Ps. 139: 12.

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor *Patience* out,
And wish, but wait, for day.

Fierce drives the storm, but winds and waves
Within His hand are held,
And trusting in Omnipotence
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp;
I'll trust Him though He slay;
So, letting go the anchor *Faith*,
I'll wish and wait for day.

If seem the moments dreary, long,
I'll rest upon the Lord,
I'll muse on His "eternal years,"
And feast upon His Word:
His promises so rich and great
Are my support and stay:
I'll drop the anchor *Hope* ahead,
And wish, but wait, for day.

O wisdom infinite! O light
And love supreme, Divine!
How can I feel one fluttering doubt
In hands so kind as Thine?
I'll lean on Thee, my best Beloved,
My heart on Thy heart lay;
And casting out the anchor *Love*,
I'll wish and wait for day.

MRS. H. E. BROWN.

THE TWO DEPUTATIONS

IN Zechariah, chapters 6 and 7, we have an account of two deputations sent to Jerusalem, one from Babylon and the other from Bethel. They stand in marked contrast to each other, not only in their respective objects but in the names of those sent.

It is not our purpose to enter into the details of the two accounts—this has been done by others—but will quote the passages: first that of chapter 6.

“And the word of Jehovah came unto me, saying, Take [gifts] of them of the captivity, of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah, son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech, the high priest. . . and the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord” (vers. 9-14).

It was probably on the morning after that wondrous night of the visions of the prophet Zechariah eight in number (as described in the previous portion of the book), that the distinguished envoys of the *Haggolah*, “the captivity,” arrived from distant Babylon. They came as representatives of their brethren still remaining in the land of their captivity, bearing gifts of gold and silver for the second temple then in building. They are doubtless types of those who shall yet come from the ends of the earth to the holy city, “and build in (or *at*) the temple of Jehovah” (ver. 15). But it is of the moral import only of this incident that I wish to speak. Like Daniel, Ezekiel, Mordecai, and many other godly Jews, doubtless, these deputies did not return to the land of their fathers when opportunity was given under the decree of Cyrus. There were good reasons for this, we may be sure.

We learn from the prophet Haggai (1: 2-4) how lax and selfishly unconcerned those of Jerusalem had become as to the building of the temple: they were dwelling in their "ceiled houses" while the house of the Lord "lay waste." Here, on the other hand, we see the care manifested by some in the far off land of their exile for the interests of Jehovah and His sanctuary at this very time.

How their example must have shamed (and, we hope, encouraged) those dwelling in the land, to take fresh heart and sufficiently revive their interest to complete the work of building they had so culpably left off doing.

Zechariah is instructed to go to the house of Josiah, under whose hospitable roof these visitors were being lodged; he was there to take from their hands some of the silver and gold brought by them, and from this to make crowns to be placed on the head of the high priest Joshua—beautifully typical of the crowning of the Lord Jesus when "He shall sit and rule a priest upon His throne."

The names of these men are strikingly significant. Heldai means *robust*, or *strong*, suggestive of that vigorous faith by which souls are enabled to live for God and His interests here on earth. "*Goodness of Jehovah*" is the meaning given to Tobijah; just as it is the "goodness of God" (His goodness *apprehended*, we judge) that leadeth the sinner to repentance (Rom. 2:4); so also is it the "love of Christ" that constrains the believer to live not unto himself but unto Him that died for us (2 Cor. 5: 14, 15). One of the meanings attached to Jedaiah is *praises of Jah*; and it is the praiseful saint who is the willing servant of the Lord and of His people; and willingly, we may be sure, did Jedaiah undertake the wearisome and perilous journey from far off Babylonia, to bring to the temple treasury the pecuniary aid necessary for its completion and maintenance.

The names of this trio thus form a lovely combination, and give an intimation of those qualities which enable us for service in which God is glorified. Does the conduct of these devout deputies reflect in any measure our spirit and manner of life, beloved fellow-Christian? Let us search our hearts and ask ourselves if the conduct of these devoted men of a less privileged age than that in which we live, does not put *us* to shame, as they put to shame their compatriots at Jerusalem.

In connection with the visit of these Jews of the exile to Jerusalem, let us remember Josiah their host. He was not forgetful of the duty, and the grace, of hospitality. Thoughtfully and generously he opened his house to the representatives of his brethren in far off Babylonia. "Sustained by Jehovah," as a debt of gratitude he entertains the Lord's worthy servants. He was the "Gaius" of his time (3 John), and for his hospitality has his name recorded with "honorable mention" on the ever-enduring page of inspiration.

And he shares this honor with his guests; the crowns were laid up in the temple of the Lord for a memorial to the name of Helem, and of Tobijah, and of Jedaiah, and of Hen—this last referring to Josiah (comp. vers. 10, 14), even if, as some believe, it be not a proper name. "Hen" means *grace*, or *kindness*. It may be intended as a hint of that "new name" written on the overcoming believer in the day of manifestation, so touchingly spoken of by the Lord to the faithful at Philadelphia. He kept "open house" for the servants of his God, and "according to promise," in no wise loses his reward. The memorial of his devotion, with that of his companions, was laid up in the temple, reminding us of that promise to the Philadelphian in connection with another and a more enduring temple (Rev. 3: 12).

Reluctantly we turn from this heart-gladdening scene to consider another, equally instructive, if less lovely.

"And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu; when they had sent unto the house of God Sherezer & Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?" (ch. 7: 1-3).

"Now they of Bethel had sent Sherezer," etc., is the "Revised" rendering of verse 2; "When Bethel had sent Sherezer," is the rendering of Darby's Translation. The circumstances were these: Two years had elapsed since the visit of the three "distinguished strangers" to Jerusalem. Every hindrance to the rebuilding of the temple had been removed by the decree of Darius (See Ezra 6), and the returned remnant were in peace. In view of these favorable conditions, those of Bethel sent a deputation to inquire if it was not permissible now to cease from the fast instituted, it is believed, in commemoration of the temple's destruction under Nebuchadnezzar.

One esteemed expositor, David Baron, supposes the deputies brought "gifts and offerings," as did those from Babylon. He says of the phrase, that it "primarily signifies to '*stroke the face*,' hence to entreat favor, or to appease, or propitiate. It is used of entreating the favor of the rich with gifts (Job 11: 19; Prov. 19: 6; Psa. 45: 12), and is often used in reference to God." If this be so, how selfish were their motives, in contrast to the spirit of those honored names of the previous chapter who had only the furtherance of Jehovah's cause at heart; *these* thought only of themselves; they sought some personal ease, hoping to purchase from the great Jehovah

some favor in return for the offering they brought.

They were sent from Bethel, where the calf-worship was set up by Jeroboam, "who made Israel to sin," in opposition to Jehovah's worship at Jerusalem; and after the overthrow of the ten-tribes kingdom by the Assyrian, the conqueror sent an Israelitish priest to instruct the Gentile colony transplanted there "the manner of the God of the land," and "how they should fear Jehovah" (2 Kings 17: 27, 28). After this came the deportation of Judah and Benjamin by Nebuchadnezzar. Then, on the promulgation of the royal decree of Cyrus there were among those who returned to the land "men of Bethel" (Ezra 2: 28; Neh. 7: 32; 11: 31). We know nothing concerning their moral character; but judging from the names of their representatives sent to Jerusalem on this occasion, we should not think very highly of them.

They are heathen, or half-heathen names. "As to the names of these men," the above-quoted writer says, "it is a rather striking fact that, while those who came as a deputation from Babylon with the offering to the house of the Lord, in chap. 6: 9-15, bore names all expressive of some relationship to Jehovah, those who came from Bethel have foreign names which originally were associated with the false worship of their oppressors." The first, Sherezer (*Sharetser*), was borne by one of the sons of Sennacherib, who after murdering his father escaped to the land of Armenia (Isa. 37: 38); it was the name also of one of the princes of the king of Babylon who assisted in the siege and capture of Jerusalem (Jer. 39: 3, 13). It originally bore as a prefix the name of the Assyrian god "Nergal," which was later dropped, and only the idolatrous prayer, Sharezer, retained.

The second, Regem, is an Israelitish proper name (1 Chron. 2: 47), but Melech was of purely heathen origin

—a compound of Canaanitish language and an appellation pertaining to idolatry. And the fact that they had not discarded them speaks poorly for the genuineness of the profession of these delegates.

These were the men chosen by those of Bethel to represent them before the Lord at Jerusalem. They ask if they cannot now cease from weeping and separating themselves (as the Nazarites); they had evidently become wearied with their long continued abstinence; it had become irksome to them, and they were eager to know if they could not now desist from it. Their "Lent" had been long, and they were anxious to be freed from its restrictions. "As I have done these so many years," they say, half self-commiserately and half self-righteously.

The word from the Lord through the prophet comes to them as a scathing rebuke:

"When ye fasted and mourned in the fifth and seventh month, even these seventy years," he asks, "did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?" (vers. 5-7).

Their fastings were hypocritical, as was also their question concerning them. They did not fast as unto the Lord (see Rom. 14: 6); and the prophet reminds them of the fast of the *seventh* month, which was instituted, it is said, in remembrance of the murder of Gedaliah, which had resulted in the disobedient migration of the little remnant into Egypt, there to perish, as the prophet Jeremiah had faithfully warned them.

For some reason the delegation had made no mention of this fast. It may have been because of the fact that it

was chiefly the men of Bethel's neighborhoods that were responsible for that disastrous assassination. (See Jer. 41.) They would mention the fast commemorating the destruction of the temple at Jerusalem *in Judah*; but the guilt of their own district they guilefully omit. And in view of their old sectional pride, "Ephraim envying Judah," it is no cause for wonder that Zechariah reminds them of the evil doings of their fathers, before Jerusalem's fall, as seems to be the meaning of verse seven. And in the verses which follow, a graphic *résumé* is given of God's indictment of the ten tribes as detailed in 2 Kings, chapter 17.

And we need to watch against such a spirit and ways in *ourselves*. How often does the Lord, as also His apostles, warn against hypocrisy, self-seeking, will-worship, sectarianism, as between Jew and Gentile in the church. Party-spirit is the first thing the apostle deals with and reproves among that large and gifted assembly at Corinth. The flesh within us is incorrigible, and remains inseparably with us to the end. Galatians 5: 19-21 tells us what "works" may be expected of it, even in the Christian, unless it is kept in check by the ungrieved Spirit of God, who also dwells within us. With attentive ear, we should often read Ephesians 4: 20-32, for it is altogether likely that we are all far less familiar with it, and like portions of the Word, than we should be. And it is as much a part of "our glorious Christianity" as are chapters one, two and three of that same epistle.

May the lessons of these deputations remain with us. Let the first encourage us and stimulate our zeal for Christ, of whom the earthly temple was a type; and may the second warn us, and teach us to eschew with all our hearts the canting unreality of the others—for they seem set here in the Word together as two lights at the harbor entrance; one to show the way in to safety and the other

to warn the voyagers off the rocks. May it be ours to experience the "abundant entrance" spoken of in 2 Pet. 1: 11.

C. KNAPP.

MOODS

I.

MOODS—changeful as the ever-changing sky,
And fitful as the idly-wandering breeze,
Now shaking with stern might the forest-trees,
Now soft and gentle like a low-breathed sigh—
Vex the tried mind that tosses restlessly
In weariness alike of toil and ease—
O wayward heart, that nothing long can please,
Nor any earth-joy ever satisfy!

For there are depths unfathomed, unconfest,
Which ever and anon with upward surge,
Their way in overwhelming torrents urge,
And raise fierce tumults in the 'wildered breast,
Till, lashed as with a many-corded scourge,
The troubled spirit cries in vain for rest.

II.

The tree beneath the autumn breeze may bend,
Yet in the earth its roots are planted fast.
The April sky with clouds is overcast,
Which in impassioned weeping-showers descend,
Whose drops, touched with returning sunlight, blend
In rainbow-glory; and, the tempest past,
The sun and sky are still the same, and last
Whate'er may hide them, changeless without end.

And there is rest in conflict; peace in strife,
Unbroken peace, though oft-times clouded o'er;
A deep pure joy 'mid tribulation sore;
Still calm within, while storms without are rife,
Fast anchored on the Rock for evermore,
No earthly harm can touch the hidden life.

I. B.

Young Believers' Department

Calendar: Apr. 16th to May 15th.

DAILY BIBLE READING:.....Apr. 16th, Job 36;
Apr. 30th, Psalm 8; May 15th, Psalm 23.

GOOD READING: "The Minor Prophets," by H. A. Ironside. Pages 135-179.

MONTHLY BIBLE STUDY CLASS: Colos., chap. 1:10-12.

Our Daily Bible Reading

Last month we outlined Job, and must refer our readers to the brief notes then given for the concluding chapters of that book which we read this month. We now turn to the Psalms.

It is well known that the Psalms are divided into five books, and that the first of these comprises psalms 1-41. This five-fold division suggests a comparison with the Pentateuch, or five books of Moses, and when carefully considered, some real correspondence is found to exist. For example, one commentator of note assures us that all the figures and illustrations of the first book of Psalms are from Genesis, and those of the second book from Exodus. In any case it is evident that the first book largely sets forth the counsels of God concerning Christ and Israel. In accord with this the covenant name Jehovah is chiefly used, and God in this relation to His people is presented as the source of all blessing. Thus this group of psalms fittingly occupies the first place.

The psalms of this first book fall into three sections.

(a) Ps. 1-8. Christ is the perfect Man, decreed King, and world-wide Ruler. In Ps. 1 the righteous man and

the blessedness of his obedience are set forth. While the godly remnant of Israel is contemplated, it is certain that the Lord Jesus alone gives full expression to this beautiful moral picture. *He* is definitely before us in the next psalm, giving us God's counsels concerning Him as King, and the banded opposition from which He suffers rejection for a time. The consequences of this for the godly, and the exercises through which they pass, through the opposition of the ungodly, is next given in psalms 3-7. Ps. 8 is the glorious issue reached, rebellion subdued, and Christ as Son of Man manifested in supreme dominion.

(b) Ps. 9-15. In this series, by contrast, the sinister figure of Antichrist, the false king, is prominent — the wicked, lawless "man of the earth" who oppresses the God-fearing remnant (cf. 9: 5; 10: 2, 3, 7-10, 13, 15, 18, etc). Over against this, however, faith can speak with confidence about Jehovah's righteousness, pure words, power, and deliverance for His people, as described in Ps. 15.

(c) Ps. 16-41. The figure of the Blessed One who first came before us (Ps. 1-8) now reappears. His character, personal glory, perfect work, and final triumph over the enemy are presented, intertwined with the results enjoyed by God's people through Christ displayed in grace or government.

Our reading does not carry us beyond Ps. 23 so we will only speak of those psalms which form the first section of this series (16-24).

First we see Christ taking His place in humiliation, identified with those of faith, Himself finding Jehovah all His object and portion (16). Next we read faith's appeal against oppressive and abounding evil, and the cry for Jehovah's intervention (17). This is given in wonderful detail in Ps. 18. The following three (19-21) are linked together in praise of God's glory in creation and revela-

tion, for Christ and His salvation, for His glorious exaltation and manifestation in judgment on enemies. Again Ps. 22-24 stand united together by the great theme of Christ's atoning sacrifice and its results—death, resurrection, and coming glory. His sacrifice is the basis of all blessing, made good in resurrection-power, and is characterized by fullest acceptance in divine glory.

Structural Outlines of the Minor Prophets

Amos

Our good reading for this month is Mr. Ironside's Notes on the Prophet Amos. As an accompaniment to this, and for the help of any who may wish to mark their Bibles, we give the following outlines.

Div. 1. (chs. 1, 2). The Divine arrangement. The prophet has both Israel and Judah in view, but he first arraigns the surrounding Gentile nations, then brings in God's people who have fallen to the same level. Hardly anything could be more serious and far reaching in its results than such failure on the part of the separated and favored nation.

1. (1: 1, 2). Jehovah, the Judge, whose smiting hand is felt (as in the earthquake), and whose mighty voice is heard through the lips of His commissioned servant (ch. 7: 15).

2. (1: 3—2: 3). The nations: their hostility, cruelty and hatred.

(1) vers. 3-5. Damascus.

(2) " 6-8. Gaza, the Philistines.

(3) " 9, 10. Tyre.

(4) " 11, 12. Edom.

(5) " 13-15. Ammon.

(6) " 1-3. Moab.

3. (2: 4-16). Judah and Israel.

(1) vers. 4, 5. Judah: the law despised and lies followed.

(2) " 6-16. Israel.

(a). 6-8. Unrighteousness, oppression, and idolatry.

(b) 9-12. The despisal of God's mercies.

(c) 13-16. Stripped of strength and adornment; their vanity revealed.

Div. 2 (chs. 3-6). Jehovah, judge in His own house, charges His family with their sins, reproves, warns, and announces overwhelming judgment which can only be averted by whole-hearted repentance.

1. (ch. 3). The certainty of coming judgment which will reach to the greatest.

(1). vers. 1-8. Broken fellowship, and punishment administered.

(2). vers. 9-12. The call to the adversary who shall spoil and devour.

(3). vers. 13-15. Jehovah's visitation against idolatry and the prosperity in which they trust.

2. (ch. 4). A review of past corrective dealings utterly unheeded, while increasing iniquity calls down special judgment from God.

(1). vers. 1-5. Abounding iniquity and hypocrisy.

(2). vers. 6-11. Chastisement, producing no result. (There are five parts each ending with the refrain, "yet have not returned.")

(3). vers. 12, 13. God's power and majesty must be met in this controversy.

3. (chs. 5, 6). The fallen virgin: woe upon her because of corruption through inveterate idolatry.

(1). 5:1-15. A lamentation over the coming ruin with *one* only way of escape: to Jehovah they must seek.

(a) 1-3. Fallen and forsaken.

(b) 4-15. A call to repentance, for Jehovah is gracious.

- i. (4-6). Forsake evil or endure fire unquenchable.
 - ii. (7-15). Contrasts: the people's evil ways; Jehovah mighty and gracious.
- (2). 5: 16—6: 14. Alas! Alas! the woes of judgment.
- (a) vers. 16, 17. The wail of death.
 - (b) " 18-20. Vainly self-confident.
 - (c) " 21-27. The Holy One, and their idolatry; judgment is inevitable.
 - (d) vers. 1-6. Sinful, in ease and luxury: warning unheeded.
 - (e) vers. 7-11. The divine recompense.
 - (f) " 12-14. The limit set to evil by extreme judgment.

Div. 3. (chs. 7—9). Visions from Jehovah revealing Israel's doom; He directs its execution according to divine measure. The final issue to be complete restoration in blessing under David's house.

1. (ch. 7: 1-9). Three visions: mercy twice shown and despised makes judgment sure in which they must meet Jehovah Himself (*cp.*, Ch. 4: 12, 13).

2. (vers. 10-15). Opposition and contradiction.

3. (vers. 16, 17). The adversary's doom, and Israel's banishment reaffirmed.

4. (ch. 8). The fourth vision: ripeness for judgment which will bring utter prostration to land and people.

(1) vers. 1-3. No longer delay.

(2) " 4-10. Oppression and falsehood, their bitter fruits.

(3) vers. 11-14. The closed sanctuary.

5. (ch. 9: 1-10). The fifth vision: Jehovah Himself executing judgment in righteous recompense.

6. (ch. 9: 11-15). Divine limit to the overthrow: final victory and blessing through David's house.

Our Monthly Bible Study Class

Col. 1: 10-12.

Vers. 10, 11. These things are to be desired that we may walk worthily of the Lord so as to be pleasing to Him in every way. The features of such a walk are: bringing forth fruit in every good work; growing by the full knowledge of God; being strengthened, etc. Each of these features calls for our careful study that we may know what it means to walk worthily. The first two are joined together by the conjunction; the other stands out separately with two special features—endurance and long-suffering with joy—for which we are capacitated through the strengthening spoken of. First, then, there is a relation between fruit-bearing in good works and spiritual growth. Here it is not growing that we may bear fruit, but being occupied in that which is *good*, and growing by, etc. These two features exist or occur together, and the latter will not be experimentally true unless the former is characteristic of our walk. The standard by which we are to determine what is good is set up in the Person spoken of—the Lord. The order of this double statement is striking and important. In exercising ourselves in that which is good we cut loose from and avoid what hinders growth. This growth is by means of the full knowledge of God which, of course, is in Christ and the truth concerning His person, His place in the divine counsels, His work by which all is accomplished. In this connection carefully note 2 Pet. 1: 2-4, where this full knowledge is twice referred to in plain relation to the experimental side of Christian life. Note further that in the verses we are studying there is a difference, in ver. 9 it is “of His will,” in ver. 10 “of God.” The latter is more personal, so that out of growth by such knowledge comes the ability to say,

as Paul does, "*My God*" (Phil. 4:19; 2 Cor. 12:21). The former is rather a question of His purposes or counsels as relating to Christ and those who are Christ's. Compare Eph. 1: 5, 11.

Ver. 11 tells us with what we are to be strengthened—power, the measure of it—the might of His glory, the end in view—endurance, etc. The thought of power here is what is *inward*, that which is spiritual or moral (*e. g.*, Eph. 3:16). This is to be realized according to the *might* of God's glory—a word also denoting power (used only of God), but in its relative and manifested form. Thus in Eph. 1: 19 the strength which indwells God, which we may say is embodied in Him, came out in relative and manifested form, that is as might, in the glorious resurrection and ascension of Christ. Thus we read of "the might of His strength" (Eph. 1:19, *N. Trans.*). It is according to God's glory as thus displayed in Christ risen and glorified that the Christian is to be strengthened with power. In faith's knowledge and contemplation of this might of glory there is empowerment for all those experiences connected with walking worthily in this present evil world. In this is found that which enables the believer to endure and to suffer long, all with joy. Here there is a suggestive shade of difference. The term for endurance suggests patience under trials, referring to *things*; and that for longsuffering, patience under provocation, referring to *persons*.

The apostle's prayer then is for the infilling of the saints, in view of a walk worthy of the Lord (vers. 9,10), and he gives the features of such a walk.

First, spiritual growth through the revelation God has given, in which He imparts full knowledge of Himself; then strengthened in the manner spoken of in ver. 11, and finally, "giving thanks," etc. (ver. 12). These are char-

acteristic features of the worthy walk. Thus we have the object—the Lord and His pleasure; the active life of fruit-bearing and growth; the source of strength; and the thankful spirit which is to mark the believer.

The apostle now turns to what the Father has done, then to what we have in the Son, His distinctive place, glory, preeminence and divine fulness (vers. 12-20).

The Father to whom we give thanks has done three marvelous things: (a) made us meet, or fit; (b) delivered us, (c) translated us. First, the fitness means that He has made believers competent "for sharing the portion of the saints in light" (*New Trans.*). This involves the removal of what could not enter that light, and the bestowal of what enables us to enjoy what is in the light. Only those born of the Spirit can enjoy this blessed portion. This action of the Father is expressed as now being complete, for *present* sharing in the portion referred to, and is not limited to future glory. The words "in light" are not to be construed as so limiting the thought; for the children of God are spoken of as *now* being light in the Lord, and so are already called to share that portion in light. Compare John 3: 21; 8: 12; Eph. 5: 8, 9 (*New Trans.*); 1 Thess. 5: 5; 1 John 1: 5-7. This portion in light is the revelation of God in Christ, for the enjoyment of which the Father has made believers fit, so that their fellowship is with Him and His Son, as led by the Holy Spirit. To this also are attached purposes of glory which await future accomplishment. See those passages which speak of the Christian's inheritance, co-heirship with Christ, the kingdom and glory.

Work in the Foreign Field

We are thankful to report a continued and, we trust, growing interest in the work. At present, attention is still largely centered upon the African field, to which our six brothers and sisters have devoted themselves; we speak therefore of that first.

We have been thankful that all of these but one have been able to come to New York for purposes of acquaintance and conference. It was striking that several exercises that had been expressed were answered without any direct questions being asked. One of these was that the workers should come with letters expressing fellowship from their local meetings. The two sisters who came East presented their letters of commendation with just such fellowship expressed. Our brother and sister Searle have also the fellowship of their gathering in Montreal. Another brother wrote of the importance of having a medical examination made as to the physical fitness of those going. This also has been done, and satisfactory reports have been given. So that we may say that without undue prominence being given to it, the saints are satisfied as to the physical, mental and spiritual qualifications of those who purpose, D. V., sailing on May 2d.

The saints at large have shown much interest and fellowship in this undertaking. Already at the time of this writing about \$6,000 has been received. This has enabled us to supply the workers with a good sum for securing their outfits. Their passage has been booked for Mombasa, the point on the East coast of Africa at which they debark, and much of the passage money has been paid in advance. Through the kindness of our brother, Captain Barlow of the Cunard Line, every arrangement for their comfort has been made. Our sister, Mrs. Searle of Montreal, is to be given release from her position of teaching in a Christian school there, and her husband, while in New York, on the advice of our beloved brother, Dr. Farel Jouard, had his tonsils successfully removed by him. The

present month will be busily occupied with packing and other final preparations for the journey. It is a matter for thankfulness that two of the party are familiar with the work, its difficulties and needs, and all, we doubt not, are looking with soberness, rather than undue enthusiasm upon their path. Our hearts follow them, and our prayers are constantly laid before the Lord on their behalf.

In this connection it will not be out of place to suggest to the beloved saints the importance of having stated meetings for prayer for the Foreign work. This is, of course, done in various places. It may not be practicable always to add another meeting to the regular ones; but could not the first prayer meeting in each month, for instance, be specially devoted to this purpose, and announcement always be made beforehand? At such a meeting letters from the Foreign Field and other helpful literature could be read, and definite prayer be made for individuals and stations. It is purposed, if the Lord please, to write brief articles upon each field, and to suggest to the saints *helpful literature for study, such as accounts of the work in other days, and at present, biographies of well-known laborers, etc.* Let us, however, begin if we have not already done so, with special prayer, in private, in the household and in the assembly. Let us ever remember the words of the Psalmist, "Except the Lord build the house, they labor in vain that build it."

The meeting in New York on Saturday, March 14th, was one of special interest. Four of the six prospective workers were present—also a number of traveling brethren. There was a good spirit of prayer and much brotherly conference. There was also a report of the means coming in, which was a cheer. The question was asked as to the scriptural authority for such a collection, and we turned to 2 Cor., chaps. 8, 9. Here we found the propriety of letting saints know of a proposed service (ch. 8: 6, 7); of putting the details in the hands of several to look after and to distribute the offerings (ch. 8: 4, 6, 16-23); details of collecting and exhortation as to liberality are all included in these important chapters, while 1 Cor. 16 em-

phasizes the value of a weekly laying by, and Eph. 4 speaks of the unity of action, the unity of the Spirit, so necessary for all work. The spirit of love and of grateful praise is mingled with it all—"Thanks be unto God for His unspeakable gift." In the New Testament we are not held down to a rigid tithing, as they were under the law, but surely grace is a greater power. Similarly, we are not hedged about with hard and fast rules for giving or distributing; "He that giveth with simplicity" is our guide here.

We had with us also our beloved brother and sister, Mr. and Mrs. Inglis Fleming, of England. He gave some account of the foreign work there. It was especially a matter of thanksgiving to have these "Glanton" saints with us during the past six months, and to send our heartfelt love and greetings to our beloved brethren in England, from whom we had been so long separated.

In view of the isolation of our beloved brethren in Africa, it was suggested that we prepare a library for their common use, and this is being done through the generosity of saints.

We were also cheered to have a brief account of our brother and sister, Mr. and Mrs. Gross, formerly of Philadelphia, who have been laboring in Nigeria, Africa, in sole dependence upon the Lord for support. Their work has been known to comparatively few assemblies and saints. Let us remember these also in our prayers and fellowship.

As already stated, our brothers and sisters are booked to sail from New York on Saturday, May 2d, on the Cunarder "Carmania." In view of this it was suggested and heartily agreed to, that we defer our next meeting until Friday, May 1st, and have a farewell meeting at the Hall, 162 East 56th Street, New York. The saints there are gladly cooperating in this, and arrangements are made for two meetings at 3, with an intermission for tea together, and at 7:30. These meetings will be for prayer and fellowship and ministry of the Word, and indications are that they will be largely attended. Let us pray that this meeting may be one of great spiritual blessing to the

travelers, and to those remaining at home.

We add a few extracts from the letters received with subscriptions to this work.

EXTRACTS FROM LETTERS

New York State.—We are glad and thankful to God our Father who has put it in the hearts and brought forward those who have volunteered to take active part in the work. Our prayers will continue to rise up to the throne of grace for them.

Kansas.—We can rejoice in seeing this work go on, and that our Lord gives us a share in it.

Wisconsin.—We are very happy to have fellowship with them in this work, and trust the Lord will bless it greatly.

Penna.—We are glad to have our part in the responsibility of this work, and hope from time to time to further help in the Lord's work in foreign fields.

Minn.—We pray for rich blessings on them all, and that the Lord will keep them under the shadow of His wing.

Missouri.—We desire to express a full expression of our interest in this work and love for those engaged in it. We have decided to contribute a regular monthly amount to it.

British Columbia.—We are glad that a number of brethren have taken the responsibility in the homeland, to keep the different assemblies informed as to the progress of work in South Africa and elsewhere. We pray that many souls may be brought to the Lord Jesus through the labors of our brethren.

Mass.—It is a great satisfaction to me to know that the brethren are going out in faith depending upon the Lord. I hope and pray that this new step in the path of faith will be sustained, and that all the Lord's people in fellowship will show hearty fellowship in it.

Iowa.—May it please the Lord to bless the effort being put forth to let our light shine in the dark places of the earth; thus we are privileged to be co-workers with Him to the praise of His blessed Name.

New York State.—The children of our Sunday School send a large portion of our contribution, as they take a great interest in this work.

Penna.—From an aged sister in an Old People's Home, we received a contribution earned by dressing dolls, etc.

Ontario.—From a sister and four others in the family we received a most generous contribution. She adds,

"Later I hope to be able to send more. Gladly would I go too, but the way does not seem open now; since I am denied the privilege I shall do all I can to help those who are able."

Minnesota.—We have been burdened in our prayer-meetings over foreign work, and had requested prayer for it, and nothing has cheered me more personally for a long time than to know we will now have these dear ones as our own special charge.

Minnesota.—We would like to say that you have our whole-hearted approval in this matter. May our God bless these dear brethren.

Ontario.—We entirely approve of the way the work is to be carried on.

New Jersey.—We count it a privilege to have fellowship in this work of the Lord, and appreciate the service of the brethren in taking the responsibility of applying the funds to the need.

Penna.—We have been neglecting to have regular collections for work in foreign lands. We now propose to have regular collections and a special missionary meeting to hear any special news as to the Lord's interests in the dark places of the earth. We believe we should try and awaken a deep interest in this good service for the Lord.

We have lately heard, without details, that upon learning of the death of our dear sister Mercy McCandless, a young sister in Edinburgh offered herself for the work. Thus we may be sure that the Lord still has the willing-hearted who offer themselves for His service.

While speaking of this, we may be permitted to call attention to the apparent disproportion of the sexes in the foreign work. So many more sisters seem to be ready than brothers. Is there a reason for this? If so, what is it? Surely there is great need for men in this work. Indeed, it is almost impossible for sisters to engage in it alone, great as their helpfulness is when in the company of brethren. Our young men, for business reasons, leave home and sometimes country when it is to their advantage. Are there not some who feel the urge to go forth with the unsearchable riches of Christ?

S. R.

THINGS THAT "WE KNOW"

FOUR great messages are made sure to the believer in the verbally inspired Word of God.

I.—THE DEITY OF CHRIST

From the Sacred Scriptures we are assured that Jesus our Lord, the Son of God our Saviour, existed eternally with the Father; that by Him all things came into being (John 1: 1-3); that, according to the Father's counsel of love, in coming to this earth the manner of His incarnation was through a virgin, as fully explained in the Divine record (Matt. 1: 18-25; Luke 1: 30-35; 2: 7-11). We are assured that He was *seen* and *heard* by men that companied with Him here upon earth, and that multitudes were blessed by His gracious power. Upon earth, in humanity, He was "the Holy One of God;" now risen and glorified in heaven, He is the very same Jesus, and forever unites God and man in one glorious person.

The believer in the verbally inspired Word of God rests with perfect security and delight upon these testimonies, and refuses all sceptical suggestions that do not coincide with what the Scriptures have said; and, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John 5: 20).

II.—THE ATONEMENT

At the Cross we contemplate a wondrous scene. For four thousand years, divinely appointed sacrifices had taught men to look forward to a great event, that "Center of two eternities, which look onward and back to Thee." Proph-

ecy after prophecy, from Gen. 3: 15 to Zech. 13: 7, had pointed to, and kept the great Sacrifice of the cross in view, where all types and shadows, and every prophecy concerning His sufferings and death were fulfilled.

Reverently let us meditate upon those six hours on the cross where our Great Redeemer suffered, both at the hands of man, because He was righteous, and at the hand of God as a Divine Substitute for man. The cry, "My God, my God, why hast Thou forsaken Me?" in those hours of darkness, point to what those sufferings meant for Him when "He bare our sins in His own body on the tree" (1 Pet. 2: 24). In emerging out of the darkness into the light of the Father's countenance, we hear those memorable words, "IT IS FINISHED." Then, "*Father, into thy hands I commend my spirit.*" In thus dismissing His own spirit, we see a reflection of His Godhead power in laying down His life, when His work was finished, and taking it up again in resurrection. Thus has God's love been manifested toward us: "He loved us, and sent His Son to be the propitiation for our sins" (1 John 4: 10).

"O cross of Christ! O glorious tree!
What place can be compared with thee—
Where God's own Son was crucified,
And for our sins a ransom died!"

III.—OUR SALVATION SECURED

God's dealings with man now *are in grace*, based upon the atoning sufferings and death of our Lord Jesus upon the cross. Being risen and glorified, He has commanded that the good news of salvation through faith in Him be proclaimed in all the world. Millions have heard and received the message, and in the power of the Holy Spirit have been born anew and received remission of sins. Eternal life and eternal salvation are thus secured to every

believer who is thus put in association with Christ, the glorified Head of the New Creation. The Gospels, the Acts, the Epistles, and Revelation are filled with messages of assurance concerning each of these blessed themes. Divine peace and rest for the soul are the sure result of receiving in the heart these statements of Scripture. "These things have I written unto you that believe on the name of the Son of God, *that ye may know that ye have eternal life*" (1 John 5: 13).

IV.—THE SECOND COMING OF OUR LORD

The whole New Testament, from Matthew to the close of Revelation, bears witness to our Lord's coming again as the hope of the believer and of the Church, as He who came from heaven and suffered upon the cross has promised, "I will come again and receive you unto Myself." This word "again" implies a *second* coming. When our Lord came first, He gave full proof as to His Divine Person and mission—by His *life*, His *teaching*, His mighty *miracles*, and finally by His *resurrection* from among the dead (Rom. 1: 3, 4). And now we await His second coming.

Our authority for such a hope is based, as is that for our salvation, upon the testimonies of Holy Scripture. He Himself has said, "I will come again and receive you unto Myself." Angels confirmed this promise after His ascension (Acts 1: 11); the Holy Spirit through the Apostles has abundantly confirmed it (1 Thess. 4: 13-18); and we await its fulfilment. Let this be our daily hope, and in view of it gird our loins afresh from day to day, and trim our lamps, and be as men that await their Lord's return. To His last word of promise, "Surely I come quickly," let us respond with a loyal, joyful heart, "Even so, come, Lord Jesus."

A. E. BOOTH.

PRESENT DAY PAPERS ON THE CHURCH

WE have been dwelling chiefly upon the characteristics of the Church as the Body of Christ. Enough has been said, we trust, to emphasize in the minds of God's people this transcendent theme. When once the grandeur, the dignity, and the amazing grace displayed in this great fact take hold of the soul, there will be no need to complain of indifference or unworthy thoughts on the part of the saints.

Beloved brethren, have we or have we not to deal with God as to these things? Has He revealed His mind to us—His heart? Has Christ our most blessed Lord been made known to us, not merely as our personal Saviour, but as the risen, glorified Head of His body, the Church? If so, we cannot, we dare not, be indifferent to what He has thus made known. It is for us, for every child of God, to own the truth of which we have been seeking to speak, and to let our lives in a practical way answer to the grace thus laid upon our hearts.

Let us not apologize for giving prominence to these things, nor be ashamed to emphasize them in our conversation and testimony. Anyone who despises "Church truth," despises Him who has revealed it. Along with the crying need for a genuine revival among the people of God, the great necessity for a true awakening on this theme stands out prominent.

Let us mark, too, how these varied gifts of the Body have as their goal our display in perfection with Christ in glory: "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So there cannot be the thought that present day conditions have abrogated these original endowments, that they have

been superseded by expedients suggested as more suitable to modern problems.

The church as the body of Christ began at Pentecost, on the basis of the cross, with its twofold testimony to a perfect accomplished redemption, and the complete setting aside of the first man, with all his works and capabilities. That was its beginning, in the testimony of the Holy Spirit come down from a risen, glorified Christ. That was the *terminus a quo*; the ending, the *terminus ad quem*, is the goal, the prize of the calling on high at His coming again, the being with our Lord in the glory, forever associated with Him there. This, and this alone, is the "perfect man, the measure of the stature of the fulness of Christ." Till He comes thus to display the Church, these gifts are for its growth and upbuilding, "in the unity of the faith,"—there can be no other upbuilding—"and of the knowledge of the Son of God"—for He is the first and the last, the all and in all.

The vacillations of human thought are the marks of spiritual infancy; they lead to the deceptions of men with their various systems of error, which abound wherever the truth of God is unknown, neglected, or forgotten. Their wreckage strews the shores of the Church's history.

In contrast with all that, we have the provision of perfect love at which we have been looking—"Speaking the truth in love,"—living in the atmosphere of the truth of God, and nourished by the ministrations of His love—"may grow up *unto* (not into, for we are already *in* Christ) Him in all things, which is the Head, even Christ, from whom the whole Body, fitly joined together and compacted by that which every joint (rather, "joining," as the blood vessels and nerves unite the body in one vital organic whole) supplieth, according to the effectual working in the measure of every part, maketh increase of

the Body unto the edifying of itself in love" (Eph. 4: 13-16).

What is lacking in this provision of divine grace? Where then is the difficulty of making actual proof of its sufficiency in the Church to-day? Shall we not address ourselves anew to the simplicity of subjection to God's order?

II.—THE CHURCH AS THE HOUSE OF GOD

We come next to consider the Church as the House of God, and here too we will find food for thought and room for exercise of soul.

We will begin with the teaching of Ephesians which has given us much of that which has already occupied us. Chapter one is closely linked with the beginning of chapter two, the first part of which we may say is the enlargement of the general statement in chap. 1: 22, 23. Here we see the Church, composed of living members who have been quickened out of death with Christ, raised and linked with Him, *and with each other*, to be the vessel for the display of His eternal love and kindness in the ages to come. We are His workmanship, and that workmanship suggests the functioning of the whole body in its walk and activity here—"Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 1-10).

The next portion of the Epistle (chap. 2: 11-22) opens up a new, yet closely allied theme. The apostle dwells upon the former distance and enmity of the Gentile believers, and contrasts it—not with the outward nearness and privileges of the Jews—but with the present nearness, peace and unity of *all* believers, who thus have access to the Father by the Spirit through Christ Jesus.

How beautiful is every detail here of the grace which has wrought for and in us. Let us take the briefest of

glances at them, for we are to "remember" the mercy that has been shown us.

We were "Gentiles in the flesh," by nature as well as position away from God. Those who were outwardly the people of God spoke of such as "the uncircumcision," with no covenant relation to Him. Our wretched condition is described in the briefest of solemn words—we were "without Christ," therefore aliens from the commonwealth of His people, strangers from the covenants made with the fathers. If without Christ, we were without hope, without God. How absolutely dark and hopeless was our state.

Then the contrast to all this is set forth with equal clarity and blessedness.

"In Christ" describes us, and as in Him the distance has been annihilated, on the righteous ground of His accepted sacrifice, "made nigh by the blood of Christ." Here we have the suggestion of the House of God, the temple and sanctuary of His presence; "Having boldness to enter into the holiest by the blood of Jesus."

But the apostle enlarges upon the character of this nearness, both in its aspect Godward and manward. Christ Himself is our peace, embodying in His person the measure and the character of this wondrous new relationship. He has united the two discordant elements of Jew and Gentile, not by making all Gentiles Jews, or all Jews Gentiles, but by making one new man, in *Himself*. The former impassable barrier of legal ordinances has been abolished by His cross. In Christ there is neither Jew nor Greek. Neither circumcision nor uncircumcision is of value, but "a new creation."

Here indeed is true peace, in Christ Himself. Here is the reconciliation of both Jew and Gentile to God, *in one Body*. Thus we find the essential identity of the thought:

of the Body and the House. They interlace, and so far from being contradictory, are mutually complementary. At this we will look later.

All is by the Cross, which has set aside all connected with the first man, and opened the way for the full outflow of divine love in and through the blessed Son of God. How completely this eliminates human schools of thought, and all the differences of natural men. What room is there for "I of Paul, and I of Apollos," where all that is set aside by the Cross?

Here is indeed a reconciliation resting on a solid basis—it is a reconciliation to *God*, suited to His holiness and displaying His love. It is a reconciliation which applies to Jew and Gentile alike, for all were alike away from God. And both have access through Christ, in the power of the Spirit, to the Father; not merely to God, but to Him whom the Son has made known in this most precious relationship, borne witness to by the Spirit.

Thus we have another thought of the House. It is not merely the sanctuary of God's presence, but it is where the *Father* is known, worshiped, and obeyed. What grace is shown in all this! Hand in hand the erstwhile enemies of God and of each other enter into His presence on the ground of the blood, to enjoy and to worship—the Father!

The apostle now (vers. 19-22) sums up these various truths and, after the manner of Scripture, adds further features. We are no longer strangers and foreigners, as Gentiles, but fellow-citizens—not with Israel in an earthly commonwealth—but of the saints, all the children of God. We are members, not of the house of Israel, but of God; children of God, united together in Christ and by the Spirit in a divine fellowship.

But we are a *building* as well as a family. The apostles and prophets who have been used of God to reveal these

wondrous truths are the foundation of a new structure. Christ Himself is the essential element in this building. He is the chief corner stone, and it is in Him and on Him that the whole building—not “every several building,” as the Revised Version would have it—but one complete structure, fitly framed together, is growing up to a holy temple in the Lord.

Here again we have a thought closely related to that of the Body. Like that, the building is not yet complete. All goes on toward that time when God’s abode, His house, will be seen in its heavenly glory.

We see thus the material of which this house is formed—believers, Jew and Gentile, made nigh to God and united to one another: “To whom coming as unto a living Stone, ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. 2: 4, 5).

While the full display and completion of the house awaits the coming of the Lord, the characteristic features and responsibilities are true at the present time. “In whom ye also *are* builded together for a habitation of God through the Spirit.” The Spirit here and now has formed the Church for the house as the abode of God. We are “*builded together*,” which shows the absolute unity of the house. “Together” suggests the fellowship which belongs to the house, a fellowship characterized by the presence of God, the holiness that becometh His house, and the unity of all who are His in this the day of His amazing *grace*.

We have thus gathered the general features of the Church as the house of God. It is a divine unity of once discordant elements brought together, and brought to God in all the nearness of Christ on the ground of His redeeming work, in the complete setting aside of the flesh, and

in the power of the Spirit; as thus made nigh forming the building, the holy temple of God, who is revealed in all His perfection as Father, the Father of our Lord Jesus Christ, and our God and Father, for time and eternity.

What shall we say to these things? How all that is of man, the wood, hay, and stubble of his vain architecture is, in the anticipation of faith, burned, leaving in its majestic grandeur the abode of God in the midst of His adoring and obedient children. "The temple of His body" has a wondrous meaning, for in it we see not only the perfection and glory of the Son of God, but His redeemed people resting upon and united with Him—"a holy temple in the Lord."

Compared with this stately and enduring structure, what are the vast piles of ecclesiastical fabric, whether buildings of stone or systems of human pride? What are the efforts of men to erect some "altar to see to," something in which they can boast?

Rather let us dwell upon the solid and enduring foundation, upon those living stones, "polished after the similitude of a palace." Let us think of our priestly nearness to God by the blood of Christ; of our unity in one body as thus reconciled to God and to each other. Let us realize in the power of the Spirit our perfect access to Him whom we call Abba, Father. Surely in even a fuller, higher way than the prophet we should say, "The Lord is in His holy Temple; let all the earth keep silence before Him."

S. R.

(To be continued.)

THE CALL OF GOD

"Arise, go up to Bethel, and dwell there" (Gen. 35: 1).

IT is worthy of note that whenever declension sets in among God's people, He recalls them to first principles, whether it applies to the nation of Israel or to the Church. We find this emphasized in the Lord's charge to the seven churches. To Ephesus He says, "Repent and do the first works." To Pergamos, "Repent." To Thyatira, "I gave her space to repent." To Sardis, "Remember therefore how thou hast received and heard, and hold fast and repent;" and to Laodicea, "Be zealous therefore, and repent." The happy exceptions to this are Smyrna, who is encouraged to be faithful unto death, and Philadelphia, who is commended for devotedness, keeping His word and not denying His name, though having but little strength.

Twenty-eight years prior to the command given to Jacob, as recorded in Gen. 35: 1, God had appeared to him at this place (he being at that time a fugitive from his father's house), and declared Himself to be the Jehovah, God of Abraham and of his father Isaac, and confirmed to Jacob the covenant He had made with them. Jacob, though but feebly apprehending this, took the stone that had been his pillow, set it up for a pillar, poured oil upon it, and called the name of that place Beth-el (the house of God).

Passing over Jacob's checkered career, ending with the shameful story of Shechem, God now says to him, "Arise, go up to Bethel, *and dwell there*, and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother." This command at once awakens Jacob to a consciousness that something about

him is not right with God. He says to his household, "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise and go up to Bethel, and I will make there an altar unto God." Is there not in this a lesson for us in these days of spiritual declension? As "all Scripture is . . . profitable for correction, for instruction in righteousness," let us hear the voice of God in this connection.

In every dispensation, even in antediluvian days (Gen. 5), God has had a few separated from the mass, marked by a measure of fidelity, according to the light they had and the times in which they lived; so in these last days when the apostasy is so much in evidence, and Laodiceanism is leavening the ranks of Christian profession, God calls upon those who, though in feebleness, would hold fast the faithful Word, to stand for His principles with purpose of heart as at the first. We need to remember that the truth has never been popular, and never can be while Satan is "prince of this world;" hence to stand for it will doubtless bring those who are doing so into reproach; but, "If ye be reproached for the name of Christ, happy are ye" (1 Pet. 4: 14); this should be sufficient for the faithful heart.

As the enemy is seeking by every means in his power to neutralize the truth, and in many specious ways seeks to dull the spiritual senses of the people of God, may God's voice to Jacob be heard by us also, "Arise, go up to Bethel"—*i. e.*, get back to first principles and first works. Turning to Christ our Lord with self-judgment will give fresh courage and spiritual light. It will not be the stimulus of mere fleshly energy, but the comfort and joy of the Holy Spirit. Strange gods will be put away; the Word of God will do its purifying work; habits that have hindered will be judged—a change of garments—and

the truth will acquire new freshness, nourishing the heart. Love for souls, and for every member of the Body of Christ will be strengthened; every legitimate effort to spread the knowledge of the truth will be made, and the hands of every true servant of God will be held up.

We should remember that since the canon of Scripture has been completed, the Holy Spirit unfolds only what is written—nothing is to be added to it, nor detracted from it. New things and new ways are being foisted upon the people of God, and some are so much attracted by what seems to them great results compared with what they find among those gathered to the name of the Lord Jesus, that they look upon the truth as imposing too much restraint, and join hands with those who, in their estimation, are doing so much more for the Lord. We can assuredly own with sorrow how much we have failed in zeal and devotedness, in being “instant in season and out of season,” in “redeeming the time,” and perhaps in being rigid as to ecclesiastical matters whilst lacking in practical display of the grace of God; but an unscriptural course is not the remedy for this. Better get down low before God and confess our poverty and shortcomings—“go up to Bethel” with chastened spirit, but let us not surrender the truth as revealed to us by the Holy Spirit through the Word—truth which not merely separates *from* evil, but *to the Lord*. This will enable us to maintain a happy balance of truth, and to enjoy that liberty of which He speaks, “Ye shall know the truth, and the truth shall make you free.” “If the Son shall make you free, ye shall be free indeed” (John 8: 32, 36). This will be more effectual in helping fellow-Christians than any compromise of truth. But God forbid that we should for one moment take the self-righteous stand of “I am holier than thou,” for many with less light may put some of us to shame

by their consistent and godly conduct in accord with the light they have.

We must remember that it is only in communion with God that the truth becomes effective in our life. We may have much knowledge which remains unfruitful (for "knowledge puffeth up") if love is not ruling the heart. We need wisdom to use knowledge aright, for as another has said, "Knowledge is the material, but wisdom is knowing how to use it."

The Laodicean spirit may boast of being "rich and increased with goods, and having need of nothing," but the *Lord's* estimate is, "Thou art wretched and miserable, and poor, and blind, and naked." But the wisdom that is from above is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits" (Jas. 3: 17).

May we, therefore, both as individuals and as companies, be before God in self-judgment as to the failures that have come in, and in which we all have a part. Let us "go up to Bethel" where God is the ruler of His own house. Let us search our hearts and try our ways, and turn again to the Lord our God, acknowledging that we have declined from what He in His grace has revealed to us by His Word. The end is approaching, and in view of that, and in the light of the judgment-seat of Christ, where all things will be estimated at their true value, may we be stimulated to more devotedness. We are exhorted to "fight the good fight of faith" in laying hold of eternal life (1 Tim. 6: 12). Let the apostle Paul be an example for us. At the end of life's journey, when the time of his release had come, he could say, "I have fought *the good fight*, I have finished *the course*, I have kept *the faith*;" for whilst those of Asia had turned the back to him, *Christ* had not, but was ready to give him "a crown of righteousness."

Let us not think that the glorious truth again brought to light by holy men of God a century ago is not practical now; that the times in which we live are different, and we must therefore adapt ourselves to present-day conditions. O brethren, in whatever measure we may be guilty of this, let us "go up to Bethel" and put away the strange gods—the fear of man, popularity, worldliness, whatever it may be—let us cleanse ourselves and change the garments of unfaithfulness for those of fidelity to our Lord and His truth. Let us remember that "to obey is better than sacrifice," for the Lord will not say when He greets us, "Well done, good and *successful* servant," but, "good and *faithful* servant, enter thou into the joy of thy Lord."

These are trying days, especially for young Christians, and they need in a special way the steadying influence and encouragement of their older and more experienced brethren. The ardor of youth may lead them to think that things are going too slow; that there is not enough gospel energy displayed (which may in a measure be true), and adopt easier and more popular methods. They need to be given all due encouragement, while keeping within the bounds of the truth. Talk of narrowness or bigotry in this connection is not in place when we remember the wide range of truth with which God has honored His devoted saints of a previous generation. If we are walking and acting according to the revealed will of God, not merely standing for the fundamentals, but for the "whole counsel of God," the whole Body of Christ and the whole world as the sphere for our activities are before us. Let us recognize every true gift which the Lord has given, "esteeming others as better than ourselves."

Let us not forget that the Church, the Body of Christ, is not *legislative* but *executive*, i. e., we are to carry out

only what God has written, avoiding any attempt to introduce man's ways. The truth handed down to us through the apostles was intended by God to be just as effective in the twentieth century as in the first. There is a tendency with some to think that, owing to the sad divisions that exist, it is useless to stand for the principles enunciated in Scripture; that the Church is in such confusion that to "maintain the unity of the Spirit" is impracticable. But why so? Has *Christ* given it up as impossible or hopeless? Is He not doing patiently what He has been doing from the beginning—"loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 25-27). This should encourage us in the thought that as the result of this, when He presents the Church to Himself it will be far more glorious than at the day of Pentecost. Let it stimulate us to fresh devotedness to stand for *all* that has been committed to our trust. We cannot get back to Pentecostal or apostolic days, truly, but "let us go up to Bethel," and with fresh purpose of heart contend earnestly for the whole faith; encouraging one another in these times when Satan is, as it were, making his final effort to destroy what God has given us to keep.

In conclusion, let us humbly seek the face of our God, and give earnest heed to His exhortation in the last Epistle: "But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God; awaiting the mercy of our Lord Jesus Christ unto eternal life." "Now unto Him that is able to keep you without stumbling, and to set you with exultation blameless before His glory, to the only God our Sa-

viour through Jesus Christ our Lord, be glory, majesty, might, and authority from before the whole age, and now, and to all the ages, Amen" (Jude 20, 21, 24, 25; J. N. D., *New Trans.*).

F. J. ENETER.

THE HOLY ONE'S PATHWAY

We love to trace the foot-prints of Jesus here below, [woe;
'Tis there we find perfection's path through this dark scene of
His is the bright unswerving way in which our feet should go:
Lord, give us strength to follow Thee
That we may all Thy glory see.

We always find Him in the path where God's own presence shone,
Whether speaking to the multitude, or on the mount alone;
He came and told the Father's love in heaven's sweetest tone:
Oh, let us listen to His voice
That ever makes His own rejoice.

[manger
We see Him as He wends His way from Bethlehem's lowly
To toil in dark and needy fields, a weary homeless stranger,
To lead His humble followers from paths of sin and danger:
Oh, may we to His Word take heed,
And in His blessed steps proceed.

We see Him in the wilderness, with Satan at His side,
Seeking to lure the Holy One and turn His feet aside;
He will not listen to his voice, nor hear the word of pride;
He came to do the Father's will,
And all His purposes fulfil.

We see Him by Samaria's well that Jacob dug of old,
Conversing with the sinner vile whose heart He must unfold;
To a poor wretched creature what wondrous truths He told!
Convinced, she fled the news to tell
That Messiah sat on Jacob's well.

We see Him at the lonely grave where His friend Lazarus sleeps,
His heart is touched with sympathy—the Man of Sorrow weeps.
The dead is called to leave the tomb, and into life he leaps.

Oh, charming voice! so full of cheer,
It soothes away the mourner's tear.

We see Him cleansing lepers, causing the blind to see;
We see Him quell a raging storm, and hush an angry sea;
And behold Him feeding thousands, with bread abundant, free;
His mighty power and love combine
To make His grace with splendor shine.

[waste;

Thus might we trace His holy path across Time's checkered
His are the only perfect feet earth's highway ever graced.
With great delight the Father's eye His sinless pathway traced,
The unique, spotless Man is He,
From every taint and blemish free.

[why?

But whither doth His journey lead? Where does it end, and
Ah me! the story who can tell of Him who left the sky,
And came into a world like this for sinful man to die?
Dark Calvary tells the awful tale
Of Eden's blight, and sin's entail.

C. C. CROWSTON.

OCCUPATION WITH CHRIST

"One thing have I desired...to behold the beauty of the
Lord, and to enquire in his temple" (Psa. 27: 4).

Jesus! Thou art enough
The mind and heart to fill;
Thy patient life—to calm the soul,
Thy love—its fears dispel.

O fix our earnest gaze
So wholly, Lord, on Thee,
That, with Thy beauty occupied,
We elsewhere none may see.

Answers to Questions

Please answer in *Help and Food* the following questions:

QUES. 8.—Is it right and scriptural to take gifts from the unsaved? If not, why?

ANS.—If you mean the Lord's servants taking money from the unsaved for preaching, it is not right. It is misrepresenting the Lord who said, "Freely ye have received, freely give" (Matt. 10: 8; Rev. 22: 17; 3 John 5-8).

QUES. 9.—How do you explain Acts 21: 4 with ver. 13 of same chapter? Was Paul disobedient to the Holy Spirit?

ANS.—Whilst Luke writes (years after the occurrence) that the disciples "said to Paul, *through the Spirit*, not to go up to Jerusalem," it is not probable that the apostle recognized it as such *at that time*, which he probably did later. Mr. Darby, in his *Synopsis* (vol. 3, pages 83-87), has very instructive remarks on all this part of the apostle's history, going to Jerusalem instead of Rome. Read it with care.

QUES. 10.—How do you explain 2 Tim. 2: 12 (last part of verse): "If we deny Him, He also will deny us?"

ANS.—Need of explanation?—why not take it *just as it reads*? Let us not pare down the word of admonition. 2 Tim. 2: 11 is as true as John 10: 28. Christ's sheep will surely "never perish;" but worldlings, who have received the gospel in their *heads* rather than in their *hearts*, will do well to remember that Christ's sheep *give heed* to His voice, and *follow Him* (ver. 27), else their being Christ's sheep at all is put in question. Let none deceive themselves with an empty profession of being "saved" while walking with the world in the broad road that leads to perdition. Let all concerned read and consider Luke 6: 46-49; Rom. 8: 12-14; 1 Cor. 10: 1-6; 2 Pet. 1: 5-10; 1 John 2: 15.

QUES. 11.—In several texts it is declared that Christ's

reign will be forever. See 2 Sam. 7: 13, 16; Isa. 9: 7; Dan. 2: 44; 7: 14, 27; Luke 1: 32, 33; 2 Pet. 1: 11; Rev. 11: 15. In 1 Cor. 15: 24-28 his reign is limited by a specified event, and in Rev. 20: 4 it seems to be limited to one thousand years. How do you explain this apparent discrepancy?

ANS.—“For ever” is used as that which has no end, or that which does not pass away to *another*. Christ’s earthly kingdom will not be succeeded by any other, and His heavenly kingdom is *eternal*.

QUES. 12.—In Matt. 25: 31-46 the judgment of the nations is described. How can *nations* be saved or lost without regard to the standing of the individuals composing them? How do you harmonize that judgment with Matt. 16: 27; Mark 16: 15, 16; Rom. 2: 6; Rev. 22: 12?

ANS.—The judgment of Matt. 25: 31-46 is not of nations as a lump, but *discriminative* as “sheep” and “goats,” according to the reception or rejection of the messengers going out to the nations in the time of the great tribulation with the message, “Fear God, and give Him glory, for the time of his judgment is come” (Rev. 14: 7).

An unparalleled time shall have swept over the earth: the Church having been called up by the Lord (1 Thess. 4: 16, 17), Satan cast down to the earth working furiously with the infidel masses of men (Rev. 12: 7-12); wars and anarchy, famines, pestilences, earthquakes, great upheavals in Nature answering to upheavals in mankind (Matt. 24: 7-14; Rev. 6: 4-17); all these combined shall already have greatly reduced the population of earth. Then shall appear the Lord in glory to end the awful condition upon earth, take up the universal government and exercise a discriminative judgment amongst the living nations. By angelic servants, He shall “gather out of his kingdom all things that offend, and them which do iniquity” (Matt. 13: 41-43). It is of this that Matt. 25: 31-34 and 16: 27 speak. Then also will be fulfilled Isa. 24: 1-6; Ps. 46: 8-10.

A much more extensive and very instructive consideration of Matt. 25 may be found in the Synopsis of J. N. D., and the Numerical Bible.

Other questions left to next No. for lack of space.

Young Believers' Department

Calendar: May 16th to June 15th

DAILY BIBLE READING:..... May 16th, Psalm 24;
May 31st, Psalm 39; June 15th, Psalm 54.

GOOD READING:.... "The Minor Prophets," by H. A.I.
Pages 180—212.

MONTHLY BIBLE STUDY CLASS: Colossians, 1: 12, 13.

Our Daily Bible Reading

The psalms we read this month carry us through the first book (Ps. 1-41), and well into the second which includes Ps. 42-72. Let us first say a word about those which conclude the first book (24—41).

We mentioned last time how psalm 24 triumphantly closes the beautiful series which begins with the deep sorrows of the Cross (22), in which our blessed Lord is so wonderfully set before us. The remaining psalms of this first book fall into two sections. First, 25-39 give us the results which flow from the atonement accomplished. Throughout, the soul's moral exercises find expression in mingled prayer and praise. With the confession of sin and realized helplessness there is the yearning for and pursuit of holiness. Salvation is thankfully acknowledged, and Jehovah's mercy, kindness, and truth declared. The soul's confidence in God increases, though trouble and affliction abound, and the enemy's power and subtlety are keenly felt. In this happy confidence God's house is known and entered as a secure sanctuary. In the faith which thus lays hold of Jehovah, the judgment of the wicked is foreseen and foretold, as in Ps. 28, 35 and 37. Note the sevenfold characterization of Jehovah's voice in Ps. 29.

Life out of death is suggested in Ps. 30. The next gives an intimation of the sorrows and sufferings of Christ; then come the blessedness of forgiveness and salvation in the 32d. Out of this comes the exultation of the two following psalms.

In the 40th and 41st psalms, which close this first book, the Cross is again before us. It is Christ in perfect obedience, yielded up to God as a whole burnt-offering, answered by resurrection, so that a new song is given to those who seek God and love His salvation. Such consider the poor, chief among whom is that poor and afflicted One (2 Cor. 8: 9), who is the central figure in Ps. 41; only, it is rather the expression of unbelief looking upon Him in the lowly place He took; with this is brought out (in contrast) the portion of faith and of unbelief.

With psalm 42 we enter the 2d book, or main division of the Psalms. This is truly similar to Exodus in theme, for the great subject is, generally speaking, Israel's ruin and oppression and the Redeemer who comes out of Zion; at the end there is the glorious kingdom of the Son of David. Prophetically, it is the believing remnant whose voice is heard, giving expression to their exercises amid the terror of those coming days of "Jacob's trouble," which is also the time of world-tribulation, when the antichrist shall be received by the apostate part of the nation. There is much here that refers to the period of which our Lord speaks in Matt. 24.

The first eight psalms (42-49) are linked together, presenting the ruin, oppression and helplessness of the people, but also bringing into view the mighty Deliverer whom faith sees as girding on His sword (45) and robed with glory. Ps. 46 gives the blessed result — Israel is brought through the storm into blessing. Next we see

universal dominion realized (47); all opposing power being overthrown, Zion is the centre of all blessing (48). Ps. 49 is a moral summing up, based on the preceding, showing that power and abiding glory proceed from God alone.

The next six psalms (50-55) may also be linked together. First, we have God as righteous and requiring righteousness; and lastly (55) we see the great apostate and his company, from whom the righteous so greatly suffer. Between these opposites the confession of blood-guiltiness is heard (51); prophetically it is the remnant's voice owning the national guilt concerning their slain Messiah. Fittingly, there follows in graphic language the characterization of the wicked one to whom the unbelieving nation will turn (in fact the way for him is preparing at this very time), and the company of workers of iniquity associated with him. In the midst of the rise and progress of these forces of evil, the voice of faith will be heard as in Ps. 54.

Our Good Reading

This month we read the prophecy of Obadiah, and the book of Jonah. The latter is really a biography, underlying which is a great prophetic message which applies to both Israel and the nations, while the prophet himself is in certain respects a type of Christ.

The following structures are given as a guide to the contents of these two books.

Obadiah

This prophet deals primarily with Edom, yet his view reaches on to the glorious end when "the kingdom shall be Jehovah's." The calamities which fell upon Jacob, as chastisement from Jehovah because of the nation's sin, gave Edom opportunity to satisfy long cherished hatred toward his brother. This is answered by the announce-

ment of Edom's doom. For additional utterances as to Edom compare Isa. 34; 63: 1-6; Jer. 49: 7-22; Ezek. 25: 8, 12-14; 35. The sections are:

1. (vers. 1-4). Pride and self-sufficiency which Jehovah will utterly abase.
2. (vers. 5, 6). Unsparring judgment.*
3. (ver. 7). The destructive work will be from within to the very border.
4. (vers. 8-10). Complete prostration.
5. (vers. 11-16). "With what measure ye mete, it shall be measured to you again" (Matt. 7: 1).
6. (vers. 17-21). Final victory for Jehovah's people.

Jonah

In the wide scope of this book we find instruction concerning God's creative power, providential control of the elements of nature—winds and waves respond to His word. The physical and the psychical realms are equally under His control.

Jonah's history witnesses to Jehovah as the moral Governor in human affairs and in Nature as well.

It shows man's sinfulness and responsibility to God, who takes account of his ways, judges according to righteousness, yet in sovereignty shows mercy upon repentance. It is in many details a striking manifestation of God in ways of government and grace. It shows His object in Israel's special call and place as a witness to Himself, that through her history the nations might come to know Him in His true character. The divisions are:

Div. 1. (ch. 1: 1-16). Jehovah's power in government among men, morally and providentially.

* The thought is, thieves would have only taken what they wanted, grape-gatherers would have left a gleanings, but Jehovah's judgment will search out even Edom's hidden things.

1. (vers. 1-3). Command and rebellion.

2. (vers. 4, 5). God disobeyed brings strife and loss; nature, subject to His command, is used to teach man the folly of his own way.

3. (vers. 6-16). The cause of judgment through which Jehovah becomes known and revered.

Div. 2. (ch. 1: 17—2: 10). "Salvation is of the Lord."

1. (ver. 17). All things in God's hand.

2. (vers. 1-9). The lesson of dependence learned through judgment.

(a). 1-3. God acknowledged.

(b). 4, 5. Under judgment, but not without hope.

(c) 6. Realized depths and restoring power.

(d) 7. Acknowledged weakness to which the sanctuary is open.

(e) 8, 9. Blessing through obedience.

3. (ver. 10). Sovereign power and restoring grace.

Div. 3. (ch. 3). Discipline made effectual.

1. (vers. 1-4). The renewed command and obedience rendered.

2. (vers. 5-9). The warning heeded.

3. (ver. 10). The sentence reversed.

Div. 4. (ch. 4). God's patient ways in the discipline His servant.

1. (vers. 1-5). Disappointed pride finds God contrary to its self-will.

2. (vers. 6-9). The worm that would destroy and God's sheltering mercy!

3. (vers. 10, 11). The Divine attitude: outreached toward all and for all.

Our Monthly Bible Study Class

We did not complete last time our study of Col. 1: 12, 13, having touched only on something of what the Father has done. Two other things are mentioned: He has *delivered* us and *translated* us.

Deliverance relates to the enemy: we are brought out of Satan's kingdom in which we were—the system of dark-

ness which stands in opposition to the light and blessing in which we are brought and made fit by the Father's grace. "Darkness" applies to our unconverted state in which unfruitful works were wrought (Eph. 5: 8,11; Rom. 13:12-14), the light is hated because it reproves the evil.

The physical illustrates the spiritual in this as in so many other things. Our deliverance is from what is morally and spiritually characterized as "darkness." Man's world-system is such, and back of it are those spiritual powers spoken of in Eph. 6: 12. Paul was commissioned to preach the gospel that men might be turned from darkness to light, from the power of Satan unto God. In this darkness there is no true knowledge of God, no spiritual relationship with Him, for it is a state of subserviency to another authority—to "the god of this world." But the gospel of the glory of Christ received in the heart brings out of this and introduces into that sphere of blessedness of which the term "light" is descriptive.

Thus it is said of believers that they are "not of the night, nor of darkness," but "of the day," and are "light in the Lord" (1 Thess. 5: 5; Eph. 5: 8). As Israel was delivered from Pharaoh and out of Egypt, so that both his power to hold, or title over, them was completely broken, so believers are freed from the power of darkness.

Thus we are translated into the kingdom of the Son of God's love. What sweet constraining power characterizes the authority under which the believer is thus placed! Here righteousness, joy, peace, and hope of glory form the portion enjoyed; and, practically, the result is "the fruit of the light in all goodness and righteousness and truth, proving what is agreeable to the Lord," not having fellowship with the unfruitful works of darkness, but rather reproving them (Eph. 5: 9-11). This calls our minds back to what has already been considered, our walking worthy of the Lord unto all pleasing. JOHN BLOORE.

Work in the Foreign Field

We begin our little bulletin for the month with a word, not merely as to the *importance*, but the *necessity* for prayer for this work. "Except the Lord build the house, they labor in vain that build it." Back of laborers offering themselves, back of clearly opened doors, back of liberal provision for temporal needs, is this great *necessity* for constant, believing, united prayer. Let us put it very simply: Am *I*, are *you*, giving ourselves to prayer? Not occasionally, but regularly, in private, and are we uniting in this labor? Let us make mention of names and places in the daily family prayer, and then we will be looking forward to the regular stated public meetings for prayer and information on this great subject.

We will gladly welcome correspondence with questions or suggestions as to these or other matters relating to the work.

As mentioned in the previous number, our meeting in New York has been postponed this month in order to have a farewell meeting on May 1st with our beloved brothers and sisters sailing for Africa via England, on May 2d. All preparations have been practically completed; the freight has been shipped, the passages booked, and all is in readiness. We are looking forward to a season of special blessing at the meeting, not only for ourselves who remain, but for those who sail. They are going out, not knowing what is before them, realizing in some measure the trials and difficulties, but knowing the unfailing grace of our Lord.

It will be a cheer to all to know how generously the beloved saints have responded with their gifts in fellowship with the work. At this writing considerably over \$9,000 has been received. All needs have been met, and sums have also been sent to other fields, for the work in Japan and China, and in the Congo Region, and Nigeria. For all this bounty we would return heartfelt thanks, blessing the Giver of all good for His unspeakable Gift.

We are hoping to give some definite and detailed account

of the work in Japan, where our dear brother E. B. Craig and his wife have been laboring a good many years. Our brother was led in a remarkable way to this field. He had gone with our brother B. C. Greenman for a visit to New Zealand, and from there he went to Australia, serving in the gospel in both countries. From there he went on to Japan, making a preliminary stay, and on his return home was so impressed with the need in that great field that he decided it was the Lord's mind to devote his strength to that land. The Lord has graciously owned the work, and there has been fruit in the conversion of souls and the establishment of little centers of testimony. Quite a good deal of the work is being carried forward by native brethren, of whom Dr. Tsukiyama and E. Hirano are best known. Our brother Craig has been enabled to translate a number of books into the Japanese, and to conduct a little periodical in the native tongue. It is right too, to remember our native brother Kasamatsu who was brought to the Lord while in California, and returned to devote himself to the need of his countrymen. After laboring a number of years, he was called home, not however, until our Brother Craig had been established in the work. During the sufferings caused by the terrible earthquake, our brother and wife, themselves spared from injury, were enabled to minister to the sufferers about them, and distribute the bounty sent from this country.

We are thankful to know that in recent years, both in Japan and China, suited homes have been secured for the workers, so they are not subject to sudden orders to vacate by none too friendly native owners.

We add a few words as to the work in China, which at present is in the hands of our brother C. Kautto, who has had the entire care of it since the return of our brother Biggs to this country. Our brother had the benefit of the counsel and encouragement of our German brother, G. Koll. This brother and his wife have been on furlough in Europe, but are now, we learn, on their way back to the scene of their labor. So we trust they will be of further help to our brother Kautto, though laboring in a distant part of the country.

S. RIDOUT.

“LOVE AS BRETHREN”

“Sirs, ye are brethren; why do ye wrong one another?”
(Acts 7: 26).

It is evident that though Moses' interference may savor of fleshly activity, he keenly felt the unseemly conduct of these two brethren in Israel who strove together—a sad testimony surely to the Egyptians about them.

Stephen says, “He supposed his brethren would have understood how God by his hand would deliver them (from the servitude under which they groaned) but they understood not.” We cannot say how far the faith of Moses carried him at this time, but one thing is evident, he felt how unbecoming was their conduct, and reproved their unbrotherly ways.

A similar incident occurred when the herdmen of Abram and Lot strove together. The man of faith said, “Let there be no strife between me and thee...*for we be brethren*” (Gen. 13: 8), and Abram, to whom the land belonged by virtue of God's promise (see Gen. 12: 7), relinquished his claim, and gave up his *rights* in favor of Lot—blessed spirit of loving surrender and self-abnegation! What an effectual way to eliminate strife, which would soon gender a “root of bitterness” and defile many. Abram's faith in God produced a moral elevation raising him above the petty bickerings of the herdmen. At all times God will defend the cause of those who commit their way to Him.

Moses sought to impress upon them the fact of their relationship, “Ye are brethren.” How unseemly, therefore, was their conduct! As the apostle tells us that “whatsoever things were written aforetime were written for our learning” (Rom. 15: 4), Moses' appeal has a

voice for *us* also. United, we can stand against *external* foes, but *internal strife* will surely bring disintegration, and this seems to be the special effort of the enemy's attack to-day against the assemblies of God's people.

With purpose the Spirit of God has written, "Looking *diligently* lest any man fail of the grace of God; lest *any* root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12: 15). Let us, then, be careful not to harbor envious thoughts, suspicions, pride, jealousies—all of which spring from the flesh, which came under God's judgment in the cross of our Lord Jesus Christ. Let us assiduously watch against the *little* differences which arise, remembering that "the *beginning* of strife is as when one letteth out water" (Prov. 17: 14) which may soon become uncontrollable and devastating.

A seed of discord had evidently come up in the assembly at Philippi (chap. 4: 2). What a delicate task lay before the apostle! They had ministered to his necessities, and while his heart rejoiced in their fellowship in the gospel (chap. 1: 5) he felt the need of admonishing them. But how tenderly, how lovingly, he deals with this difficulty in their midst! No harsh criticism, no thought of "settling things" by apostolic power, but he called God to record how greatly he "longed after them all in the bowels of Jesus Christ."

The great antidote to strife he gives in the second chapter (vers. 3-5); "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, regarding not each his own [qualities] but each those of others also" (2: 4, New Trans.).

"*Let this mind be in you which was also in Christ Jesus.*" How constantly we need to have this blessed example before us! He, before whom all heaven bowed,

God's well beloved, came here in lowly grace to *serve*; humbling Himself He "became obedient unto death, *even the death of the cross.*" This was His "*mind*;" and shall we, the objects of such grace and love, vaunt ourselves, or seek a place where our Lord *humbled* Himself? "Strife" and "vain glory" are surely unbecoming the followers of Him who is "meek and lowly of heart." We owe our *all* to the One who died upon a *gibbet*, how this should humble our pride!

How natural it is for us to *assert* ourselves and to resent anything that might touch our prestige; how foreign to the flesh to "esteem other better than ourselves," but what a blessed mark of the Spirit's work when this precept characterizes the saints of God. What a healer of breaches!

Finally, says Peter, "*be ye all of one mind; having compassion one of another; love as brethren; be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that thereunto ye are called, that ye should inherit a blessing*" (2 Pet. 3: 8).

J. W. H. N.

PRESENT DAY PAPERS ON THE CHURCH

Thus far we have been considering the House as described in the Word of God and as His workmanship. In this sense it is ideal. It is needless to say that this does not mean it is not real also. The great facts are eternally grounded on Christ and His work; the power of realization, as well as the divine agency in the structure of the building, is the Holy Spirit.

So we must never excuse ourselves for failure in apprehension of or obedience to the truth. It is well to be

reminded of this in a day of failure and of widespread departure on the part of the vast majority of the saints. God's truth and His purposes have not changed, and while shame and confusion of face become us, they will not allow us to rest in slothful indifference.

A striking passage in the latter part of Ezekiel illustrates this (chap. 43: 10, 11). "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." For the contrite ones, God has the special message to arise and build the house. Similarly, after forty years, largely spent in wandering in the wilderness, this "good land and large" still lay before God's people to be possessed and enjoyed. How good it is to know that His love will not let us be robbed of that which He has given us.

True, we shall find fresh unfoldings of grace, and special provision for faith in a day of failure. In outward display, the house which faith rebuilds is mean compared with its original grandeur. So there were mingled weeping and shouting when the foundations of the house were laid in Ezra's day (chap. 3: 12, 13). But God's thoughts abide, and of that house the prophet says, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts" (Haggai 2: 9). There is much instruction for the present day in these "captivity books."

So we may sing while we work:

"Though with a scornful wonder
Men see her sore oppressed;

By schisms rent asunder
By heresies distressed;
Yet saints their watch are keeping,
The cry goes up, How long?
And soon the night of weeping
Shall be the morn of song."

And while we wait and the cry of longing for the coming of the Lord goes up, we still go forward by His grace seeking to build up that which shall be a testimony to the grace of our blessed Lord.

Returning, however, to God's original provision for the practical order of His house, we find many details in the epistles to the Corinthians. Every thoughtful reader will notice the difference between the epistle to the Ephesians and 1 Corinthians. In the former we see the Church according to God's mind, as already said, and as revealed in His word, without the failures which have marred it on man's part. We might say, in the main, that Ephesians gives us the constitution of the Church, while 1 Corinthians dwells largely upon its order.

And is it not touching to remember that the provision and direction for the order of the assembly were unfolded, not in connection with the comparatively unfailed assembly at Ephesus, but where the enemy has done his utmost to defile and destroy God's workmanship, at Corinth? At the opening of the epistle, the apostle is confronted with a vast mass of rubbish which he must clear away. In these first chapters we see how the apostle sets aside the various ways in which the world-wisdom glories. The natural mind despises the things of the Spirit: it considers its wisdom, or human philosophy, as superior to what God has revealed; but as men's thoughts differ, discord and strife must be expected as the result. The finished product of all this exaltation of the mind of man is summed up in one word by the Spirit of God: "The

world by wisdom knew not God." The apostle then goes on to show God's blessed remedy for all this folly and ignorance: It is, in one word, the cross of Christ, the preaching of which is to the world foolishness, whether it be the religious Jew or the philosophic Greek, but to those who believe it is Christ, the power and the wisdom of God.

How refreshing it is in days like these, when men are professing to seek after God apart from revelation, to remember that the key to all knowledge, and thus the only basis of true unity, is included in one word, CHRIST, and Him crucified—Christ, in His person and His work.

Wherever this wisdom of the world comes to the front we will find it asserting itself even among professedly Christian schools of thought. Whatever these schools may be, they all alike end in real ignorance of God. As centers of human opinion, the various systems of philosophy gather around them. The Corinthians had been betrayed into the folly of having such teachers also in the assembly as leaders of thought. They naturally arrayed themselves under these rival leaders. The apostle applies this to the real leaders, given of God, though they may not have been actually there. "Who is Paul and who is Apollos?" It is as though he said, even if they were Paul, Apollos, or Cephas, it would not alter what he had said. (See chap. 4: 6). Let no man therefore glory in men, for all things were theirs, and they were Christ's and Christ was God's.

The next part of the epistle is taken up with setting aside all that is of the flesh. As to the allowance among them of gross immorality, the authoritative word of the apostle, as the spokesman for the Lord Jesus Christ, was, "Put away from among yourselves that wicked person." Such things were not for a moment to be tolerated. The leaven must be banished from that which was practically

to be the house of God, where the feasts were to be kept in truth.

The apostle next reminds them of their high dignity as one day going to judge the world, and even angels. Were they then now unworthy or incompetent to judge in the affairs of this life? If so, the fault was theirs, and their shame. What a denial of the house of God as the abode of righteousness this was, when brother would bring his complaint against brother in the court of the world? So all unrighteousness is excluded from the temple of God, individually or collectively (comp. chap. 6: 19 with chap. 3: 16, 17).

Chapter 7 goes into the relationships of this life in the family; and here, as everywhere, the thought of the natural man in the disregard of the sanctity of the marriage tie is set aside by the pure and holy provision and *authority of God's Word*. *All that He has established* in the order of creation has its rightful place under His government. No relationship is so close and private but the eye of God searches it, to judge that which is not suited to His presence. Alas, men professing to be children of God seem utterly to ignore this, with the resulting confusion which has so largely made the "great house" of Christendom what it is to-day.

Chapters 8 to 10 dwell upon a further feature of that evil which cannot abide in God's house. Apparently a thing "indifferent," the eating of things offered to idols, is seen in its true character as a recognition of the idol claim.

In itself, the idol was nothing, but it was Satan's instrument which had utterly defiled Israel, and would now defile God's temple. Similarly, to eat what had been offered to idols was in itself harmless, but because it had been thus connected with the unholy belief of the world it was a stumbling-block to many. No doubt the Corin-

thians themselves were defiled with this unholy alliance with the world, and this corruption is Satan's work. Here was no room for "liberty" falsely so-called; even an apostle used his liberty only to deny himself for others. So the apostle cleared away all the enemy had obtruded into the assembly of God; he would purge the sanctuary, to use an Old Testament illustration (1 Chron. 29: 5, etc.). He then sets before the reverent gaze of the saints the table of the Lord and the holy supper thereon.

This brings us to the heart, or we may say, the sanctuary of the whole epistle, where we find the centre around which is grouped all the order and the government of the house of God. "Where two or three are gathered together in my Name, there am I in the midst of them." It is at this table that the full sense of our being gathered to His name is realized. How impossible it is to enter that holy presence and enjoy that holy feast of love with anything that savors of this world's pride, or corruption of the flesh, or the subtle snares of Satan.

Even the order of creation is here reaffirmed, and the woman is seen in her true place as the help-meet of, and in love's subjection to her husband. What presumption it is for any company of Christians to assume as their own private prerogative the privileges and responsibilities of the table of the Lord! When once we remember that it is the *Lord's* table, and that everything is under His authority and control, we are delivered from that assumption which would make it the table of some special school of thought, the badge of some party. Here "everlasting love displays the choicest of her stores." Surely in the presence of love like this all human will must vanish. If any dare to approach this feast in an unjudged state, they have the Lord of the table to reckon with. "Whosoever shall eat this bread and drink this cup of the Lord un-

worthily, shall be guilty of the body and blood of the Lord." Therefore there are safeguards set about the holy feast which are for our guidance in its administration. This government and godly care belong to the house of God. It is the witness of a holiness that excludes the flesh and the devil; it holds all those that gather there responsible to see that this is carried out. Where it is neglected, the Lord must judge for His own glory, even among His own. "When we are judged, we are chastened of the Lord that we should not be condemned with the world." Thus we see the table as the centre of the house.

Chapters 12 to 14 give us the presence and power of the Spirit in the assembly as forming the house of God. His sovereignty is complete and vital. Naturally, the truth as to the Body is seen here to be the guiding and controlling principle. There is room, and necessity, for every member of the body in the testimony and ministry of the House.

The world ignores the feeble and exalts the strong. The Spirit of God cares for and gives free scope for the most "uncomely" part, and uses it for the building up of the body in love. To that love chapter 13 is devoted, coming between the chapter which speaks of the organism and that which dwells upon the activities and public worship and service. Without this God-given love, all gifts are worthless; all displays of eloquence or knowledge are but sounding brass and tinkling cymbal. Devotedness itself, of wealth or earthly life, is worthless.

Love is described in its fruits, both negatively and positively, rather than in its source and the power of its maintenance. Its source, as we know, must be in Him who is Love; its channel and essence is Him who has made the Father known; and its power is the blessed Spirit of God, shedding it abroad in the heart. How

desolate is the house without the life, the cheer, the purity of love—a love which is not human, and therefore knows no favorites and seeks no will but God's, which is the foretaste of that place in the Father's house—love's blest abode. "Follow after love."

When love is thus in exercise, we enter into the true enjoyment of the gifts of ministry, where all is for edification and nothing for the display of human pride. "Edification, exhortation and comfort" are the keynote here, where the exuberance of even God-given abilities is subject to the controlling sway of Divine love and truth. Here each has his place, but no more. Here the order from the beginning is seen.

When our Lord declared He Himself was the Rock upon which He would build His Church (Matt. 16), He used the symbol of a building and its foundation. Therefore it is eminently fitting that in the epistle of Church order we should have the great classic of the Resurrection. In Ephesians we are seen as already raised up together with Christ, and in Him in the heavenlies. In Corinthians the building is seen upon earth, exposed to the shock and stress of storm. But the "gates of Hades," of death, shall not prevail against it. Its place is with its risen and glorified Lord.

The closing chapter of the epistle, though supplementary in character, is in accord with the general theme of the epistle. It has to do with the order of the house relative to ministering to the need of saints, and details as to the care for all that concerns God's honor. Nothing is too lowly to put in its proper place, even with the celestial glories of eternity shedding their luster upon it. May the simplest service of our lives be thus spent in the purity and joy of those "bright and blessed scenes."

Pausing before we take a glance at the second Epistle,

let us place the present condition of things among the people of God, professed or not, alongside this picture of this spiritual House and Body. As we have repeatedly seen, these two views of the Church blend. The House is guided by the principles and activities of the Body; the Body has its home and activities of love, service, and testimony in the House.

As we take up each feature, how utterly unlike the truth of our Epistle are the thoughts and practice of to-day. Again we have human leaders, with human thoughts and principles. Again we have the discord and the strife they entail. Again the preaching of the Cross is largely regarded as foolishness, and again are men in restless energy seeking to build "wood, hay and stubble" of worthless profession into the House of God. Again, too, men who still call themselves by the name of Christian are defiling the temple of God with their false and blasphemous denials of the truth of God.

As to the allowance of the flesh—alas, we need not point out how well-nigh universal is laxity and indifference regarding the holiness that becometh God's house. The subtle wiles of Satan are producing a blend between profession and the world which are resulting in a masterpiece of Christless apostacy, where the god and the gold of this age are lulling into a Laodicean content which marks the nearness of the end.

And what shall we say of the table of the Lord, and His holy supper as the centre of the House of God, the foretaste of heaven? At best, with most, they are but an appendage to the more prominent and apparently more important activities of the "morning worship." Priestly worship? a Spirit-taught and Spirit-led and varied ministry? All is under human control. We all know the form this control takes.

Need we wonder that the great foundation facts, even of the resurrection, are being trifled with or denied?

If it is said we must not be bitter, nor paint too dark a picture, God forbid that we should. But, in all love and soberness, we must consider the prevailing state of things. Even where individuals and companies may be largely clear, is there not a feebleness and a carelessness as to fellowship with what is not of God? How else can we explain the presence of infidels in Christian pulpits and colleges? If we had the faith and zeal of a Phineas, would we not either purge out or separate from iniquity?

May the Lord awaken in us a spirit of lowly confession, and prayer, and mourning, and of faithful action.

"Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light." S. R.

"SHALL NEVER DIE"

"Verily, verily, I say unto you, If any one shall keep my word he shall never see death" (John 8: 51).

"And every one who lives and believes on Me shall never die" (John 11: 26, J. N. D.'s Trans.).

In connection with these statements of our Lord let us recall that of the 23d psalm: "Though I walk through the valley of the shadow of death." All about us we see a combat between life and death. Life is taking up the dust, lifts it out of death, transforms it, imparting to it various forms of beauty. But the creature has no power in itself to resist the return of dust to the dust. So, as our Lord said to them, "Labor not for the food that

perisheth, but for that food which *endureth* unto everlasting life, which the Son of Man shall give unto you" (John 6: 27).

Sin allures fallen man by gratifying the senses now, and at death his undying spirit is left improvided for in his future. But our Redeemer is the Creator, the author and sustainer of life, and the soul that receives *Him* never dies—is never separated from the Source of life.

If the "shadow of death" overtakes a believer, our Redeemer calls it "sleep," as to the body; but as to our soul and spirit, whether the body is awake or asleep, "we live together with Him" who is our life eternal : "absent from the body" is, for the believer, "to be present with the Lord" (2 Cor. 5: 8)—there is no cessation, no separation from Christ our life—we "shall never see death"—"shall never die."

J. E. H. STIMSON.

THE CHRISTIAN'S WIRELESS

Out yonder on the raging deep
A ship is lashed and tossed;
She's drifting in the path of storm—
Seems numbered with the lost.

The engines cease to do their work,
The anchor drags below,
The angry tempest rages on,
And drives her on toward woe.

It seems as though the demon "Fate"
Has marked her for his own;
No mortal eye beholds her plight—
She drifts to doom alone.

The star of hope is growing dim,
Despair is towering high,
From outside source relief must come,
Or all on board must die.

The Wireless bold is still intact,
From it the message flies—
Come, oh thou brave life-saving crew,
Through black and wintry skies!

The message of distress is heard
By those who love and care,
And instantly they haste away
To save those in despair.

But weary, anxious hours must pass—
And hours to day may grow—
Before they reach the foundering ship,
Lashed on that sea of woe.

O soul, tossed on Time's heaving sea,
Catch what I would convey:
The heav'nly wireless is for thee—
For *thee*, as well as they.

If blest with calm, or tried by storm,
Keep to thy wireless way:
Send forth the voicings of thy heart
To Him who hears thee pray.

He'll give thee cheer, He'll send relief,
He'll hush the storm's mad roar;
In blessed triumph bring thee home
To Canaan's peaceful shore.

No storm shall beat upon that shore
To which thy barque shall steer,
But rest divine and joy supreme
With Jesus ever near.

An Evolutionist at Calvary*

From the cross shines forth ...in transparent glory the principle, found all through the life of the world,...that the world finds its salvation by the laying down of life, so that the very central principle of developing life is that very law of sacrifice, of daring, of willingness to risk, of the laying down of the life for the good of others, which is shown most clearly in the cross.

*The evolutionist from whose writings the following extracts are taken is Wm. P. Merrill, D.D., of New York.

With this law of the sacrifice of the fittest—the mother giving herself for the life of her young, the father battling for food to maintain the brood, the wolf for the pack, and the pack for the wolf—is the operation of this law of the laying down of life—dim, shadowy, yet tremendously powerful; without this, life would have been extinct before man came on the scene ...And with the coming of man came the chance for the glorious and full outworking of this law, the definite subordination of the law of sur-

A Believer at Calvary

When it had been demonstrated that man cannot save himself, Christ died for him. "Once in the end of the ages He appeared to put away sin by the sacrifice of Himself" (Heb. 9: 26). The age of Innocence closed in lawlessness; then, left to his Conscience man's wickedness had to be wiped out by the flood; when under Government he renounced God for vile idolatry (Rom. 1: 22-24); under the Law he was cursed for violating it; when the incarnate Son of God came He was crucified by men for whom He gave Himself in atonement for sin.

Every child of Adam arrives in this world with the seed of death in him, so that "when he begins to live he begins to die." Grace may enable one to choose death at man's hand rather than live in subjection to evil, as did those martyrs "of whom the world was not worthy;" but in no wise does it enable one to choose whether he will die or not. Man, as such, has no choice in the matter. It may take but a moment to die, or 969 years, as Methuselah, but die he must, for God has pronounced the penalty of sin in

vival to the law of sacrifice.. How wonderful and glorious is the operation of this law in human living. Every child comes into life through a mother's pangs, and grows through the sacrifice of its parents.

This which is found everywhere comes to fullest, most dramatic, most appealing manifestation in the cross of Christ. Just as in his living we have come to see the perfect life, not something apart from common human life, but the fulfilment of all noble living; so in his death we may and should see the perfect death, the setting forth once for all of this cosmic principle, this law on which God is always acting, this law on which God has built the world, this law of the sacrifice of the fittest.

How does the evolutionist find the cross of Christ possessed of saving power over the individual? To answer this he must define salvation. Is not this salvation, as the evolutionist defines it in its meaning for the individual experience—the realization by an individual of his highest capacities, the entering

these words: "Dying thou shalt die!" Death proclaims man's forfeiture of the earth, and removes him from it; and "after this the judgment."

Although death has no claim upon Jesus, He was made a little lower than the angels in order to die. Like the lamb taken on the tenth day, but not slain until the fourteenth, He is presented to our view for three and a half years. He asked the Jews, "Which of you convicteth me of sin?" for was not He the "lamb without blemish?" Therefore although exempt from death, He voluntarily died in obedience to the Father in the manner prophesied in Scripture. When His hour had come, He set His face toward Jerusalem and the cross; like the brazen serpent He "*must* be lifted up" to the view of a dying race, that those who believe might have another life, "eternal life."

Although the cross is a stumbling block to the religionist, and foolishness to the mere man of letters, it is "Christ the power of God, and the wisdom of God" to the believer. As the *power* of God He breaks the power of all that was against us; as the *wisdom* of God He carries

into the best and noblest possible living?

What really saves me, saves the individual, is not something which Jesus did 1900 years ago...what saves me is something God does *now*, something He is always doing...I am saved by the self-sacrifice of God now, mediated to me through parents and friends, through all who risk their lives that my life might be better.

out God's purpose whereby rebellious sinners become purged worshipers.

Salvation is not mediated by the offspring of "the first man." "None of them can by any means redeem his brother, nor give to God a ransom for him." Salvation is through "the Second Man." There is but "*one* Mediator between God and men, the Man Christ Jesus;" hence "there is none other name" whereby we must be saved.

"Jesus did it, did it all,
Long, long ago."

Reader, will you take your stand with the "evolutionist" and claim Calvary as an *attainment of the human race*? Will you wrap yourself in the garment of mediatorship and appropriate praises that belong to the Lamb of God? Will you pretend to make a contribution to salvation by the operation in yourself of a law revealed at work "dimly" in the wolf pack, and less dimly in "parents and friends?" Or will you thankfully bow to the Saviour of sinners, the Saviour of "parents and friends"?—to Him who suffered vicariously that God might be revealed in His nature; who suffered that the throne of the universe might be unsullied; who suffered that the power of Satan might be broken, and who recovers the lawless by attracting them to Himself.

R. J. REID.

Answers to Questions

QUES. 13.—What is to be understood by the law in Rom. 2: 12-15?—and how can the doers of the law be justified (ver. 13), in view of Rom. 3: 9-12, 19, 28, and Gal. 3: 10-12?

ANS.—It is the law given by Moses. It does not say, however, that any have *fulfilled* its demands, for it is not the hearers but the *doers* that it justifies. Verses 13-15 are parenthetical and explanatory of the principle. Verse 16 is the continuation from ver. 12.

But the obedience which the law demanded, but which it could not produce, is rendered by God's redeemed people—not as under the law, but in love's glad obedience to Christ; and that in the measure in which His love rules our heart. See Rom. 8: 3-5 and 12: 1.

QUES. 14.—Why was the Sabbath precept placed among the moral precepts in the decalogue? Paul classes it as an ordinance, with the feasts in Col. 2: 14-17.

ANS.—It was the link between God and Israel as His *redeemed* people. In Egypt there was no Sabbath; but when brought out of their hard bondage, the Sabbath was given them as a continual reminder of that redemption. Looking upon a redeemed and obedient people God would rest in His love, and they with Him. It was soon broken. To us it is a type of that eternal rest which remaineth to the people of God. (See Heb. 4, and Gen. 2: 2, 3.)

QUES. 15.—When did the priest wave the sheaf of first-fruits before the Lord? (Levit. 23: 11.) Some expositors say it was the morrow after the *Passover* Sabbath, but is it not the *weekly* Sabbath that is meant?—for the Passover was a fixed date (Nisan 14), whereas the beginning of harvest would doubtless be a variable date.

ANS.—As Scripture does not define *which* Sabbath, it has no great importance. What *is* important is that its

presentation before God was "on the morrow after the Sabbath"—that is, on the first day of the week. This sheaf culled from the field before harvest typifies our Lord's resurrection, "Firstfruits of them that slept" (1 Cor. 15: 20). The old week is past; God's dealing with sin is over, and "very early in the morning, the first day of the week" Christ is risen. A new era begins with His resurrection in which *He associates those redeemed by His blood with Himself* (John 20: 17; Heb. 2: 11, 12). In the Aug. No. of last year's *Help and Food*, the article on "Jehovah's appointed Times," pp. 240-243, may interest you.

QUES. 16.—I have noticed that prayers in our meetings are usually concluded with the words, "In the name of Jesus." Should we petition our Father in the name of the Son only?

ANS.—Our Lord has left us this promise: "Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14: 13, 14). Not only does the Father associate His answers to our prayers with the delight He has in His Son, but He is justified in doing so only through the reconciliation wrought by the atoning death of His Son.

As it has often been pointed out, asking in Christ's name is not a mere putting His name at the end of one's prayer, but it is identifying ourselves in faith with Him in presenting our requests to God. Thus it is asking in accordance with His mind and character. (See 1 John 5: 14, 15.) Asking what is not in accord with His will and character is not asking "in His name."

I may add that prayer is often addressed *to the Lord Himself*. See Acts 7: 59; 1 Cor. 1: 2; 2 Cor. 12: 8, etc. In general, as children of God we address the Father; as Christ's servants we address our Lord.

Young Believers' Department

Calendar: June 16th to July 15th.

DAILY BIBLE READING:.....June 16th, Psalm 55;
June 30th, Psalm 69; July 15th, Psalm 84.

GOOD READING:...."The Minor Prophets," by H. A. I.
Pages 213—247.

MONTHLY BIBLE STUDY CLASS: Colossians, ch. 1: 14.

Our Daily Bible Reading

The 2d book of Psalms concludes with Ps. 72, and our reading this month takes us almost through the 3d book, of which Ps. 89 is the last. We have referred to the series closing with Ps. 55 as setting before us the "man of sin" and his company, from whom the faithful Jewish remnant of the last days will so greatly suffer. It seems fitting, in view of this, that we get now what strengthens faith, and so sustains the remnant in their trials. This occupies us in psalms 56-60. First, God is trusted in as the all-sufficient (Ps. 56: 3, 4, 9, 11). This lead to faith's exultant praise (Ps. 57), for in the shadow of God's wings is found a refuge amid the calamities of verses 4 and 6. Faith, being in the current of God's mind, looks forward to the complete overthrow of evil (Ps. 58). Faith can speak with assurance of God's judgment of evil, as did Enoch, Noah, and all the prophets. In Ps. 59 the work of judgment broadens out to the ungodly nations in those last days which are constantly before us in these psalms. In Ps. 60 the cycle returns to God as alone sufficient, though here looked at in ways of discipline.

In the concluding psalms of this 2d book (61-72) Christ comes prominently before us. How beautiful this grouping together, as we come to the One who brings all evil to judgment, who answers faith's call, and gives the desired blessing, founded of course, as all must be, upon His cross, of which Ps. 69 treats. From Ps. 72 we see that the results are universal in character and affect all nations. Note the contrast in this to Ps. 59, which, however, is the necessary prelude to Messiah's kingdom and glory. This series ascends to the full triumph of God in Ps. 68, in and through Christ as the ascended and glorified Man. But immediately (Ps. 69) follows the depth of humiliation to which the blessed Lord descended. Compare Eph. 4: 1-16. Suitably, there follows the judgment of those who proved themselves adversaries in connection with that humiliation; and the climax in peace and rest is found in Ps. 72, as already suggested.

The 3d book of Psalms gives us the principles of holiness according to which God deals with Israel, and in fact with all the nations. His sure mercies abide forever under the true David (Ps. 89).

First, in Ps. 73, the understanding of things is found by entering the sanctuary; there the soul is instructed in the ways of God, and is delivered from a false appraisal of the ease and prosperity of the wicked. Then the defiled sanctuary is seen in Ps. 74, and the invading enemy is seen as *God's* enemy, as well as of the people, and deliverance is pleaded for. He who brings deliverance, when all other source of hope is prostrated, appears in Ps. 75. Then God is known in Judah and Israel, while all other power is laid low (76). The sanctuary again appears in Ps. 77, and the soul contemplates God's ways in mercy and faithfulness, known from of old. The questions raised in the early part of this psalm lead to a review

of Israel's history in Ps. 78, which causes faith to count upon God's sovereignty and electing love for the realization of complete blessing. The defiled inheritance and holy temple again come into view with the realization that this must be due to God's anger with His people, but which, because of the reproach it brings from the enemy, becomes a plea "for the glory of God's great name," and at the same time purging away His people's sins for His name's sake. This develops in the next psalm to an enlarged plea for revival and restored glory, in connection with the Branch, the Man of God's right hand—Christ (80: 15, 17).

The trumpet call for Israel's awakening is next sounded, accompanied with the declaration of Israel's responsibility to hear; for, in not doing so, she had so grievously failed in the past. In all of this the judges of the people had failed, necessitating *God's* judgment; but this means too that He will judge the confederacy of nations who took the opportunity to destroy Israel because of God's anger against His failing people. In result it shall be *His* opportunity to make His Name known universally (83). All this finally leads to the blessed conclusions of Ps. 84, in which the preciousness of the sanctuary and God's ways are again celebrated.

Our Good Reading

The prophet Micah occupies us this month. He speaks concerning Samaria and Jerusalem. They stand as representatives of the ruling classes in both kingdoms; it is the gross misrule in both which he exposes. Then he sets before us the true and great Ruler who shall be the peace of the nation in the last days. Finally, the remnant is in view, to whom the Deliverer will come in those days.

The following structure of this book is suggested as a guide for our reading.

Div. 1. (chs. 1: 1—3: 12). The Lord, the Judge of all the earth, presents the indictment against His people and decrees the punishment.

1. (ch. 1). The holy and irresistible Judge calling the guilty to account: His testimony against, and *announced* judgment of Samaria and Judah.

(1) vers. 1-5. He who commences the work of judg-

(2) vers. 6, 7. The word against Samaria. [ment.

(3) vers. 8-16. The smiting of Judah.

2. (ch. 2.) The Judge's woe upon those who make evil use of power; His requital; His denunciation of the rejectors of prophecy, a spirit of error and folly shall come upon them, vainly promising complete deliverance to Judah after Israel's fall.

3. (ch. 3.) Evil uncovered in high places: the unholy use of divine place and privilege.

(1) vers. 1-4. The source of the evil among those who should judge and rule in righteousness: from them the righteous Lord will hide His face.

(2) vers. 5-7. Their supporting arm: false prophecy, leading into error, darkness and confusion.

(3) vers. 8-12. The Lord's true prophet: his message of denunciation and judgment.

Div. 2. (chs. 4, 5). The coming salvation and Saviour, with the judgment of all that offended, the dross purged away.

1. (ch. 4). The purposes of God.

(1) vers. 1, 2. The Lord's house established: source and centre of blessing.

(2) vers. 3, 4. Conflict ended: peace and plenty.

(3) vers. 5-8. Israel re-assembled and restored.

(4) vers. 9, 10. Affliction, captivity, the needful experience, yet harbinger of deliverance.

(5) vers. 11-13. The Lord's subjugation of oppressing enemies.

2. (ch. 5.) Messiah and His work—the accomplisher of the divine purposes.

(1) vers. 1-4. The Person and His place.

(2) vers. 5, 6. The last great enemy subdued—peace.

(3) ver. 7. The remnant of Judah made the agency for earth's blessing.

(4) vers. 8, 9. Captivity ended; the remnant supreme.

(5) vers. 10-15. The Lord with His people, making complete purgation of evil.

Div. 3. (chs. 6, 7). In the light of the sanctuary: all searched out that full blessing may be realized.

1. (ch. 6: 1-8). The controversy of the righteous Lord.

(1) vers. 1-5. His appeal.

(2) vers. 6, 7. How shall He be approached? What does He require?

(3) ver. 8. The right and good way.

2. (ch. 6: 9—7: 7.) The Lord's voice in accusation; the remnant's concurrent testimony.

(1) vers. 9-16. Barrenness; result of evil ways.

(2) vers. 1-6. What can the righteous do? "Cease ye from man."

(3) ver. 7. The true Refuge and Stay.

3. (ch. 7: 8-20.) Restoration through the grace and mercy of God.

(1) vers. 8-13. Jehovah the light and hope of His people.

(2) vers. 14-17. His saving power as of old. [ple.]

(3) vers. 18-20. Who is like unto Him?

Our Monthly Bible Study Class

Our verse (Colos. 1: 14) is, "In whom we have redemption, the forgiveness of sins" (*New Trans.*). It seems that "by His blood" should be omitted. The statement of course links with the Lord Jesus—into whose kingdom the believer is translated. In Him we have this twofold blessing which will engage our attention for a little.

Redemption is a large subject. It includes not only what is directly connected with the precious blood of

Christ, but also what shall be effected by the exercise of His power, founded of course upon the ever-abiding merit of His perfect sacrifice. Perhaps the omission of "by his blood" in our verse was intended to suggest the larger view of the subject.

An illustration of our subject may be found in Israel's redemption by blood at the Passover; then by power at the Red Sea. The former was in relation to God as judge, requiring the full execution of judgment upon man because of sin. The latter asserts God's claim upon His redeemed people—they are to be under *His* guidance and control, no longer under Pharaoh's. This, as already suggested, is like what verse 13 speaks of. But as Israel's redemption involved the bringing them into the land, with purposes of blessing and glory, so also redemption for the believer embraces not only what the Passover and Red Sea typify, but also the redemption of our bodies, fulness of sonship, through the power of our Saviour when He comes from heaven (Phil. 3: 21). This, too, is called salvation (Heb. 9: 28; 1 Pet. 1: 5; Rom. 13: 11), which is different from the salvation of our souls, of which Peter speaks in his first chapter. This distinction is much like the one just before mentioned as to redemption.

We might epitomize our subject under the following heads:

(1) Redemption by blood from the stroke of divine judgment against sin.

(2) Redemption by power, freeing us forever from the dominion of our great enemy.

(3) Redemption from this present evil age, and therefore from the lawlessness which characterizes it. This is practically entered into now through the power of the Word operating in the heart and conscience of the believer.

This links with the cross, where Christ gave Himself to redeem us; the full result of which will be when we are translated out of this world-system when He comes for us. With this aspect of redemption we also link our sanctification by the Word of truth as now used by the Holy Spirit.

(4) Finally, the redemption of our bodies, by which all who are Christ's shall bear His heavenly image — our bodies then being in the likeness of the Lord's body of glory. The redeemed company will then be presented faultless in the presence of God's glory, holy and without blame.

In following up these suggestions consider these scriptures : Rom. 3: 24; 8: 23; 1 Cor. 1: 30; Eph. 1: 7, 14; Gal. 1: 4; 3: 13; 4: 5; Titus 2: 14; 1 Pet. 1: 18, 19; 1 Cor. 6: 20; 7: 23; Heb. 9: 12.

Let us turn now to the subject of forgiveness—"the forgiveness of sins." First, we may note that the Greek word for "remission" in the following passages, Matt. 26: 28; Heb. 9: 22; Luke 24: 47; Acts 2: 38; 10: 43; Heb. 10: 17, 18, is the same as rendered forgiveness in our verse, and in Acts 5: 31; 13: 38; Eph. 1: 7; Mark 3: 29. It is also rendered "deliverance" and "liberty" in Luke 4: 18. If you consider the first group of passages above mentioned you will see that remission or forgiveness is linked with the *blood* of the new covenant; with the proclamation of *Christ glorified*; and the *new* covenant with Israel on the principle of *grace*, not law. But such sovereign mercy on God's part toward Israel opened the way for just such mercy to Gentiles, even before Israel comes into the good of it; for there is now one mediator between God and *men*, the Man Christ Jesus, whose shed blood is the blood of the new covenant. In line with the thought of this grace which "carries with it salvation for

all men" (Tit. 2: 11, *New Trans.*) we have the apostle's argument as to mercy in Rom. 11: 25-36.

Forgiveness then is what God grants in grace, the mercy He shows to the guilty on condition of repentance. The *nature* which produced the sins is not linked with the thought of forgiveness. Its *fruits* are forgiven, but the *root* is condemned; it was judged at the cross, for it is utterly corrupt, and God now sees it as consumed in the burning kindled by His holiness when judging His holy Son as a sacrifice for sin; thus He condemned sin in the flesh (Rom. 8: 3). But forgiveness is based upon the work of holy judgment at the cross, and faith can appropriate the language of Scripture and say, "He bore my sins in His own body on the tree," knowing that He was delivered for our offences; for Christ died for our sins according to the Scriptures, and His blood cleanses from every sin (1 Pet. 2: 24; Rom. 4: 25; 1 Cor. 15: 3; 1 John 1: 7, *New Trans.*). But as already mentioned, this blessed truth is linked with the fact of Christ glorified. He was raised again for our justification; if this were not so we would yet be in our sins. Our good conscience is "by the resurrection of Jesus Christ who is at the right hand of God," where He ever liveth to make intercession for us, and is able to save completely those who approach God by Him. He is our ever-prevailing Advocate, and because of Him God is faithful and just to forgive us our sins (Rom. 4: 25; 1 Cor. 15: 12-19; 1 Pet. 3: 21, 22; Heb. 7: 25; 1 John 2: 1; 1: 9).

What themes wherewith to occupy us with careful study during this month!

Work in the Foreign Field

In pursuance of the suggestion as to regular monthly prayer meetings for the work abroad, we are glad to know it is being taken up, and we hope to have some interesting and suggestive reports to lay before our readers in the near future. Such meetings are part of the seed-sowing, and we may look for the harvest in due season. "Let us not be weary."

Recent letters from China give cheering accounts of the work there, where our brother C. Kautto finds his hands more than full in both public gospel work, and in the schools. These latter, together with the work among the women, offer a most inviting field for sisters to serve according to Scripture.

We are thankful to say we have heard of a brother and wife who have been thinking of China—although feeling the time was not yet ripe for them. We trust the Lord will make all this plain in His own good time and way. Our dear sister, Miss Minnie Armerding, of Plainfield, N. J., has devoted herself, should the Lord please, to the work in China, and should the couple referred to be led to go she would gladly join them. Let us pray for the Lord's special guidance in this entire matter, that we may neither run ahead, nor lag behind, His leading.

Our beloved brethren who have so faithfully undertaken the care for the funds sent for the work in Africa, are expecting to send out a full report of their receipts and disbursements. The whole matter has been a great cheer and encouragement, and has proved so simple and efficient that we trust they may continue their service of love. Already they have sent out ministry to other fields, and we would suggest that they be asked to mediate in a similar way between the assemblies and the various fields abroad. May we have suggestions as to this matter? Meanwhile any desiring to contribute to the work abroad may write

as before to Mr. Hughes Fawcett, 115 Franklin St., New York City.

We would call the attention of the saints to the really foreign work among the Navaho Indians in New Mexico and Arizona. It will be remembered by many that last winter the roof of the small house at Shiprock, New Mexico, was blown off in a storm. The money was provided to replace this, but there is great need for a larger house than the two-roomed cottage and the garage, which are the only accommodations for six adults and a little child. We trust that this will be provided for before the cold of next winter comes upon this band of workers for the Lord.

We add below an account of the farewell meetings with the beloved brothers and sisters who sailed for Africa, on May 2d, which we are sure will be read with interest. Letters from England tell of their safe arrival at that stage of their journey, after a remarkably smooth passage, May the Lord prosper them on their way.

Short report of the FAREWELL MEETING held at the New York Meeting Room, May 1, in connection with the outgoing to the Belgian Congo, Africa, of Dr. and Mrs. Roy C. Woodhams with three children, Mr. and Mrs. Searle from Montreal, Canada, Miss Cornelia De Jonge from Grand Rapids, Michigan, and Miss Esther Wilson from Rochester, New York.

As planned, the prayer meeting in the afternoon commenced at 3:30, from 150 to 200 persons being present. The number gradually swelled beyond this as the meeting proceeded, those present being from all the near-by gatherings, namely: Brooklyn, Jersey City, Elizabeth, Passaic, New Orange Park, Trenton, Newark, Plainfield, Boston, Philadelphia, Reading, Sunbury, Grand Rapids, Montreal, etc.

The first hymn sung was 285, small book, "Jesus, Thy Head Once Crowned with Thorns," and the second hymn 359, large book, "From Greenland's Icy Mountains." These were followed by prayers by Bro. Hughes Fawcett, Bro. Jeffries and Bro. James Arthur, for what those going out would have to face, and earnestly commending them to

their Lord and Master for journeying mercies, as well as asking for open doors in the regions where they are going.

We then sang hymn 16 in the large book, "Hail to the Lord's Anointed." This was followed by prayer, Bro. Ridout asking not merely for their needs, but that they might be the means of gathering souls to Christ our Lord, as those that are gathered out to Himself.

Bro. T. O. Loizeaux read a portion of Acts 13, and commented on (1) The meeting for prayer and the Word, dwelling upon the importance of this if we are to learn the mind of the Lord. (2) Sent forth by the Holy Spirit with the fellowship of the saints and in brotherly companionship. (3) The working of the Lord through His word and in power. (4) The weakness of nature as seen in John Mark's turning back. All these features indicate the special need of dependence upon the Lord for all things.

Brother Gottshall then followed by prayer, after which Brother MacKenzie read Gen. 3:15 with 1st John 1:3, bringing out the consequences of the fall of man and the blessings resulting through the death and resurrection of Christ, and in further connection, the pre-eminence of Christ, and the importance that our service be in the spirit of lowliness, sanctifying Christ as Lord in the heart. He also related his experience of over twenty years ago, when during his sickness he was looking back on his service to the Lord with a good deal of complacency, but God graciously revealed to him HIS estimate of it. Bro. MacKenzie then said that that experience had had a sobering effect on him ever since, not to exalt his own service, but to exalt Christ.

This was followed appropriately by hymn 283 in the small book, "When We Survey The Wondrous Cross," whereupon Bro. Allaben prayed extensively, followed by a short prayer by another for the children of our beloved brother and sister Woodhams, commending them especially to the Lord's tender mercy and keeping, that they might grow up, the Lord tarrying, not only to be believers, but to carry on their parents' work in service to Him.

It then being 5:30 P.M. the meeting closed. It was

announced that the missionary party was leaving the next day by steamer "Carmania" of the Cunard Line, to sail at noon.

By this time the company present had reached to nearly 300, taxing the room to its utmost capacity, and there was a happy time of fellowship while refreshments were served. In the evening the first hymn sung was 315 in the large book, "Praise the Saviour, Ye Who Know Him," and the second hymn, 241 in the small book, "Saviour, Through the Desert Lead Us" (how precious the words, "Let Thy presence cheer us all our journey through"), whereupon Bro. Manahan from Elizabeth prayed, and Bro. Ridout followed by reading 2 Cor. 2: 14-16 and 3: 4-6 with 3: 17, 18. He dwelt on the position of those about to go out, and asked the question, "Who is sufficient for these things?"—sufficient in the face of what we are, and in relationship with each other, sufficient in the midst of all kinds of difficult circumstances, and sufficient face to face with those stony hearts of the natives. We here ask ourselves the same question, and all have but one answer, "Our sufficiency is of God"—but where? In our blessed, glorified Lord, Christ on high, the exhaustless source of all our competency for all things. Bro. Ridout also stated that he hoped that once a month in each gathering there would be a prayer meeting devoted specially (though not necessarily exclusively) to the work in foreign fields.

Bro. Gottshall followed, reading 2 Cor. 1: 3-7, speaking of God's way of training His servants through trials. He pointed out that these lessons are not only for those experiencing them, but for the blessing of others. He then spoke of God as the source of all encouragement, and also how the apostle Paul had well learnt this, as we could see from Phil. 4: 11-13 and 2 Cor. 6: 6-10.

Dr. Woodhams followed by giving out hymn 23 in the small book, reading after that Eph. 6: 18 and Col. 4: 2, 3. He showed how the apostle depended upon the prayers of the Lord's people, and spoke of the utter futility of all without such help. He also read 1 Thess. 1: 1, and asked for the privilege of substituting for the name of the Thessalonians the names "Babira" and "Walesi." He

pointed out that just as the meeting we had to-day was a vision some time ago, but now a present reality, so our vision should look out into the future to have our heart's desire realized to see a gathering raised up in those distant tribes.

The meeting was closed with prayer by Brother John Bloore at about 9:30. C. A. W. H.

A large number, 75 or more, gathered at the pier to give the parting farewells, as the ship drew out at noon. The group of the Lord's messengers stood on the deck, and the saints were massed at the end of the pier. As the great vessel began her voyage, the sweet hymn of praise, "How good is the God we adore!" was wafted from the shore and found response in the hearts of the dear travelers—all rising in worship to Him who loved us and gave Himself for us. They go accompanied by prayer and many ardent wishes for every blessing by the way.

S. R.

EXTRACT

"A Christian who has heaven before him and a Saviour in glory as the object of his affections, will walk well upon the earth; whilst he who has only the earthly path for his rule, will fail in the intelligence and motives needed to walk in it. He will become a prey to worldliness, and his Christian walk in the world will be more or less on a level with the world in which he walks. The eyes upward on Jesus will keep the heart and the steps in a path conformable to Jesus, which consequently will glorify Him, and make Him known in the world. Seeing what we are, we must have a motive above our path to be able to walk in it. This does not prevent our needing also for our path the fear of the Lord, to pass the time of our sojourning here in fear, knowing that we are redeemed by the precious blood of Christ."

Synopsis, J. N. D.

THE LORD'S COMING AND ITS COMFORT

THREE brief lessons we select from the sacred Scriptures concerning the future.

1.—THE COMING.

Our Lord and Saviour is coming again. On the basis of His atoning sacrifice, we who believe on His name are forgiven, possess now eternal life, and when He comes again we shall *see Him face to face*. The Old Testament again and again predicted for four thousand years His *first* coming, and in due time He came, was crucified, rose from the dead, and then returned to heaven. He has now been on the Father's throne for eighteen hundred and ninety years, but His parting promise was, "I will come again" (John 14: 1-3).

As He returned to heaven, two heavenly messengers appeared and thus confirmed this promise: "This same Jesus...shall so come...as ye have seen Him go" (Acts 1: 9-11). Another message was sent to His people still later, "A little while, and He that shall come will come, and will not tarry" (Heb. 10: 37). The early Church believed those promises, and looked for Him as their present hope; but the day of grace has been extended, and God's long-suffering with men (and seeming delay) has brought salvation to millions; but *He is coming*.

2.—THE CHANGE

When He comes a cluster of miraculous events will take place.

(1) All believers who have died will rise from their graves first.

(2) The believers then living "shall all be changed in a moment, in the twinkling of an eye."

(3) They all "shall be caught up *together* in the clouds to meet the Lord in the air."

What a great throng will rise from earth to heaven! The Lord Himself, with the clouds His royal chariots, will descend to meet them, and escort the whole company home to glory, and we shall see Him face to face. This may be at any time, even this very hour; then we shall be "forever with the Lord." What a precious promise! What a bright prospect, and what a glorious anticipation! (1 Cor. 15: 51, 52; 1 Thess. 4: 13-18).

3.—THE COMFORT.

This great revelation was intended to minister comfort to all who are born of God. The Lord's second coming runs like a golden thread through the entire New Testament; and is enshrined in more than 300 verses. It runs through the four Gospels; then through the book of Acts, and the twenty-one Epistles, then through the book of Revelation, from the first chapter to the last. In the last chapter the promise of His coming shines out like the glory of the Shechinah of old. The last words of the risen and glorified Saviour from heaven were, "Behold, I come quickly;" and again, "Surely, I come quickly."

Are you poor in this world? He is coming. Have you lost friends near and dear? He is coming. Has death taken some of your loved ones home? He is coming. Have you experienced disappointments on earth? He is coming. Has the Church and Church-testimony failed, and disappointed you? Remember that He—the Holy and the True—has never failed, will never disappoint, but will keep every promise. HE IS COMING. This precious theme, Christ's second coming, is like a living spring

sparkling with purity and freshness. Draw near to it, and receive from its supplies—largely and freely—the comfort, the consolation, and the encouragement that it contains; then, as you think of the whole company of His redeemed, remember the apostle's words, "*Comfort* one another with these words."

—A. E. BOOTH.

DOES FELLOWSHIP WITH PAUL INCLUDE ALL FUNDAMENTALISTS?

(2 Tim. 1: 15.)

THE Apostle Paul's commission, as given in Ephesians 3: 8, 9, was a double one. The first part was, "To announce among the nations the glad tidings of the unsearchable riches of Christ." The second part, "To enlighten all with the knowledge of what is the administration of the mystery hidden through the ages in God, who has created all things."

The first applies to the spread of the gospel as we speak of it to-day, the announcement of God's salvation to the unsaved. In obedience to it the Apostle carried out his missionary tours, and multitudes heard the Word, believed it, and were saved.

The second part is further truth. It refers to the unfolding of the mystery—the Church, the Assembly. Its administration was committed to Paul. Under authority from His glorious Master, he was for the first time to unfold and everywhere teach, the doctrines of the Assembly—what it is, its order, its procedure, and its government. Consequently, we must turn to Paul's writings to find instruction in the order of the Assembly's activities

and exercises as the Lord wishes them to be practised. So that they are *His* regulations for its procedure, its responsibilities, and its government.

These hitherto unrevealed truths, comprising the *second* part of the commission, are the truths which distinguish the dispensation in which we live from those which have preceded and from those yet future. *And it is with them that God has in an especial way identified the Apostle.* In the first chapter of Colossians he again speaks of the twofold character of his ministry. In verse 23 he declares that the Lord had made him minister of the gospel; in verse 25, that He had also made him minister of the Church. In this latter case, the personal pronoun "I" is in the emphatic form in the original. In other words, the Apostle was the preeminent minister of the truths which reveal God's thoughts and purposes as to the Church. They have an identification with him which no other servant of the Lord may claim.

In carrying out this latter portion of his commission, the Apostle, and his associates, like Timothy, taught these truths to the saints far and wide; and they constantly fought against the attempts of the enemy to overthrow the testimony which the Apostle had established in the practices of the Lord's people everywhere.

But in spite of their unflagging efforts, and owing to the insubjection of the saints to God's Word, as given to him, these attacks of the enemy soon made themselves apparent in the midst of assemblies by the formation of parties, as we learn from the first epistle to the Corinthians. The outstanding weaknesses among the Lord's people which gave the enemy his opportunity were, pride of gift; favoritism; an undiscerning sentimentality, often mistaken for love; and the substitution of expediency, dictated by fleshly wisdom, for simple, faithful, whole-

hearted, unswerving subjection to God through His Word. As the offspring of these, party-spirit developed, the line of cleavage became more marked, until it widened into actual division, as mentioned in our text. What selfishness and self-will on the part of so favored a people!

With Timothy, the disaster seems to have left him in a maze of uncertainty as to what course to pursue. And discouragement, incident to the refusal of his faithful ministry, had apparently driven him into a measure of retirement. To afresh fan into flame his gift, and to mark out a God-defined course under these new and difficult conditions, the Apostle addressed this second letter to him.

After an introduction of a personal character, he turns directly to the conditions confronting them: "This thou knowest, that all they which are in Asia be turned away from me."

Evidently this "turning" was not from the truths of the *gospel*—not from God's salvation; that is, the truths which formed the first part of Paul's commission; for he does not accuse them of turning from Christ. That would have been open and complete apostasy. They were really Christians. The division was not of the nature of the present Fundamentalist-Modernist struggle. What is now known as "Fundamentalism" falls wholly within the bounds of the *first* part of the commission. Consequently, all those of whom the Apostle writes in this verse were what would be called Fundamentalists in the strictest sense of its modern usage.

But he does charge them with "turning" from *him*; that is, from those further truths with which God has especially identified him—the truths of this dispensation, and which form the *second* part of the Apostle's commission, as we have seen. They had refused subjection

to those principles and practices in connection with their collective testimony, which the Lord had ordered through him. In thus turning away, they had necessarily established another order, a human one, in place of the inspired.

They had turned from him; they had left the divinely marked out path, and the Apostle could not go with them in their defection. For him to do so would be himself to abandon the practice of those truths which God had ordained. It would make outward unity of more importance than subjection to God; and this principle carried to its logical conclusion would entirely rule God out as the director of His people, and would mean spiritual anarchy.

No! The Apostle could not go with them in their departure, even though they were Fundamentalists. He must be subject to God and His Word at all cost. He has no intention of sacrificing divine principles for outward unity. Better for him to walk the *narrowed* path than to dishonor his Master. Sad as division among the people of God is, it would have been sadder still if, under those circumstances, it had not occurred.

The division of Paul's and Timothy's day is still with us in principle, only in greatly multiplied forms in the various systems which surround us — all foreign to God's Word. God allowed the beginning of them to occur in the Apostle's day, that we might see how the Apostle, to whom was committed the administration of these things, acted under the circumstances. Time does not change principles. Therefore, the principle of the Apostle's action is for the guidance of the Lord's people to-day. His action carries with it the full authority of God. That is enough for the Christian whose desire is to walk in simple, hearty subjection to the Lord.

Therefore, we cannot go along with every Christian, even though he be a Fundamentalist, and still be true to our Master. We must maintain obedience to divine principles, even though it separates us from many who are truly our brethren in Christ, if we wish to be in fellowship with the Apostle. His position was a distinct testimony against the departure of brethren, and so must ours be. Under the conditions of the day, our responsibility is to "follow righteousness, faith, love, peace with them that call on the Lord out of a pure heart"—a limited fellowship.

The Lord, in grace, give us that singleness of eye which will enable us to abide by His will at whatever cost.

—R. LEB. DANIEL.

"MADE SIN"

(2 Cor. 5: 21.)

"Made sin!" and who?—the One who knew no sin;

Who, ere time was, did in God's bosom dwell,
Yet thought not Deity a prize to win—

Whose peerless glory man can never tell:
The Lord by whom were all the ages made,

The ever-living, ever-blest I AM—
Adored before earth's foundations were laid,
The Lord of Glory, God's beloved Son!

"Made *sin*!"—that which God must e'er abhor,
Which left a curse on all of Adam's train—

Breeder of strife and cause of bloody wars,
Of earth's fierce tumults, pestilence and pain,

The worm whose gnawings cause all life to fade,
Leaving behind a death-bestrewéd path:

The Sinless One a sacrifice was made,
And bore the fury of God's holy wrath!

"Made sin!"—for whom? For *us*!—Deep mystery!

Who all in trespasses and sins were dead,
 Hopelessly bad, corrupt beyond degree,
 By all unclean and evil passions led.

Yes, such were we when God's Son sin was made;
 Bearing the curse, a ruined world to bless;
 And we became (our ransom fully paid)
 Not only made clean, but *God's righteousness!*

Oh, give us men consumed with holy zeal,
 With souls on fire, with heart and tongue aflame—
 Men set apart, who bear the Spirit's seal,
 To tell abroad the glories of Christ's name!
 Let them with joy this worthy Name confess;
 Hard hearts shall break and streams of life shall flow;
 Millions shall live that worthy Name to bless,
 That else would perish in the overthrow.

—M. S. GALLAGHER.

TRUE GREATNESS

"Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

"This is true greatness, *to serve unnoticed and work unseen*. Oh, the joy of having nothing, and being nothing, seeing nothing but a *Living Christ in glory*, and being careful for nothing but His interests down here."

J. N. D.

FAMILY CHARACTER AND FAMILY RELIGION*

"And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees" (Gen. 11:26-28).

FAMILY CHARACTER

WE learn from Scripture that the family of Shem had become very corrupt, in the days of Terah, the 6th or 7th from Shem; they were serving false gods. But the power of the Spirit and the call of the God of glory visited the ear and the heart of Abram, the son of Terah, and separated him from that corruption.

We also know that a godly influence extended itself from this in the family. Terah the father, Sarah the wife, and Lot the nephew, join Abram in this, and they all leave the land of Mesopotamia together. Abram's brother, Nahor, however, did not come within this influence. This is to be much observed, for the like of it we may witness every day. One of the family becomes first subject of divine power, and then family religion, or the knowledge of the Lord in the household, spreads itself, but some remain uninfluenced.

We know that each quickened soul must be the object of the effectual drawings of the Father (see John 6: 44, 45), but I speak of the history or manifested character; and, as we have seen, Nahor's household remains unmoved in this day of visitation. He and his wife continue in Mesopotamia, and thrive there. Children are born to them; goods and property increase. They pursue an easy and respectable life, but they do not grow in the knowl-

* Slightly abridged from J. G. Bellett.

edge of God, and bear no testimony, or but an indistinct one.

The character of Nahor's family was thus formed. They were not in gross darkness and corrupt, like the descendants of Ham in Canaan among whom Abram had now gone to sojourn. They had a measure of light derived from their connection with *Terah and Abram, and as descendants of Shem*; but all that was sadly dimmed by the cherished principles of the world from which they had refused to separate themselves, and a family character and standing were thus formed.

This is serious—and of daily occurrence among us, and of needed application to our consciences.

We lose sight of this family for a time as they are not the direct object of the Spirit's notice; but being connected with Abram, in process of time tidings about them reach Abram in the distant place of his pilgrimage (Chap. 22).

Bethuel was the son of Nahor—one of his many sons rather, and the one most brought into view. He had flourished in the world, and though perhaps a man of little energy or character himself, had a son named Laban, who evidently knew how to manage his affairs, and to advance himself advantageously in life. He seems, as we say, to have known the value of money, for the sight of gold could open his mouth with a very hearty and religious welcome even to a stranger (chap. 24). Here we reach a period in the history of this family which is chiefly to be considered.

A fresh energy of the Spirit is about to visit it. As I have already observed, this family is not in the gross darkness of the Canaanites, nor in the idolatrous condition of Terah's house (see Josh. 24: 2), when the God of glory called Abram. They had been brought into a certain

measure of light, and within a certain standing by profession, as Abram's act and word seem to allow (chap. 24: 4). Thus the Spirit's testimony had put this household in some sense apart from the dark state of the men of the world, and it becomes us seriously to notice the nature of that visitation of the Spirit, for it will be found to be a *separating* power or visitation. As the call of the God of glory had before disturbed the state of things in Terah's house, so now the mission of Eliezer disturbed the state of things in Bethuel's house. Abram had been separated from home and kindred, and so is Rebecca now to be. It leaves this serious impression, that a respectable professing family may need to be visited by the *same energy of the Spirit* as a more worldly or idolatrous family.

It is a disturbing or separating power of God which now comes into this family—not simply a comforting or edifying power. The ministry of Eliezer (God's servant as well as Abram's) came to Bethuel's house to draw Rebecca out of it, and to lead on that very journey which, two generations before, the God of glory had led Abram. I judge that there is a lesson in this which is much to be pondered. A professing, decent family have to be aroused, and a fresh act of separation produced in the midst of it.

(*To be continued.*)

MUSICAL INSTRUMENTS IN THE LORD'S SERVICE

In view of the spreading desire for the use of musical instruments in our halls and meeting rooms, the following remarks on the subject from one to whom "Brethren" as a body owe probably more than to any other, may prove

stabilizing to those who may be undecided on this not unimportant question.

Speaking of the High Church party in the Church of England during the last century, and their efforts to draw souls into their ranks by showy and attractive services, he says,

"Let it be noted, that this display is not to win to hear the truth, no 'catching with guile,' as people have falsely applied this text; nor even what Dissenters and Presbyterians do, or are anxious to do, namely, have organs and good singing to attract, and then present Christ (itself an unholy and evil practice, and savoring of priestcraft), but they are to be attracted thus to worship." (Coll. Writ. of J. N. D., Vol. XV., p. 466.)

Here we have this man of God's estimate of the use of "organs and good singing" to attract the crowds, even when the object is to hold up Christ before them—the very plea put forth to-day for the introduction of such methods with us. No one objects to good singing as that which comes from hearts happy in the Lord. But when the effort is made to have the singing "good" after a worldly sort, by the use of musical instruments, accompanied by quartettes or choirs selected for the purpose, it becomes, as Mr. Darby deliberately judges, "an unholy and evil practice."

He was not alone in this appraisalment of music as a means of attracting people in to hear the gospel; trusted teachers among us since the beginning shared the same judgment, and it is late in the day to revise our judgment formed by the ministry of such men. But as worldliness increases in other things we see its manifestation with us in the use of instruments as well. The evangelical denominations, in their earliest and best days eschewed the use of musical instruments in their simple services; but as

time passed and the mass left their "first love," organs, at first protested against by the more spiritual, were introduced. Choirs followed, then concerts and entertainments, ending with the world controlling the church and Modernism now claiming a place in it! And it is not because "Brethren" have become more spiritual that instruments are called for now, but the reverse.

As a mere help to keep the singing in line, one might not object so strongly to them (though even here it is safest to keep away from the danger of its abuse); but when designed to make services more attractive, or a bait to draw in the people, it becomes as Mr. Darby has stated, "an unholy and evil practice."

The following from the pen of Mr. H. A. Ironside, in his Lectures on Daniel, pages 47-50, is in line with the above, and is given one's hearty endorsement. "The special place given to the great orchestra is very noticeable, as much so as in large worldly religious gatherings at the present time. It excites the emotions, and thus, working upon the feelings, gives people a sense of devotion and religiousness, which after all may be very unreal. In the Old Testament dispensation musical instruments were used in the ornate temple services; but there is certainly no warrant for it in the New Testament. People may call it worship to sit and listen to a trained, and possibly unconverted, choir and orchestra rendering sweet and touching strains; but music simply acts upon the sensuous part of our natures, and has nothing to do with true adoration of the Father and the Son, which must be in spirit and truth to be acceptable to God. Those who plead for its use, because of the place it had in Old Testament times, should remember that that was a typical dispensation. . . . A minister once remarked to me that many esthetic persons attended his church to worship God in music; so

he sought to have the best performers and the finest music it was possible to obtain, as otherwise the people would not attend. What a delusion is all this!"

Yes, what a delusion! Let saints and servants of the Lord take heed, therefore, and eschew anything approaching to "strange fire" in either the worship or service of the Lord. Let the Word be preached earnestly and faithfully, yea, fervently; and let believing, persevering prayer be made to God for its success; let saints sing heartily, and correctly, as the Lord may enable them; let them not only attend the meetings in person but do what in them lies to bring others with them—especially the unsaved. Then sinners will be saved, saints will be edified, and best of all, God glorified. But if we attempt to copy the world-church about us, and stoop to means not sanctioned by Scripture, we shall find the tone of all the meetings lowered, the reading meetings more scantily attended, and the prayer meetings less loved.

C. K.

Begin the day with God;
Lift up your voice in prayer
That He will keep you all the day
From every doubt and fear.

Walk hand in hand with God;
He is your dearest Friend.
No other can with Him compare,
Your joy shall have no end.

Walk all the way with God
In fellowship divine;
And when your days on earth are done,
You shall in glory shine.

Close in the day with God,
And thank Him for His care.
Acknowledge every good bestowed
And offer grateful prayer.

* *

Answers to Questions

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

QUES. 17.—The following are questions which I much desire you to answer: (1) Some say that baptism takes the place of circumcision, and that a child should be baptized before it knows evil and good. (2) Also that baptism brings them into the Covenant as circumcision did in the Old Testament. (3) I do not believe in baptism till one is saved, but they say that Paul baptized the jailer's household with himself.

ANS.—(1) Yes, water baptism is to the Christian much what circumcision was to the Israelite—it is the symbol or sign of what we are connected with. Read Gen. 17: 9-14 with Acts 2: 38-40, and 16: 14, 15, 33.

(2) Does not the Christian parent feel the need and earnest desire to take with himself the children that God has given him? If you were a heathen or a Jew just brought to faith in Christ, would you leave your children in heathenism or Judaism, or bring them with you into Christianity where Christ and the truth are confessed? This is the Christian's privilege, to "present his children to the Lord" (Luke 2: 22, 23), placing them as it were in His arms for His blessing and ownership.

1 Cor. 7: 14 shows that the believing parent's children are by their connection with their parent in an external relation to God—a covenant relation we may call it. Like circumcision, baptism gives an external place only. Many in circumcised Israel proved unfaithful, as, alas! many of the baptized do; and baptism has been terribly abused in Christendom by the "christening" of unconverted parents' children. To such John scathingly said, "Generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3: 7-9). But how precious are God's promises to faithful parents (Gen. 18: 19; Prov. 22: 6, etc.). See

how the Lord received the children that were brought to Him—Mark 10: 13-16.

(3) You “do not believe in baptism till one is saved.” Right; no right-minded Christian would baptize one grown up to years of responsibility who is not a believer. But would it not be as an insult to Christian parents to call their young children “unbelievers?”—children whom the Lord takes in His arms and says, “Of such is the kingdom of God.” Christian parents are the divinely appointed guardians and instructors of their children in the way of the Lord: see Gen. 18: 17; Deut. 6: 7; Ps. 78: 5-7. This is our responsibility and privilege, *to bring them up as belonging to the Lord*, and confess Christ’s name and authority over them. Remember that baptism is the mark of *discipleship*—not the testimony of an inward state of soul.

The above, dear brother, are the reasons for *my* faith as to baptizing children of *Christian* parents.

QUES. 18.—There is a difficulty amongst us as to *who* of several brethren in the assembly should preach at the Lord’s Day evening meeting. Can you give us a word in *Help and Food* as to it?

ANS.—The great object of ministry is the *edification* of the hearers, as we read in 1 Cor. 14: 16; and in chap. 4: 6 we are warned against making preferences to our liking. So much is *edification* kept in view as the object of ministry, that those having the gift to speak in foreign tongues were to be silent if there was no interpreter (chap. 14: 18, 19). Whilst freedom of ministry is fully maintained (ver. 26), *others* (the hearers) are to judge if the ministry is to edification, or not.

As to fitness for gospel addresses, the hearers will soon determine if the speaker is fitted for it or not. Not many are gifted to profitably address an audience. And ability to speak is by no means all that is needed, but a life of fellowship with God, an ardent love for our fellow-men—“pulling them as out of the fire” (Jude 23). It is no reflection upon the piety or virtues of those who are not able to speak in public, for there is that which is greater than gift in God’s sight (1 Cor. 13); and love will lead

those unable to take the public place, to pray for both the speaker and the hearers. But let each one watch his own heart as to any spirit of jealousy, and judge before the Lord any movement of his heart in that insidious sin.

A *large and precious* ministry is open to all the members of Christ in seeking souls for Him. The field for this is very large indeed. There is much lowly work which, while not so attractive to the flesh as addressing an audience, may be more valued by the Lord. Opportunities for this will always be found if one looks *low enough* for an occasion to serve the Lord and seek our fellow-men and their children for Him. Oh, dear brethren, there are only too many such places for service *unfilled* by the saints. It would be well if it were made a subject of earnest prayer in the assemblies. How much spiritual joy and encouragement might come out of visiting and ministering to the afflicted and the poor, amongst whom *love* finds such large fields of lowly service! Small beginnings, too, often grow to larger ones as the Lord and practice enable us for it. Then when the Lord gives blessing, or opens doors for any ministry, let it be communicated to the assembly, for encouragement and prayer.

QUES. 19.—(a) Is Acts 2: 42-47, and 4: 32-37 an example of the Church in the beginning manifesting first love? (b) Would placing our all in one common treasury as they did, be laying down our lives for the brethren? (c) By so doing would we fulfil John 15: 12? Please answer in *Help and Food*.

ANS.—(a) It was the overwhelming joy of salvation expressing itself—like a tidal-wave overflowing its usual bounds. Think of 3,000 souls experiencing *together* that joy in their Saviour!—first-fruits of the Spirit sent down by Jesus glorified. It was the birth-day of the Church, though not yet in its ordered, permanent form as established by the apostle Paul's ministry.

(b., c.) 'Placing all in one common treasury' would no more bring back or repeat the overwhelming joy of those early days than making a bonfire would be like the all-pervading light, warmth, and power of the sun. Neither

was it commanded, but was an outflow of an abounding and spontaneous joy, of but too short duration. It was not their having "all things common" that united them as one family, but it was the fruit of their joy in the power and grace of the Holy Spirit. "Laying down our lives for the brethren" may be, and usually is, connected with suffering and reproach from the world.

Young Believers' Department

Calendar: July 16th to Aug. 15th.

DAILY BIBLE READING July 16th, Psalm 85;
July 31st, Psalm 100; August 15th, Psalm 115.

GOOD READING.... "The Minor Prophets," by H. A. I.
Pages 248—291.

MONTHLY BIBLE CLASS:... Colossians, chap. 1: 14-17.

Our Daily Bible Reading

Psalms 84-89 form the last section of the 3rd book of Psalms. The 4th book consists of psalms 90-106, and the remaining psalms (107-150) make the 5th and last book. Thus in the latter part of this month's reading, we get a good start in the 5th, or last, division of this book of praise and experience.

In Psalm 85 we see the remnant in the land considering their restoration to it as a manifest token of God's favor, but earnestly looking for the full blessing of Messiah's kingdom. Psalm 86 gives expression to the individual confidence and assurance of the godly, while waiting for this coming blessing. Next, Zion representing God's faithful

ones, forms the subject of song (87), while Ps. 88 declares the deep exercise, affliction, and trouble of the remnant to whom it seems as though hope itself was extinguished. The closing psalm (89) gives the answer, presenting, by way of contrast to the sad lament of Ps. 88, the sure mercies of David which God will accomplish perfectly through Christ, David's true heir. This closes the 3rd book, which especially presents the ways of God in holiness and truth. It is blessed to see that the conclusion of all, in final accomplishment, centers in our blessed Lord, the true Ruler.

Following what has just occupied us, the 4th book of psalms fittingly develops how universal blessing will be realized under the administration of the Son of Man, the rightful Heir of all things. First, however, Ps. 90 gives a picture of the first man under God's government, and the next psalm, His delight in the dependent Second Man. With Him before the soul no wonder that the next two psalms (92, 93) celebrate the establishment of Jehovah's reign in glory, in result of which His supremacy is manifested in holiness and peace.

The next seven psalms (94-100) are linked together. They commence with the appeal of righteousness that power be exercised in judgment upon all that dishonors God. This is not simply the work of retribution, but for salvation (95) whereby Jehovah will be fully manifested, and all the earth called to sing a new song (96). This finds its answer in the subjection of all the earth (97), with the blessed result that God is then in fellowship with man (98), full victory over evil having been attained (99). Ps. 100 gives the resultant praise.

The next six psalms (101-106) conclude this 4th book. First, what will characterize the righteous rule of the true King is set forth (101); then we have the suffering and rejection of Christ; but mercy for Zion (the godly) is

in view, through whom the Lord's name will be declared, and the nations be brought to fear Him (102). The suffering and rejected One here is none other than the Eternal One (compare Hebrews 1). Psalm 103 gives the blessed results flowing from the restoration of the people. The close of Psalm 102 has already introduced the Creator, though He be also the Sufferer of that psalm; and now Psalm 104 celebrates His glory, power and work, by whom and for whom all things were created. Psalm 105 recounts Jehovah's faithful ways with Israel, then in 106 we hear the voice of confession recounting Israel's failures and her judgment which, however, was tempered with mercy. Thus the remembrance of the past and its many lessons, whether of failure and judgment, or of God's grace according to promise, all contributes its own peculiar note to the praise rendered to God when the perfect Second Man (Ps. 91) is king in Zion.

With Ps. 107 we commence the last book of the Psalms. It sums up and gives the conclusion reached in the ways of God.

The theme opens with Israel redeemed and gathered from all quarters, giving her testimony to God's goodness and unfailing mercy. Ps. 108 expresses joy over Israel's possession of her inheritance. The next two psalms are linked together as giving, first, Christ's rejection at the hands of the wicked against whom judgment arises because they so treated the "poor and needy;" then Christ's glorious exaltation and final smiting of all opposition. Three Hallelujah psalms (111-113) follow, in which praise is given to Jehovah for His works and wonders. Ps. 114, 115 continue to celebrate the glory of Jehovah as in the midst of His people, bringing out what He is in contrast to idols.

Our Good Reading

Our portion for this month is the prophecies of Nahum and Habakkuk. The former deals with judgment upon the Assyrian and the fall of Nineveh. In the latter the Chaldeans receive special notice, warning being given of their rise to power and invasion of the land. In a special way Habakkuk appears as the personification of the faithful and sorely tried remnant of God's ancient people, who will be called to pass through this yet future time of Jacob's trouble. For them this prophet reveals the mind of God, disclosing His ways, and giving precious assurance that His purposes cannot fail of complete accomplishment.

The following structure is suggested for these two prophetic books.

Nahum

Div. 1 (ch. 1). Jehovah, supreme in power and glory, irresistible judge of the oppressor, sole hope and confidence of His people.

1. (vers. 1-8). The universal Lord, omnipotent and omniscient.
2. (vers. 9-11). His derision of the enemy.
3. (vers. 12-15). His manifestation for His people.

Div. 2. (ch. 2: 1-10). The fall of the mighty rebel. This is prophetically presented. The description is given with all the vividness of a scene of siege and desolation actually present to the prophet's eye.

1. (vers. 1-3). The besieging army.
2. (vers. 4, 5). The confusion of the city in its efforts at defence.
3. (vers. 6-8). The inbreaking flood.
4. (vers. 9, 10). Complete prostration.

Div. 3. (ch. 2: 11—3: 19). Jehovah of hosts: He it is

who will thus execute the ban upon the merciless city of blood, the seat of ruthless might and abominable wickedness.

1. (2: 11-13). Where? for the Lord is the destroyer.
2. (3: 1-7). Exposed, dishonored, a spectacle of terror!
3. (vers. 8-13). The decreed fate. Look at desolate No (Thebes in Egypt), an example of Assyria's own handiwork; such too would be Nineveh's end.
4. (vers. 14-17). The Almighty's derision. Prepare! But what shall it avail? Can man fight against God?
5. (vers. 18-20). The Divine retribution from which there is no escape.

Habakkuk

Div. 1. (ch. 1: 1-11). Jehovah's action in taking vengeance upon the oppression and violence of the wicked nation.

1. (vers. 1-4). The prophet's cry: the cause declared which demands judgment.
2. (vers. 5-11). Jehovah's answer: He has already prepared the instrument of judgment.

Div. 2. (chs. 1: 12—2: 20). The prophet's expostulation, to which Jehovah answers by announcing judgment of all who are ungodly, rapacious, and idolatrous.

1. (1: 12—2: 1). The distress of faith over the dreadful and ruthless power of the enemy who is being brought up by Jehovah. Shall sin by which sin is punished escape retribution?
2. (2: 2-20). Jehovah's answer: fivefold woe.
 - (1). vers. 2, 3. The divine certainty of the vision.
 - (2). vers. 4-19. The divine threatenings extending to universal application.
 - (a) 4-8. Rapacity brings self-destruction in its train.
 - (b) 9-11. Self-preservation of no avail.
 - (c) 12-14. To build upon violence is to build for doom: human glory is turned to vanity that the divine glory may fill the earth.

- (d) 15-17. Debasement in utter shame: humbled and stripped of all glory.
- (e) 18, 19. The folly of idolatry; can a dumb and powerless god be weak man's refuge and resource?
- (3). ver. 20. The divine source of all power and glory: Jehovah in His holy temple.

Div. 3. (ch. 3). In the secret place of the Most High, and under the shadow of the Almighty.

1. (vers. 1, 2.) Jehovah, the One in whom all hope centers.
2. (vers. 3-15). His coming forth to accomplish salvation through judgment.
 - (1). 3-6. Eloah (God), the Holy One, in His majesty and power, supreme over all things.
 - (2). 7-15. His might in judgment before which no enemy can stand.
3. (vers. 16-19). The place of refuge and strength in which fear passes into confidence and joyful exultation.

Our Monthly Bible Study Class

(Colos. 1: 14-17.)

The apostle now presents the glories of that blessed Person in whom we have redemption, and into whose kingdom we have been translated.

The Colossians were in danger of being led astray by vain philosophy and reasonings of men. To correct and guard them, the Spirit sets forth the full glory of our Lord, in whom are treasured all our blessings. This is a theme of the greatest importance, never more needed than at this time when so much is taught derogatory to Him.

Verses 14-17 give us seven aspects of His glory connected with Him in incarnation, and clearly confirming His absolute and unchanged Deity in union with that creaturehood in which He, the Creator, took part as born of the Virgin, conceived in her by the overshadowing power

of the Highest (Luke 1: 30-35). Hence, the truth concerning Christ is that He is both God and true man in *one* Person. In other words, the Eternal Son, the second Person of the Holy Trinity, at incarnation took up creaturehood into ever-abiding union; so that *now* in the unity of His Person all that characterizes His sinless human spirit is perfectly blended with all that characterizes Him as the Eternal Son.

This holy mystery is beyond the grasp of human reason. No man can attempt to dissect or separate without transgressing. Yet the *fact* of it—God and man in one Person, one Christ—is indelibly imprinted upon the pages of Holy Writ, and before the mystery of it we are called to bow in worship. Only in the light of this great fact can we, in our measure, understand the seven aspects of glory presented in these verses. I can do little more than mention them.

(1).—*Redeemer*. We have redemption in Him. For this great work He, God the Son, was made a little lower than the angels, became man, that He might suffer death. Through the offering of *His body* in sacrifice we are perfected forever (Heb. 10: 10). Isa. 53: 10 says, "When *His soul* shall have made an offering for sin" (*New Trans.*). His troubled *spirit* faced the hour of His betrayal (John 13: 21), and fully submitted to the Father's will in taking the cup as He prayed in the garden; and that spirit, which passed through all the agony of the Cross, He commends to that Father. Thus He laid down His life. Thus, too, every part of His humanity—body, soul, spirit—are spoken of in relation to the work of redemption.

(2).—*Revealer*. He is the image of the invisible God—"the Word became flesh." As the One in whom the fullness of the Godhead dwelt *bodily*—God manifest in flesh—

He, the Man Christ Jesus, perfectly represents, and presents, God to all created intelligences. It is not that He became the Word when He became flesh, for "In the beginning was the Word," etc., but as in His bodily form the term "image" suitably applies to Him, He also could say, "He that hath seen Me hath seen the Father."

(3).—*Firstborn*. It is not a question of generation, as though He were the first in time, but in position among created beings. He passed by all ranks of angelic intelligencies and took up manhood, real humanity, entirely apart from that state of sin in which humanity was found. The fact here stated is that, though taking up a lower order of created being in becoming man, He nevertheless has the place of "Firstborn of *all* creation," to whom as such all the rights of inheritance belong—He is the appointed Heir of all things (Heb. 1: 2). Why is this? Because He is:

(4).—*The Creator* (ver. 16). He not only brought all into being (no matter what rank or order of creation you may think of, John 1: 3), but He is the end in view, the One *for whom* all were created. Thus He is:

(5).—*The Alpha*—He is "before all things" (ver. 17), and,

(6).—*The Omega*—for *whom* are all things, (Rev. 22: 13; compare ch. 1: 8, 17, 18). Finally, He is:

(7).—*The Sustainer*, "for all things subsist (or hold together) by Him" (*New Trans.*). He upholds all by the word of His power (Heb. 1: 3). This He ever did, not less when man than when subsisting in the form of God.

When we consider these essential glories of our Saviour, we find that each presents a holy mystery which baffles human reason, but faith accepts every one of them, constantly finding fresh cause for worship and praise.

—JOHN BLOORE.

Work in the Foreign Field

Two Telegrams from Africa

"Mombasa, Africa. Party arrived here safely and well, after a good journey, June 14th. Phil. 4:4.—Woodhams."

The above message in code, was received in New York, June 16th. It gave the good news that the long sea voyages were over, and that from the port of Mombasa the brave little company were turning inland to the lake region. The scripture quoted indicated the dear saints were of good cheer, and happy in the prospect of nearing the scene of their labors—"Rejoice in the Lord alway, and again I say, Rejoice." How many, too, share in their joy on this side the sea.

The second telegram dated Masindi, Africa, reads as follows:

"Death yesterday, June 28th, from malaria, youngest child of Dr. Woodhams. Otherwise all going well."

Thus early in their land journey our beloved brother and sister are called to taste the cup of sorrow. The dear little one had been somewhat ailing before they sailed, but nothing apparently but what is incident to childhood. Apparently it did not suffer from the voyage, but was unable to resist the dread malaria so prevalent in Africa. Our hearts go out in sympathy for our beloved brother and his dear wife. Many of us have tasted this cup, and know the melting grief of the loss of the loved ones whom the Lord had given, or loaned, to us. May His tender and sustaining sympathy be very real and sufficient for the sorrowing parents, and may the sorrow be a spiritual blessing to the whole little company.

We are reminded of the verse quoted in the former telegram, "Rejoice in the Lord alway, and again I say, Rejoice." Unbelief might say, Where is your joy now?

It is all turned to sorrow. But we remember it did not say, Rejoice in your circumstances; in your dear ones, or even in your blessings; but, "Rejoice in *the Lord*." Blessed be His name, He has not changed. He is the Lord of life, triumphant over death and all the sorrows of the way. He is still the Object of our joy, and again, we may say, rejoice.

Nor is this deep, true joy inconsistent with the sorrows of the way. We bring the sorrows to Him, who wept at the grave of Lazarus, but He does not take our joy from us. So we are taught through grace to say, "Sorrowing, yet always rejoicing."

And when we think of the precious little one, there are no tears for *it*. "He shall gather the lambs with His arm, and carry them in His bosom." What place can be compared with the bosom of the blessed Shepherd? The brightest hopes of earth, its greatest, fade, but carried in the Shepherd's bosom there is nothing but cloudless peace and rest forever. So we would wait the little while till He come to reunite us with all the beloved in the Lord who are waiting *with* Him as we wait *for* Him, till that happy "Shout"—"Caught up *together*." "So shall we ever be with the Lord."

Extracts from Letters

"On Board the Cunard R. M. S. 'Carmania.'

"We have had a very smooth voyage, thanks to God and the prayers of many, and none are sick.

"We attended the breaking of bread at Boston, and met the Lord's dear people there. We hope to remember the Lord together in this way on the boat this a. m. We expect to arrive at Liverpool on Monday a. m. and in London by Monday noon, sailing again on Thursday, May 14th, if the Lord will.

"Our united love to all the beloved brethren and sisters at the N. Y. meeting. We thank God for you all, making mention of you in our prayers.

"May the grace of our Lord Jesus Christ be with you

all, and His own blessed presence be with every one of you for comfort and joy and strength.

"Affectionately in Him,

"D. C. Gordon Searle."

"British India Steam Navigation Co., Ltd.,
S. S. '*Merkara*.'"

"We have enjoyed five pleasant days in London, and had a very pleasant time. Brother Inglis Fleming had engaged rooms for us at a mission home, and we enjoyed fellowship there with some very earnest Christians. Brother Darrah met us at Liverpool, and helped us get started for London. A meeting was arranged at the Hall in London on Wednesday evening, and we had a very happy time together. It was specially for prayer, and there was real liberty and freedom.

"We have also enjoyed meeting brother Althorp, and have found him a very dear brother. Also bro. Barker and Miss Jacobs. Our party seem very congenial and happy together, and we are grateful to the many saints praying that this would be so. This is the Lord's mercy, and we count upon His grace to maintain it."

"We have been taking an hour a day at language study (on shipboard). Of course I am not able to start them on the *Babiri*, not knowing it at all myself, but there is an intertribal language which we will need to know. They are all making very good progress with it, and will know as much of it as they will need to know by the time we reach Mombasa."

R. C. W."

"Continue in prayer, and watch therein with thanksgiving."

S. R.

"WHY CALLEST THOU ME GOOD?"

"And when He was gone forth in the way, there came one running, and kneeled to Him and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? There is none good but one, that is God" (Mark 10: 17, 18).

SCRIPTURE testifies of Jesus that "He was the true Light, that, coming into the world, lightens every man." In the narrative above quoted, of the young ruler coming to Jesus, we have examples of this. The Teacher whose fame had spread throughout the land had come near, and the honorable young ruler sees in it his opportunity to have the good hopes he entertained in regard to his good life, and of acceptance with God, confirmed. With eager hope he comes "running" to meet the Great Teacher; he kneels before Him and reverently addresses Him as "Good Master."

But the Light shines, and before answering the propounded question, the "Good Master" asks, "Why callest thou *Me* good?—*there is none good but one, that is God.*" What are the young ruler's thoughts as to Christ? and who indeed could authoritatively answer this all-important question but He who *is* God? The importance and seriousness of a true answer must have been deepened in the young man's soul by the Lord's remark. But this man had not been taught of the Father as Peter had been, for he answers nothing to the Lord's remark, while Peter fervently answers, "Thou art the Christ, the Son of the Living God" (Matt. 16: 16). Can my reader answer *from the depth of his heart* as Peter did?

Oh, how many speak of "The Master," and call Him "good" also, whose hearts refuse to acknowledge that "none is good but One," and that of His mercy alone, through faith in the one Sacrifice upon the cross, eternal life is secured as "the gift of God" (Rom. 6: 23). Yea, how many, like our young ruler, deceive themselves with outward forms of religion or certain forms of religious duties, but remain utter strangers to what Jesus said to Nicodemus, "Except a man be *born again*, he cannot see the kingdom of God."

The Lord then proceeds to answer the young ruler's question. His beautiful life, in outward accord with the second table of the law which refers to conduct toward our fellowmen, was well known to Him who knows us better far than we know ourselves; and it is acknowledged thus far by this word, "Jesus beholding him loved him." A clean, upright life is not overlooked, but commended, by the Lord, and honored by man's conscience.

But the veil must be rent from the eyes of him that deceives himself with a few outward good deeds by which, like Adam's figleaf apron, he would hide his nakedness from God. So, "If thou wouldst be perfect," says the Lord (and nothing but what is perfect can enter God's holy dwelling), "go, sell what thou hast and give to the poor"—the neighbor whom the law says "thou shalt love as thyself"—then "Come, take up the cross" that the world puts upon My followers. The Light again has shone upon the self-complacent young man; his external beautiful life is blasted in the presence of the Light, and he who had run to meet the "Good Master" "went away grieved, for he had great possessions."

Lord, give us also to learn our lesson from this young ruler in the presence of the Light.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from page 168.)

It may be best for us to pause at this stage of our examination of the character and features of the Church as the House of God, and go into fuller detail as to some of these features. For if we are to profit by our examination, nothing must be left vague or uncertain, or our practical walk and testimony will be correspondingly uncertain and vague.

For Israel, the whole nation was dependent upon and grouped about the dwelling-place of God. This comes out possibly with even greater clearness in the Tabernacle than in the Temple, because in the former it stands all alone, while in the Temple there was the land of their inheritance with its national responsibilities and activities in full display. But even there, faith recognized, as David did, the one centre, the abode of God, "the place where thine honor dwelleth." If the Ark, the throne of God, were removed, then "Ichabod" could be written upon the whole establishment. For the godly Israelite, the abode of God amongst His people was everything.

Thus in the apostasy of the golden calf, Moses took the Tabernacle—the temporary place of God's abode amongst them—and pitched it outside the camp (Exod. 33: 7, etc.). In Ezekiel's day the same action is repeated in an even more solemn and deliberate manner (chaps. 10: 19; 11: 23). The Apostle applies this to the Hebrew saints in an unmistakable way. When Judaism became definitely and finally anti-Christian, as at the close of the book of Acts; when the Mosaic ritual was used to displace the work of the Spirit; in short, when Christ was turned from and the shadow chosen rather than the substance, then as of old the word was, "Let us go forth therefore

unto Him without the camp, bearing his reproach" (Heb. 13: 13).

Here, then, we have the great outstanding fact which marks the House of God; it is *His* abode, the place of His presence. It is this which marks Christianity. Without this, we would still be strangers and foreigners, afar off, without God and without hope.

But it will be said, Who denies this? And, What use do you propose to make of it? Are you going to claim to be exclusively the place of God's abode, and thus relegate all who walk not with us to the outside unclean place? Or, on the other hand, are you going to recognize all believers as having their rightful place in the house? We seem to have a dilemma here. What we have been saying proves, in the judgment of some, either too much or too little.

We are impressed with one great fact, that God's holy word never leaves us, whether as individuals or as groups, in a self-complacent state. He has showered His blessings upon us, has brought us to Himself, and opened the boundless stores of His grace for our wondering enjoyment, but He never leaves us in doubt as to the holiness which becometh His house. There is ever the need for self-judgment and lowliness of mind—a lowliness which is the absolute essential for the enjoyment of the presence of the High and Lofty One that inhabiteth Eternity, whose name is Holy. "I dwell in the high and holy place, with him also that is of a *contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15).

Therefore it is abhorrent to the truly spiritual mind to hear extravagant claims to exclusive rights in the common heritage of the people of God. Alas, pride is so natural and easy for us; it lurks beneath an exterior of outward

humility. May we ever be marked by a sober discontent with our present spiritual condition—a discontent which does not leave us helpless, but which ever exercises us to quiet, patient, hopeful pressing on in the ways of God.

Will such a spirit make us indifferent to those principles and practices of divine truth which His Word teaches us regarding the Church? Will we, as we look abroad at the divided condition of the people of God, treat it with indifference? Will the denominationalism of Protestantism, with its all too manifest worldliness in the reception of unconverted persons, its toleration of conformity to the pleasures of the unsaved, its bald, bold secularism—will such things be considered as natural and normal in the House of God?

Let us, in no spirit of self-complacent harshness, look at a few of the well-nigh universal practices allowed and often justified among Protestant Christians. Here we find clericalism in various forms and degrees, but of one essential character. That character is the establishment of a class-distinction among the people of God. From the avowed "priesthood" of Anglicanism, down through the various gradations of "ordination," till we come to the scarcely perceptible distinction of "recognized gift," "leading brethren," etc., we have this deadly gap between clergy and laity. The former, by virtue of their position or endowment, have the place of nearness and of responsibility; the latter, alas, often too willingly, are in the place of silence, with but little sense of responsibility as to worship, prayer, and service, to say nothing of the great priestly function of discernment in the order of God's house.

It will not do for those whose eyes have been opened to the more glaring forms of this evil to ignore the subtle character of what may afflict them. The priesthood of

all believers as a doctrine is held by us all. As a *practice*, what shall we say? God forbid that we should unduly blame one another. Some of us have been too forward, others the reverse of this. But have we not all in one way and another contributed to the condition in which we are?

The remedy? Thank God there is a remedy, individually, and thus unitedly. It is this: the determination that by God's grace we will not allow place in ourselves or *in others* for the thought of inactive, unresponsive relation to the grace that has saved us, to Him who has done all for us, and who has given us the Spirit. In other words, let us allow nothing to grieve or to quench the Holy Spirit. The effect of this will be a quiet, unobtrusive awakening to the priestly privilege and responsibility which is our common dower. There would be nothing formal, cold, or forced, in our meetings. Our gathering to our Lord would be such a distinctive reality that we all would recognize and prize it above all else. The vital activities of the Spirit would pervade the assembly; the sweet savor of Christ would fill the house.

We would rightly value the amazing mercy which has called us to the enjoyment of these priceless truths, and our souls would burn to share this enjoyment with all the saints of God. But we would recognize that this enjoyment could only come through the lowly path of abiding, personal communion. With all priestly care and fidelity we would prayerfully discern the state of those presented for fellowship with us. We would not carelessly or hastily open the door to any about whose real state we have no good assurance that they are acting in sober conscientious faith.

Reception into fellowship, as we have just been seeing, is a priestly act of the greatest moment. It is the concern of all, for all are priests. Let indifference come in,

and soon there will be nothing to mark us from what we see all about us. When true heart separation to Christ is lacking, the outward form is of little value. In such a state of things no wonder that there is little power to hold the saints together, that the younger, and others, begin to ask, Why are we so "narrow"? Why cannot we go here and there, and be linked with this or that?

The knowledge of God's truth as to assembly fellowship and order, as a living power in the soul, will deliver from laxity and indifference. Our hearts will be enlarged to take in all the saints, but we will love them too well to force them, or commit them to a position for which they are not prepared. Fellowship would be seen to be too sacred a thing to be regarded as a matter of sentiment, or to be offered to all occasional visitors at our meetings. The fear of giving offence would not lead us to an easy looseness as to this most important initial step.

If our separation is a real thing, we should be ready always to give a reason for our position, a reason which will show that we are not actuated by narrow sectarianism, but by genuine conviction of the truth and a sincere endeavor to bear witness to it. Speaking the truth in love, we will commend it to every exercised believer. We will at the same time be open to receive as well as to give testimony, and to be guided by the light of God's truth by whomsoever it is brought to our attention.

If we are under the power of such principles we are in a state that God can use us as His witnesses, and "a faithful witness *delivereth* souls." We would not be proselyters, compassing sea and land, but we would be enabled to lead souls by the same truth that has power over our own lives.

It is a serious thing to add souls to the groups of believers. It becomes us to examine carefully our reasons,

to be fully persuaded in our own mind. If we have no reason for our distinctive testimony, we might well consider the propriety of ceasing to maintain it, and of identifying ourselves with some already existing testimony, and seek to build it up, strengthen and help it.

This brings us to ask, Are the things for which we stand essential to a scriptural testimony to the Church of God? Without boastfulness can we say that so far as we have learned of God these features mark His mind as to the church?

1. A unity of true believers, as free from false profession as is possible for us to preserve it, a unity which offers no unscriptural test as a condition to its fellowship.

2. A unity preserved everywhere, and manifested in local gatherings, whose only distinction from other gatherings is because of distance or largeness of numbers; a unity therefore which adds to rather than diminishes the strength of the general testimony.

3. A unity marked by a refusal of unholiness in walk, and by the maintainance of all the great fundamental truths of the word of God.

4. A unity in which the common priesthood of all believers is held, safeguarded, and maintained, in all diligence and faithfulness—to the refusal of both the spirit and practice of any form of clericalism.

These features will suffice to serve as a general guide, and enable us to answer the question: Do they warrant our separation from groups of Christians who do not see and maintain them? Does this separation involve the maintainance of a complete church-testimony apart from others, in which the Table of the Lord is guarded from what we have learned is not according to the mind of God?

But, oh, in what a dangerous position we find ourselves!

Are *we* better than other saints? Have *we* a monopoly of divine truth and privileges? Are *we* the Church? Have *we only* the Lord's table? Our souls shrink from all such assumptions. If asked about ourselves we can truthfully say, We are nothing, the feeblest of the feeble; just some of "the poor of the flock," who are seeking to be vine-dressers. We will not, by God's grace, allow ourselves to be forced into any attitude of pride of ecclesiastical position. This we have already dwelt upon. May the Lord give us grace to be increasingly mourners and witnesses, rather than judges.

May we go a little further. Necessarily we are separate from the gangrenous "Modernism," which is pervading the churches. This will also separate us from large numbers of Christians who, while *personally* sound in faith, and, as we hope, godly in walk, have not seen their responsibility to "depart from iniquity." Their association is unscriptural, and we could not be identified with that. In all love and grace, we must firmly maintain this separation.

But it may be said there are other companies of saints who are seeking to maintain the same testimony as ourselves; why should we not walk with them? We would unfeignedly thank our God for every such testimony, nor seek to weaken it. During the past fifty years or more, there has been a distinct revival, both of Evangelical truth and (in some measure) of truth as to the Church. Nor can we close our eyes to the sad divisions which have taken place within the ranks of those known as "Brethren." Such things have complicated matters, calling for much patience, grace and wisdom.

But we need hardly say these things cannot change the truth of God, nor alter the path He has marked for His saints—"straight paths for your feet." How good it is to

turn afresh to Him and His Word. "The foundation of God standeth sure." In the midst of the wreckage of men, "the Lord knoweth them that are His," and the word to everyone bearing His holy name is, to "depart from iniquity." What we see to be evil, that we are to depart from.

But let us make a difference where Scripture does, and let us recognize that which is of God, although in some details we are compelled to recognize a failure to maintain His truth. There may be companies which historically had their beginning as separate companies in what was unscriptural, but whose present principles and practice are godly. Let us thankfully own God's work. If we are all in a lowly state, we will be ready to see and judge past failure, and where that spirit prevails we are well on our way toward a corporate healing of breaches.

Meanwhile, let us not ignore difficulties, nor hastily seek to force action that can only complicate matters. Better far to own our divided state than to seek to break down that which remains of sober, careful order. Better to recognize that we are on the way to healing, than to precipitate by undue excitement what will inevitably be followed by a reaction. This may be specially applicable to what has sometimes been called "occasional fellowship." It is doubtless far better to abstain from anything that might be a stumbling-block to godly souls. No interest will suffer where wise care and faithful love are shown. When such cases are made a precedent, they do not work for blessing, nor for the help of exercised consciences. Of what help is it to any that they have been permitted to break bread, and then to return to their regular position without a particle of exercise as to the mind of the Lord for them? Unquestionably, "Of some have compassion, making a difference" has its application; but let us be sure that from age or mental and spiritual condition they are

the proper subjects for such "compassion." May the Lord lead and help us.

On the other hand, let us beware of narrowness; nor let us lull ourselves to slothful neglect by saying God never restores a broken fellowship. We might as well say, God never restores a wandering saint, never heals a breach between brothers. Let us not limit His grace; let us rather look for and hope for, as well as work for, that which will glorify Him.

We may be sure that we are helping toward this end when we "restrain ourselves" from haste, and seek to encourage those with whom we do not yet walk in the truth and order of God's house. The actual, outward coming together will then be a fuller expression of a fellowship which has been gaining in strength and reality during perhaps years of patience on our part.

May the Lord lead in all these matters, and may He still have joy in those who have caused so much sorrow to Him. For this let us continue in prayer. S. R.

FAMILY CHARACTER AND FAMILY RELIGION

(Continued from page 199.)

But there is another lesson in this history to which I would call your attention.

Rebecca comes forth at the call of Abram's servant, but a character had previously been formed—as it is with us all, more or less, before we are converted. The separating call and power of the Lord is answered, but it finds us of a certain character—in a certain complexion of mind. It finds us, it may be as Cretians (Titus 1), or as brothers and sisters of Laban, or the like. Character and mind derived from nature, from education, or from family habits, we shall take with us, after we have been born of

the Spirit, and carry in us from Mesopotamia to the house of Abram.

It is serious, as I observed before, that a respectable professing family is visited by a *separating*, and not merely by an *edifying*, energy of the Spirit; and serious it is that with the quickening or converting power of the Spirit, the force of early habits and education, or family character, will cling still. The story of Rebecca reads to us *these serious lessons*.

I need only briefly speak of what her way was in the further stages of it. It is a well-known story, sadly betraying what we may call the family character. Laban, her brother with whom she had grown up and who was evidently the active self-important one in his father's house, was a subtle, knowing, worldly man. And the only great action in which Rebecca was called to take part gives occasion to her exercising the same principles. In the procuring of the blessing for her son Jacob we see this Laban-leaven working mightily. The family character sadly breaks out then. The readiness of nature to act and take its way shows itself very busily. A mind she had too little accustomed to repose in the sufficiency of God, and too much addicted to calculate and to lean its hopes on its own inventions.

What have we to do then but to watch against the peculiar tendency and habit of our own mind—to rebuke nature sharply, that we may be sound or morally healthful in the faith (Titus 1: 3); not to excuse this tendency of our nature, but rather the more to suspect it and mortify it for His sake who has given us another nature.

These lessons we get from the story of this distinguished woman. Beyond this, her way is not much tracked by the Spirit. Was it that He was grieved with her, and leaves her unnoticed? At any rate she reaps nothing but

disappointment from the seed she had sown. No good comes of her schemes and contrivances, but the reverse. She loses her favorite, Jacob, and never sees him after her own schemes and contrivances ended in his long exile.

But there is this further: Jacob got his mind formed by the same earliest influence. He was all his days a slow-hearted, calculating man. His plan in getting the birth-right first, and then the blessing; his confidence in his own arrangements, rather than in the Lord's promise, when he met his brother Esau; and his lingering at Shechem, and settling there instead of pursuing a pilgrim's life in the land like his fathers; all this betrays the nature and the working of the old family character.

What need have we to watch the early seed sown in the heart! Yea, to watch the early or late seed which we are helping to sow in others' hearts! For the details of this history warn us of such things still.

The birth of Esau and Jacob is given us at the close of chapter 25, and as they grow up to be boys, occasion arises to let us look in at the family scene—which is truly humbling.

This was one of the families of God then on the earth; nay, the most distinguished, in which lay the hopes of all blessing to the whole earth, and where the Lord has recorded His name.

But what do we see? Isaac the father had dropped into the stream of human desires; he loved his son Esau because he ate of his venison! Esau, as a child of the family, was entitled to the care and provision of the house, and Isaac and Rebecca surely gave him all that, together with their parental love; but for Isaac to make him his favorite because he ate of his venison, this was sad and evil indeed. Do we not in this see some further illustration of our subject? Isaac had been reared tenderly.

He had never been away from the side of his mother, the child of whose old age he was. His education perhaps had relaxed him too much, and he appears before us as a soft, self-indulgent man.

But, oh, what sad mischief opens to our view in all this family scene! Are we saying too much, that one parent was catering to nature in one of the children, and the other to the other? Isaac's love of venison may have encouraged Esau in the chase, as Rebecca's cleverness, brought from her brother's house in Paran, seems to have formed the mind and character of her favorite Jacob.

Oh, what sorrow and cause of humiliation is here! Is this a household of faith? Is this a God-fearing family? Yes, children of promise and heirs of His kingdom are these: Isaac, Rebecca, and Jacob. At another time and in other actions they delight and edify us. See Isaac in the greater part of chapter 26; his conduct is altogether worthy of a heavenly stranger on the earth: suffering, he threatens not, but commits himself to Him who judges righteously. He suffers, and takes it patiently; and his altar and his tent witness his holy, unearthly character. So with Rebecca in chapter 24. In faith she consents to cross the desert alone with a stranger, because her heart was set upon the heir of the promises, leaving home and kindred, "forgetting her father and her father's house." But here in chap. 27, what shame fills the scene, and we blush and are confounded that heirs of promise and children of God could so carry themselves!

But, alas! the heart is not only base and corrupt, it is daring also, taking its naughtiness even into the sanctuary, as the close of this story shows.

The word to Aaron, long after this, was, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation" (Lev.

10: 9). For *nature* was not to be animated in order to wait on the service of God. Nature was *not* to be raised, or set in action, by its food, for the fulfilling of the duties of the sanctuary; strong drink might exhilarate and give ebullition to animal spirits, but this was not the qualification of a priest.

But even into such a mischief as this Isaac seems to have been betrayed. "Take, I pray thee," said he to Esau, "thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; *that my soul may bless thee* before I die." He was going to do the last religious act of a patriarchal priest, and he calls (as for wine and strong drink) for the food of mere nature to animate and fill him for the service of conferring God's blessing! What abomination!

We may all be conscious how much of nature soils our holy things; how much of the excitement of the flesh may be mistaken for the work of the Spirit. We may be aware of this in the places of communion, and to our sorrow; we confess it as evil, and weakness, and watch against it; but to prepare for this is sad abomination.

We know full well the guile that Rebecca and Jacob practised in this scene. Nothing comes of this subtlety and fleshliness. The holiness of the Lord lays it all in ashes. Isaac loses his Esau; Rebecca never sees Jacob again, for her promised "few days" were an exile of twenty years, and the calculating supplanter finds himself in the midst of toils, and an alien from his father's house for a long and dreary season. All is disappointment, and rebuked by the holiness of the Lord.

But it remains for us to see grace assuming its high, triumphant place and attitude. Its holiness is established thus by the Lord with great decision, setting aside all

advantages which sin had promised itself; and then divine grace reigns.

In the great mystery of redemption, grace takes its triumphant place in the promise that the Seed of the woman shall bruise the serpent's head; but there is also the full execution of all the decrees of holiness against the sin—for death came in as was threatened, and penalties fell on the man, and on the woman, and a curse upon the serpent. So here: Isaac loses his purpose touching Esau; Rebecca has to part with Jacob; and Jacob himself, instead of getting the birthright and the blessing in his own way, has to go forth a penniless exile from the place of his inheritance, and the scene of all his promised enjoyments. The *only* wages of sin is death; but *grace* takes its high place, and shines through Jehovah's burning holiness.

Even the misery to which his sin had reduced the object of God's grace sets off its glory. When Abram's servant had of old gone forth on a like errand (chap. 24) he had camels and attendants to make his journey across this very desert honorable and pleasant. But now the son and heir for whom the honor of the house and the joys of the marriage were preparing, has to lie down alone, unfriended, uncared-for, unsheltered, the stones of the place his only pillow. But grace, which turns the shadow of death into the morning, is preparing a glorious rest for him: he listens to the Voice of wondrous love, and he is shown worlds of light in this place of solitude and darkness. He dreams, and sees the high heavens open to him in that dark and barren spot on which he then lay, and he hears the Lord of heaven at the top of this mystic scene, speaking to him in words of promise only! He sees himself, though so erring, so poor, and so vile, thus associated with an all-pervading glory, full of present mercies, and consolations. The *holiness* of grace still leaves him a wanderer; but the *riches* of grace will tell him of present

consolation and of future sure glories. But this has borne me a little beyond my immediate subject.

There is then such a thing as family character; and the recollection of this, when we are dealing with ourselves, should make us watchful and jealous over all our peculiar habits and tendencies; and when we are dealing with others should make us considerate and of an interceding spirit, remembering that there is a force of early habit and education working more or less in all of us. But let us not forget that, if a certain family character cling to us, or habits, with which birth has connected us, so are we debtors to exhibit that character with which our birth and education in the *heavenly* family have since connected us.

In the 8th chapter of John the Lord reasons upon this ground that our sonship or birth, or family connections, is to be determined by our character or doings. "If ye were Abraham's children, ye would do the works of Abraham." Thus we see the *necessity* of our bearing the character of that family into which the new birth introduces.

But we are exhorted also to the same thing—to take after our Father's character in the cultivation of all virtues; as the Lord says, "Be ye perfect;" and the apostle takes up the same thought in pressing the duty of love and forgiveness, "Be ye therefore imitators of God, as beloved children."

Oh, then, that we may be set on the cultivation of this family character! Let the old man go down and the new man rise and assert his place in us! Let the character we have gathered from natural ties or natural habits be watched against, and the character of our heavenly birth be cherished and expressed to His praise who has begotten us again out of the death in which we lay, but now alive to and with Himself.

J. G. B.

(To be continued, D. V.)

Young Believers' Department

Calendar: Aug. 16th to Sept. 15th.

DAILY BIBLE READING:Aug. 16th, Psalm 116;
Aug. 31st, Psalm 121; Sept. 15th, Psalm 146.

GOOD READING:“The Minor Prophets,” by H. A. I.
Pages 292—327.

MONTHLY BIBLE CLASS:.....Colossians, chap. 1: 18.

Our Daily Bible Reading

The next four psalms (116-119) close the second main part of the 5th book of Psalms. A glad note of salvation pervades them. First, we are told how Jehovah heard and answered Israel's cry, bringing in salvation and awakening worship, rendered to Him in His house. Next, all the nations are called to praise the Lord for His goodness to Israel, for their return and reception into God's favor shall be as life from among the dead to the world (Rom. 11: 15). Ps. 118 enters more into the details of this great transaction, and leads up to Christ, the headstone of the corner, through whom all is realized. The meaning of the psalm is made clear by the Lord's references to it (Matt. 21: 42; 23: 39), and by Peter's remarks recorded in Acts 4: 10-12. Ps. 119 is saved Israel's testimony to the Word of God, coupled with confessions of failure, all showing how in the future, to which these psalms refer, the new covenant work will be accomplished—the law written in their hearts (Heb. 8: 9, 10; 10: 16).

Another section now opens (120-136), in which we find the 15 psalms entitled, “Songs of degrees,” to which the

closing two (135, 136) seem to stand as an answer, expressing in praise and thanksgiving the blessed conclusion of those "degrees" or steps in Israel's restoration at "the time of the end," when her national salvation will be realized. These "Songs" develop the blessings of grace. Fifteen in number (5x3) may well suggest how God in grace exercises His great love and power toward His failing and oft-troubled saints, whose experiences are made to issue in an outburst of praise at the end.

Ps. 120 expresses the distress and loneliness of the soul as evil presses on every side; but the eyes of faith are lifted up to Jehovah (Ps. 121). Then rest and worship in the sanctuary-city follow. Again (123) the trial from the scorn and contempt of evil men is expressed, but with this comfort that those thus tried have the Lord, supreme over all, to wait upon. Then Jehovah's deliverance is owned as from the One who alone did and could effect it (124). And it is not only deliverance from evil, but the Lord is round about His people forever (125). The following three psalms (126-128) tell out the fulness there is in Jehovah for His delivered people, who from Him have joy, fruit, and peace.

A different strain runs through the next series (129-131). Affliction and persecution lead to self-judgment and acknowledgement of sin, but the glory of redemption is shining for the soul so that, though humbled and contrite, the Lord is known and hoped in "now and forever." The three closing songs (132-134) celebrate, first, Jehovah's faithfulness to His Word and promise; then the blessedness of His people as blessed through that faithfulness; finally, the sanctuary-worship of Jehovah's redeemed. Ps. 135 and 136 are evidently supplementary, and give Israel's witness to God.

The next nine psalms (137-145) form another section,

and the last which we read this month (146) opens the closing group of this wonderful book of praise and experience.

These psalms (137-145) lead upward from the desolate and solitary condition of the captive people through varying experiences in which men and things around are found. The Lord must be their all, and is proclaimed preeminent, His kingdom everlasting.

Our Good Reading

For this month covers Zephaniah and Haggai.

Zephaniah. He states the time of his ministry—the days of Josiah. He and Nahum were probably close together. The latter engaged our attention with the great external enemies, but Zephaniah deals in detail with Judah and Jerusalem, reproving their great iniquity, declaring the purgation that Jehovah must effect that He may take His place as King and Blessor forever of the saved remnant.

Zephaniah is a prophet of salvation, but shows this can only come through judgment purging out evil, which leads God's people to separate from it. He presents Israel's failure, and Judah's in particular, marked by constant rejection of the divine witness, which made necessary His desolating judgment. The nations, in whose ways Israel had walked, must also bear judgment, for longer patience would compromise the character of Jehovah. They, too, were without excuse, for He had sent warning messages through His prophets repeatedly. These are features of Zephaniah's prophecy with which he weaves the precious ministry of comfort and grace to the meek and faithful remnant.

This prophecy may be divided thus: .

Div. 1. (ch. 1: 1-13.) The announcement of world-

wide judgment in which Judah and Jerusalem shall be especially involved because of their evil.

1. (vers. 1-3.) A complete clearance.
2. (vers. 4-6.) Judah and Jerusalem must be smitten because of idolatry.
3. (ver. 7.) Action according to holiness.
4. (vers. 8-13.) Separate features of the judgment.
 - (1). vers. 8, 9. It shall fall upon those following heathen customs.
 - (2) vers. 10, 11. Lamentation and destruction: outside reliance cut off.
 - (3). vers. 12, 13. The divine search which none will escape who merit judgment.

Div. 2. (chs. 1: 14—2: 15.) A detailed description of the day of Jehovah.

1. (1: 14-18.) The terror of the Lord in its characteristic features.
2. (2: 1-3.) An appeal: Jehovah will be a refuge to those who seek and obey Him.
3. (2: 4-15.) The far-reaching storm of judgment: every quarter reached.
 - (1). vers. 4-7. The Philistines—the blow westward.
 - (2). vers. 8-10. Moab and Ammon—the blow eastward.
 - (3). ver. 11. The gods of the earth—spiritual powers of evil.
 - (4). ver. 12. The Ethiopians—the blow southward.
 - (5). vers. 13-15. The Assyrian—the blow northward.

Div. 3. (ch. 3.) The manifestation of Jehovah for those who wait upon Him: the remnant delivered, purified, glorified with Jehovah in the midst.

1. (vers. 1-7.) Reproof from the just and holy One whose sanctuary has been polluted and law violated.
2. (vers. 8-13.) "Stand still and see the salvation of Jehovah:" evil purged out, rest and security realized.

3. (vers. 14-20.) Regathered around Jehovah, who in exultant joy shall dwell among the restored people.

Haggai. His interest is in the rebuilding of the temple by the remnant returned from Babylon after the 70 years' captivity. The immediate cause of this prophet's activity was that the returned remnant, yielding to the pressure of their enemies, had given up the building of the temple instead of vigorously carrying it forward as permitted by the decree of Cyrus. In obedience to the prophetic word they could count upon God's protection. Instead of thus acting in faith they had ceased to work, turning their attention to self-interest instead of God's claims. For this He had chastened them (ch. 1: 6, 10, 11).

Haggai's messages were given for the re-awakening of the remnant, that they might again take up the work of rebuilding the temple. The desired effect being produced, and a revival taking place after the first message, Jehovah then responded with words of assurance as to His favor, with which He coupled comfort and great promises.

Div. 1. (ch. 1.) A word for heart and conscience, giving the cause of failure and lack of blessing: neglect of Jehovah's claims, and self-indulgence.

1. (vers. 1-11.) Jehovah not first, but self-interest, then barrenness and desolation—give God first place.

2. (vers. 12-15.) Obedience answered by assurance of the Divine presence. (Compare Ezra 5: 1-5, 14, 15.)

Div. 2. (ch. 2: 1-9). Contrasts: despondent recollections and promises as to increased glory in the future. (*Obedience* required first, as in Div. 1. This being rendered, *hope* is given encouragement, and fulfilment is pledged by Jehovah of hosts.)

1. (vers. 1-5.) Mighty through God who is faithful to His word.

2. (vers. 6-9.) God in His might emptying the earth that He may fill it with glory and peace of which His house shall be the centre.

Div. 3. (ch. 2: 10-19). Sanctuary lessons: holy and unholy, the ways of God in relation thereto.

1. (vers. 10-14.) Instruction concerning things which differ.

2. (vers. 15-19.) Chastening: the Holy One must be sanctified in those that draw near to Him.

Div. 4. (ch. 2: 20-23.) The world-wide convulsion through which Jehovah's servant (representative of the people) shall be brought to final glory.

Our Monthly Bible Class

Col. 1: 18.

The verse we now come to sets before us the glory of Christ in an entirely different relation—that of the Church which is His body, so that He has the first place in all things. Four things are stated:

(a). He is the head of the body, the assembly—quite distinct from anything yet considered. It is a special place He now fills in relation to the saints of the present dispensation, who have been baptized by the Holy Spirit into one body (1 Cor. 12: 13). His presence in the world has formed this body, which when perfected will be presented in glory as the instrument to administer under Christ the fulness of times according to God's good pleasure. But there is a Head over all this to the Church; the Church is not everything, but Christ is Head over all. The Church has obtained inheritance in Him and He is not only Head over all things to it, but He is Head of it. A Man in the glory, all is under His feet (Eph. 1: 20-22; 1 Pet. 3: 22). The point is that if there is a company of

the redeemed called to this distinctive place in the system of God's glory, Christ must be the head of that company, for to Him belongs preeminence in all things. That company, however, is not simply that, but is viewed as *His* body to which He bears the relation of head.

(b). "Who is the beginning." This term is used in slightly different ways. In Revelation we find it associated with "the End," and "Alpha and Omega"—to which it would seem to be an explanatory or parallel expression—"beginning, end." The use of the term here suggests a different thought, similar to that in Rev. 3: 14—"The beginning of the creation of God," that creation of which it can be said, "All things have become new; and all things are of God" (2 Cor. 5: 17, 18). Of this new creation He, as Man, is the beginning, and is set in that place as being "Firstborn from among the dead." The grain of wheat having died, in resurrection bears much fruit. The whole company now identified with Him will bear the image of the heavenly One (1 Cor. 15: 49), so that they being then conformed to the image of God's Son, He will be seen as the "Firstborn among many brethren" (Rom. 8: 29), for He must have preeminence in all things.

(c). The third thing is, "Firstborn from among the dead." He is the first Man brought out from among the dead, consequent upon the whole question of sin being settled to the glory of God; so that in His sight, man in the flesh has been judged, and those now in Christ (the second Man and last Adam) are past all judgment. Thus He stands as "the beginning of the creation of God."

(d). This new creation abides in perfection in God's sight, with Christ as its Head; this is the fourth thing in this verse. To Him pertains "the first place in all things" (*New Trans.*).

—JOHN BLOORE.

Work in the Foreign Field

An interesting letter from our bro. E. B. Craig gives a number of items to engage our prayers. He writes: "We rejoiced at the renewed interest in the work of the Lord in the regions beyond, which has been stirred up by the death of Mercy McCandless in Africa, and that several have already given themselves to that field. Our young sister's death has not been in vain. The 'baptized for the dead' have gone forth to that front in good number. May there be much fruit from that dark land.

"In our monthly news letter for the Japanese brethren and sisters, I put news from abroad. So the Lord's servants from other lands are remembered in their prayers. They have been much touched by the death of sister McCandless, and prayed for the bereaved father and mother and family. One of the brethren prints this little magazine on a Japanese multigraph. In one number lately there were 32 letters or notes from Japanese brethren and sisters in different places, telling of the Lord's blessing, or of their experiences in connection with the gospel testimony. This little monthly serves to keep the scattered flock in touch with one another, and is a great cheer to them.

Our *Shinri no Kura* (Treasury of Truth) monthly is printed. It is circulated near and far; some also going to Japanese in America. Lately about 8000 "Cherry Blossom Gospel" leaflets were distributed in connection with our Cherry Blossom Gospel Open Air campaign under these beautiful trees at Cherry Blossom Resorts near Tokyo. One large town, Kumagayah, where we preached, ten days later was about half destroyed by one of those disastrous conflagrations which are so common in Japan. There was some loss of life too. We hope that this may have proved to be a plowing in of the seed sown in some hearts.

My wife and the sisters have a Sisters' Meeting on

Thursday afternoons at our house. And on Sunday mornings we get some of the neighborhood children in for Sunday School. There are five or more Sunday Schools now in connection with the work.

There seems to be a work of the Spirit going on here in Japan in spite of the indifference or idolatry of the great majority. Mr. Aurell, of the American Bible Society here, tells me that there is a greater demand than ever for the Bible.

We baptized four young men lately. Several have been baptized at Ikaho since the first of the year, and both there and here, and in other places, more souls are coming on in the knowledge of the Lord.

The room we use in back of Dr. Tsukiyama's house for the assembly is too small for us and, beside, inconvenient for the gospel. We are all looking to the Lord for a better place.

Our love in the Lord to all as ever (the Japanese brethren and sisters always desire to be included in greetings sent abroad).

—EUGENE B. CRAIG.

468 *Shimo Shibuya, Tokyo.*

We call special attention to the evidence of prayerful interest in other regions than their own, by our beloved Japanese brethren and sisters. This work of "knitting together" is a mark of the Spirit's work, and is most encouraging. How good too it is to see the various saints going on steadily and happily in the Lord's work. May the Lord bless it all abundantly.

Our Bro. Mr. H. Wilson of the Baka Mbule district in Africa, is returning with his wife for a furlough to England. It was our brother who was privileged to minister to our beloved sister Mercy McCandless in her last illness. We are glad to see from his letter, part of which we quote, that there is a possibility of their visiting America, and telling of the Lord's work in the vast regions of Central Africa. Let us pray that, if it be the Lord's will, their way may be directed to our shores.

To G. H. McCandless:

"Dear Brother in the Lord,

Your kind letter of Jan. 29th has reached us here, just as we are preparing to leave. We are awaiting the arrival of the McTavishes and Miss Isaac, and hope to leave as soon as possible when they have arrived. Their boat is expected in about two days now.

"Your suggestion as to my visiting America is a grave one, and I scarcely know what to say about it...I have been looking forward to a quiet time in England in the country, and to visiting isolated saints and small meetings, and I have rather a dread of large places, especially with a formidable name like "America" attached to them. Still if it is the right thing to do, and the brethren would like to hear about the work here, God would give me strength and courage necessary. He has never failed me yet...I trust that God will make the path clear...and enable to take it, and be used in blessing for others; for even in giving what is called a "Missionary Address," I think there is something better than just awakening interest in a foreign land; and that is, being used of God to reach the hearts and consciences of the hearers for their own good and blessing.

—H. WILSON."

A SERMON WITH TWO HEADS

Sometimes preachers are troubled as to the best way to divide their sermons into heads, and many strange arrangements have been made. Here, as in all things relating to God's truth, simplicity and clearness should be the guide. Such were the characteristics which marked the great sermon preached by the devoted shoemaker-missionary, William Carey, regarded as the pioneer of the great Missionary Revival of 1792. His sermon marked the beginning of the great movement toward foreign lands, which has continued from that day to this.

The Heads were: (1) "Expect great things from God." (2) "Attempt great things for God."

How simple, yet how all-embracing, and in order, are these heads. First things are put first, and the rest follows. God is the source of all blessing, the liberal Giver.

He has already given His Son, His Spirit, His Word. His salvation, full, free and eternal, has been given; His grace, exhaustless and suited to every need, has been and is at our disposal; His will is made known—"Go ye into all the world and preach the gospel to every creature" (Mk. 16: 15). He has never withdrawn His command, nor reduced His promises. Why then should we not "expect great things from God?" He who sent forth His apostles, who called Barnabas and Saul to the work, then hedged about their way toward the open door in Macedonia and Europe (Acts 16: 6-13), is still ready to make known His will, and to supply all needed grace. Let our eye be on Him, not on one another, and will He disappoint?

Next, in its proper order, flowing from the expectation from God, we have the side of our responsibility, "Attempt great things for God."

When we drink in the greatness of God's love, and the grandeur of His purposes, we will be moved into the current of that purpose, and love to take our share in its accomplishment.

And what are some of the "great things" we should attempt?

(1) Let us attempt great things in prayer. Let us truly ask, Are we seeking to be, in our measure, intercessors for the world-wide spread of the gospel?

(2) Let us attempt great things in our conversation, our testimony. Let us be known as deeply and actually interested in this Foreign Work.

(3) Our gifts will follow our prayers and our witness, and there will be found abundant means for carrying the work forward.

(4) "Whom shall I send? And who will go for Us? Then said I, Here am I, send *me*." S. R.

Under date of July 10th our brother W. J. Poehner, Pereira, (Caldas) Colombia, writes of not receiving mail since May 25th. He says it was burned in the fire which almost completely destroyed the large city of Manaizales. Will any who have written and not received a reply, please write again. Letters should be addressed, Via Panama.

"HE OPENED NOT HIS MOUTH"

"And the chief priests accused Him of many things; but He answered nothing. And Pilate asked Him again, saying, 'Answerest thou nothing? Behold, how many things they witness against thee.' But Jesus again answered nothing; so that Pilate marvelled" (Mk. 15: 3-5).

"They also that seek after my life lay snares for Me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs" (Ps. 38: 12-14).

"He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53: 7).

SUFFERING as none upon earth ever suffered, our precious Saviour never protested! Misunderstood by those He loved, and whom He came to bless and to save, calumny and shame were heaped upon Him! Devil-inspired accusations were made against Him, yet never a demand that He be heard to their rebuke and clearance of Himself. He did not "cry, nor lift up, nor cause His voice to be heard in the streets." "He was *despised*:" a man usually has gotten very low when his fellow-men despise Him. We resent it when men hate us and say ugly things about us, even though we sometimes give them cause. *He* was hated "without a cause," yet "He opened not His mouth." He "made Himself of no reputation:" false witnesses rose up against Him: they laid to His charge "things that He knew not," but "He answered nothing"—and "*Pilate marvelled*." He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

In the 26th chap. of Matthew, vers. 67 and 68, we have this amazing record: "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us thou Christ. Who is he that smote Thee?" They *spat in the face* of Him who was "fairer than the children of men." They vented their passionate hatred by smiting Him in the face, so that "His visage was so marred more than any man, and his form more than the sons of men." Bitter mockery came from their mouths as from open sepulchres full of corruption. But "He opened not his mouth"—not even in rebuke! "He gave his back to the smiters" of the brutal Roman soldiery, and "his cheeks to them that plucked off the hair." They stripped Him of His garments, dividing them among themselves, exposing Him to open shame—yet He opened not His mouth—He despised the shame that man cast upon Him, and He endured the cross where He bore our sins!

Then He could say, "I have finished the work which Thou gavest Me to do;" and, "I have overcome the world"—victor He came over every trial, and the secret of it all was this: "I came not to do mine own will, but the will of Him that sent Me"—He was *wholly* surrendered to the Father's will. "The archers sorely grieved Him, and shot at Him and hated Him, but his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob."

The passions of evil men vented their fury upon the unresisting coverings of the Tabernacle, and sadly tore at them, but nothing within was ever disturbed."

"Oh, 'tis all wonderful, wonderful!
And blessed be His Name."

We may notice that angels were always near, ever

ready to minister unto Him; and the Holy Spirit's word, when He bringeth in the Firstbegotten into the world, is, "Let all the angels of God worship Him!"

O reader, how do *we* measure up to Him, our holy pattern? What a mess we make when we seek to establish our righteousness before our fellow-men; do we not? And if we speak ill of a brother, how humiliated and defeated we are when, as an answer, he opens not his mouth!

Let us remember that angels are beholding us too: for "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?"

Oh, for well-garrisoned hearts, and God-kept lips.

—M. S. GALLAGHER.

THE HOSTILITY OF THE PUBLIC PRESS TO THE TRUTH

IN these days of wide-spread publicity of all the affairs of man, we need not be surprised that the truths of God's word also form material for news and comment by the public Press. The Press, partaking in the efficiency which is a sign of this age, is diligent in collecting and disseminating news on all sorts of subjects. Along with its records of the daily crimes, disasters in the world, and its political questions, we find it exploiting and largely encouraging the controversies between Modernism and Fundamentalism, between agnosticism and revealed truth.

Nor is this to be regretted. The apostle could rejoice when Christ was preached, whether in pretence or truth, and we may be sure that divine truth will not suffer by being set before men, whatever the motive that is behind the discussion.

What we had specially in mind is the attitude of the Press toward the Truth. It is practically impossible to be neutral or colorless in reporting controversies. What is noteworthy in the prominent journals, is their manifest sympathy with the so-called liberal side of questions. With the Press evidently those who report the proceedings of conventions are inclined favorably toward the "Modernists." If an editorial is written, it is nearly always on the same side.

We must not be surprised at this. "The world knoweth us not, as it knew Him not." Avowedly the Press represents the world, it stands for man's day. The truth of God humbles man, brings him low, and shows his need of new birth, repentance, faith in Christ. The theme of the Press is this present life; God's truth reveals the life to come. Could we expect the world to dwell upon that which tells of its impending doom?

Naturally, those who are the purveyors of news select what will interest and please the public. Those who are engaged in such work, are doubtless of similar tastes, most of them ignorant of the amazing grace of God, the glories of Christ, and the fruits of His redemption. We say this in no spirit of harshness or unkindness. May the Lord open blind eyes, and win hard hearts to Himself.

But we have spoken of the *hostility* of the Press. "The mind of the flesh is *enmity* against God." The world has never repudiated the rejection of the Son of God. We must not expect that its hostility has changed to friendship. This hostility may scarcely be known to the writers, but "He that is not with Me is against Me." This will account for the tone of levity in speaking of divine things, for the slurs at faithful testimony to Christ, and other tokens of opposition to the Truth.

And yet the Newspapers are the great formers of pub-

lic opinion. Their influence is immense, and it is largely cast against the truth of the gospel. We are thankful for honorable exceptions to this, but its general truth is only too manifest.

The pertinent question for the child of God is, What effect upon *me* does this attitude of the Press have? Do I realize in reading it that I am in an enemy's country?

We are not asking the saints to discard entirely the newspaper. But we do most affectionately urge them to give the word of God the *first* place, literally in point of time, as well as the place of preeminence. Let us not allow our convictions to be formed or modified by hostile influences. May we be formed by the Truth. "Sanctify them through thy truth. Thy Word is truth." S. R.

FAMILY CHARACTER AND FAMILY RELIGION

(Continued from page 233.)

FAMILY RELIGION

Among the sons of Noah, religion was connected with Shem rather than with his brothers, and from him came the separated people.

In the progress of a few generations, however, this religious family became corrupt; for in less than three hundred years (and we know not how much earlier), we find them serving other gods (Josh. 24: 2). This is a common history even to this day. Families, as well as churches, are seen in a sadly degenerate and corrupt condition, though once they were known for their zeal and service.

The Spirit of God, however, in the sovereignty of grace, visits a son of Terah, of the 8th generation from Shem. The call of the God of glory came to Abram and separated him from those corruptions, and from country and kindred and his father's house, to fashion him as a new piece of workmanship for the Lord (Acts 7: 2).

Abram, it appears, made this call known to his family, and, as is often seen to this day among ourselves, this communication has a certain influence among them. Family religion springs from this. The power of the gospel is known at first by one member, and from thence it spreads. And the Lord would have it so. It is a bad symptom, as we may see presently, where this does not take place.

So here. Terah, the father, gets ready. Nahor, one of his sons, we may presume, from the whole narrative, was not much under this influence; for he, his wife and children, all abide where they were. But Abram and his wife, and Lot (the son of Terah's deceased son Haran) set out on the divinely appointed journey. Terah, the father, apparently takes the lead (chap. 11: 31).

But ere I go farther with this narrative I would ask, Was *all* this entirely right on Abram's part? The call had been to *him*. On him the energy of the Spirit had come. Within the range of that energy or influence the family, it is true, may be brought; but still, did it not belong to Abram to fill that place which Divine energy had manifestly assigned him? Was there not some conferring with flesh and blood on Abram's part ere Terah was allowed to take the lead in this great movement under the Spirit of God? I rather judge that there was, and that this has to account for the delay at Haran, and for the death of Terah there, and for the putting forth of

a second energy from the Lord in calling Abram from Haran (chaps. 11: 31—12: 1).

This is all admonitory to us. Family religion is beautiful; but family order or human claims are not to assume the rights of the Spirit. Beautiful to see Cornelius, or any other in like circumstances, bringing his friends and kindred within that influence which was visiting his house; but if flesh and blood, or human relationship, disturb the sovereign progress of the Spirit, we may expect a halt at Haran, at the half-way house, and the need of a second call—in some sense a second—to set the soul in the path of God afresh.

We may mark and distinguish these things for profit and admonition. However, under this renewed energy of the Spirit Abram renews his journey, and Sarah his wife, and Lot his orphan nephew, accompany him. It is a scene of family religion still. And in Lot we see one who was within the general or family influence. We read of no distinct call on him, or of any sacrifice from him. Not that he represents a mere professor, or one who attaches himself to the people of God, for some selfish end. No; he was "a righteous man," and had a living soul that could be, and was, vexed with the wickedness of the wicked (2 Pet. 2: 8). But his entrance into the household of faith expresses no energy. It was effected in a *family* way, as I have been observing—as a thousand cases in our own day. And good such things are. Happy when Sarah the wife, or Terah the father, or Lot the nephew, of these latter days will go along with our Abrams. This would not be, we know, without the drawing and teaching of the Father. And Lot was as surely an elect of God as Abram. But the energy of the call of God is not manifested in him as in Abram—distinctions which we cannot fail to mark continually. It was a

personal thing characteristically with Abram; it was a *family* thing characteristically with Lot. And according to all this, in the very first scene in which Lot was called to act in a personal or independent way, we see his weakness.

Abram gives him the choice of the land. And he makes a choice. Now it is not merely in his choosing the goodliest that our hearts condemn him, but in his making a choice at all. In every respect Abram had title to have the first choice, as we speak. He was the elder both in years and relationship. He was principal in all that action which had drawn them to this distant land, and Lot was but, as it were, attached to him. Noble it was in Abram, and generous, in surrendering his right to his younger. But Lot was insensible to all this, and he undertakes to make the choice, and then (naturally in the course of such a beginning) he chooses on an entirely worldly principle. He takes the well-watered plain for his flocks and his herds, although that took him near the defiled city (chap. 13).

This first trial of Lot is thus a painful witness against him. It argues the weakness in which faith or the kingdom of God had been held in his soul. Abram's way was very different, for the voice of the God of glory had been powerfully heard by him, detaching him from that world to which Lot was still adhering. And all this has language in our ears to which we are to take heed.

It is soon discovered what a disappointing world Lot was choosing. The well-watered plain soon becomes a field of battle; and had it not been for Abram, or Abram's God, Lot would have lost his liberty there, and all his possessions.

But it is still more sad that this first disappointment does not free his heart from its unholy attachment. He

takes up with Sodom a second time, till he is forced to remove by the hand of God Himself. When the watered plain became a field of slaughter and Lot still refused to learn its character and to leave it, he must learn it by its becoming burning heaps in the day of the Lord.

Melancholy catastrophe! Shameful end of an earthly-minded believer! What a voice for us all this has! Here was a saving "so as by fire"—a running out of a house in flames, an inglorious departure from the world! We may lay the admonition to heart, and watch against the first look toward the watered plains of Sodom.

In the whole of this we indeed get great lessons, whether of comfort or of warning. It tells us that family religion is a beautiful thing, and that true godliness may begin in that way as in Abram's house. But it admonishes each one of us to take good care to cultivate godliness in a very personal way, lest our religion have the weakness of a mere general or family influence, and in a little season leave us stranded by the way.

Under Abram, family religion, as I was observing, did spread, but not under Lot; for his wife continued with the mind of Sodom in her, and is made a beacon-light to warn passengers on their way to this hour. His two daughters defile themselves and become the parents of two such corrupt seeds as are under special prohibition as to any place in God's house (Deut. 23: 3), and his sons-in-law, when he spoke to them of judgment, profanely thought that he was a trifler or a fool.

Here surely is serious matter for our souls to consider. If our religion or profession of Christ have but sprung up under the influence of a family atmosphere, we have warning here to watch, and cultivate personal godliness, in holy fear of the weakness of such a plant.

But again, if our profession of Christ has not, as with

Abram, spread an influence in the family, we have great reason to be humbled, and to fear that it is because, like Lot, we have not in our own person the faith in its separating and victorious power.

Lessons of serious and holy importance on the subject of family religion are in that way read to us by this little history. It tells us that we ought to be the means of spreading the knowledge of God; and if we lack in this there is reason to suspect the moral condition of our soul. The unerring Spirit says, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another;" and, as to the family's upbringing it says, "*Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.*" Family religion is thus honored by the Lord, but the thorough and the personal power of it is also assisted. The fathers to the children are to make known the truth (Isa. 38: 19), though each one must be born again or he cannot see the kingdom of God.

Beautiful to see the "unfeigned faith" dwelling in one generation after another of the same family, as in the grandmother Lois, the mother Eunice, and the child Timothy; but it is beautiful also to read in the third of those family generations the tears and the affections which give the full persuasion that their religion is not a mere imitative or educational one—the mere catching of a family influence, but the precious inwrought power of a kingdom which God Himself has set up in the soul.

"What we have heard and known, and our fathers have told us, we will not hide from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that He hath done" (Psa. 78: 3, 4).

—J. G. B.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from page 227.)

WE will seek to gather up a few further practical thoughts regarding the Church viewed as the Temple or House of God. As has already been intimated, there are two aspects of the dwelling of God, the Godward and the manward sides. There are two words used in the Gospels for the Temple; the one, *ναός*, signified the holy abode of God, the sanctuary; the other, *λεπόν*, included the courts and parts connected with the administration and order belonging to the government of the people in their divine relationships.

In Christianity there is no veil separating between the holy places, and we have boldness to enter into the holiest, by the blood of Jesus; so that there is in that sense no distinction between the Godward and manward aspects of the House of God. Naturally, however, we connect worship with the thought of the Temple, and ministry and government with the House—its manward aspect. We wish to speak of both worship and service in what follows.

We have been speaking of the assembly as God's abode, and of the principles governing reception and fellowship in the assembly. The question might be asked, What would be the proper course for Christians who desire to follow the mind of God, but who are living where no assembly has been formed according to scripture principles? The answer is very simple: Let them act in the fear of God, and assume their responsibilities and privileges. These would involve separation from what was contrary to the Word. Great care would be needed to act in love and humility—but in all faithfulness and loyalty to Christ. If they could secure the counsel of

some one instructed in the truth, they would avail themselves of it. But they need no authority to establish a testimony to God's order beyond what He has given in His Word.

It might be wise, if a little company had separated from their former relationships, for them to come together for prayer, as in Ezra's day (chap. 8: 21-23). Such a prayer meeting might go on for quite a period of time, until it was manifest that the saints were clear as to the step they were taking, and were dependent upon the Lord alone.

But the time comes when they can no longer with a good conscience hold back. Then let them spread the table, and in all simplicity begin the full testimony to the Lord's name. "Where two or three are gathered together unto my name, there am I in the midst of them." Surely no other properly gathered assembly of saints could refuse such a company their fellowship, in the unity of the Spirit.

We need hardly add that such a gathering, whether recently formed or of longer establishment, must be marked by loyalty to the Word of God, especially as to the great fundamentals of the faith—the Person of Christ, His atoning work, the inspired perfection of Scripture, and kindred truths. "What think ye of Christ?" must ever be the test. Coupled with this, there must be a blameless, sober walk. There is nothing so dishonoring to a testimony, as a loose, careless walk in ourselves, or the allowance of it in those with whom we associate. This third feature of fellowship is most important. A person or a gathering may be sound as to the Person of our Lord and other fundamental truths, their walk may be above reproach; but if they are indifferent as to fellowship either with individuals or gatherings where doctrinal

or moral evil is allowed, they are themselves defiled by such links. "A little leaven leaveneth the whole lump."

It is this third principle of association which is so often ignored in these days. The plea is made for greater breadth, and for reception of "dear Christians" whose associations are unholy. If we would but remember that loyalty to our Lord is of far greater value in His sight than friendship even with Christians, we would not make this error. "To obey is better than sacrifice."

Very recently there has been a great stirring among God's people in various denominations, with some talk of establishing a religious movement for the purpose of a more scriptural order. We most earnestly and affectionately urge that they do not come short of the principles of which we have spoken. There can be but one full scriptural fellowship, and that is large enough to include all who desire to "follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." The Lord grant that in these closing days of the Church's history, such a testimony may be recognized and accepted by a large number of saints. "Is anything too hard for the Lord?"

But we proceed. The gathering has been established; but this is only the beginning of constant exercise and vigilance. This is not our rest, and the gathering is not heaven. If a patriot once wrote, "Eternal vigilance is the price of liberty," it is more so in the things of God. A lofty assumption of superior knowledge, and of a correct ecclesiastical position over other Christians, is both repulsive and injurious to the soul of those who make it. Such pride goes before destruction, and the divisions among those who know much truth is, in many cases, God's rebuke upon such loftiness. May He give us instead true humility and contrition.

No; Christians gathered to the Lord's name are specially exposed to the assaults of the enemy, as to doctrine, walk, and association. It becomes them to walk humbly and softly, and to bestir themselves to all diligence of study and of service. How humiliating it is to hear Christians of small knowledge and poor attainment speak disparagingly of gifted and devoted men who "follow not with us."

There are some essentials in seeking to maintain a true testimony. The first is a genuine piety. Are we men and women of prayer, who walk with God, are separate from the world? Are we diligent students of the Word? Many persons, who are not scripturally gathered, put to shame the neglect of those who have been sharers in the marvelous ministry God has given, but who themselves are not walking in the paths of diligent and prayerful reading and study in which their teachers walked.

It is a moral basis of this kind—a true heart-occupation with Christ, and consequent separation from the world—which forms the only real and true testimony. Blatant bigotry may assert its views, and denounce all who do not accept them; but oh, brethren, the only testimony which God can own is one that flows from lowly-hearted communion with Himself. Nothing, *nothing*, can take the place of this. The lack of it is sufficient explanation of the weakness, or lack of true, delivering power, of discord and division which to our shame are proclaimed in the very streets of Gath. Let us retire into our closets, and pour out our souls in confession and prayer till the Lord have mercy upon us.

Next, we speak of the godly care of others. This necessarily follows. It was Cain who asked, "Am I my brother's keeper?" Yes, we are, and grace measures the responsibility for the exercise of that love by the supreme

example: "We ought to lay down our lives for the brethren." Space will not permit more than a brief mention of some of the salient features of this brotherly care.

In the first place, if I love my brethren, I will pray for them. We may, in fleshly energy, talk about our brother and criticise him, but the Spirit will lead us to *pray* for him. We are not now speaking of special pastoral care, but of the ordinary attitude of each brother or sister toward all the rest; and would earnestly press the importance, the necessity of intercession for others, if we are to keep the unity of the Spirit. You may not be a pastor, may have no special gift, but you can pray. We read of Elijah that he "prayed earnestly," and that "he prayed again." Let us imitate his faith, and follow His example who could say, "I have prayed for thee."

It is greatly to be feared that in these days of restless activity and of "new methods," the people of God are neglecting and forgetting the privilege and the necessity for intercession. May the Lord work a revival in our hearts individually and unitedly in this regard.

At the risk of repetition, we emphasize the necessity for personal and corporate holiness in the house of God. "Holiness becometh thy house, O Lord, forever." "Be ye holy, for *I* am holy." "Perfecting holiness in the fear of God." How many scriptures emphasize this necessity. It means exercise and prayer and feeding upon Christ in His Word. It will lead us to be jealous for the spiritual welfare of our brethren; above all for the honor of our Lord. Let us not take for granted that there is no special call for exercise here. We need not be surprised, if carelessness in thought, word and deed mark us, that the fence will be broken down that separates us from the world—and when that is the case, of what value is an ecclesiastical position?

In various places in the Epistles we are reminded of the homely virtue of hospitality. "Use hospitality one toward another without grudging." "Given to hospitality." It is one of the instincts of the new life. "If ye have judged me to be faithful to the Lord, come into my house and abide there." So the jailor in the same city. Where *love* is, there is the desire to be in the company of those who are near to us.

Similarly, we must not neglect to visit our brethren at their homes. It is sometimes easier to have them visit us, but we must not forget to reciprocate.

These may seem little things, but they are not. They form part of the "uniting bond of peace." Where neglected, if a time of stress comes we find a hidden disintegration has been sapping the practical bonds of fellowship. How can I go to a brother to "tell him his fault between me and him alone," if I have rarely crossed his threshold in the ordinary exercises of love? How easily surmisings creep in, whisperings, and all the sad fruits of the enemy. This will account for much in the history of saints that causes sorrow. And where the sad necessity arises to "put away from among ourselves," where there has been this exercise of love, no rankling resentment can lurk in the heart of the wrongdoer because of neglect.

Let us give a few thoughts as to the public meetings. The first of these, in importance and preciousness, is the meeting for the breaking of bread. This is not the place to dwell upon its blessedness; surely in a higher way than Jacob at Bethel, we can say, "This is none other than the house of God, this is the gate of heaven." Here is where,

"Everlasting love displays
The choicest of her stores."

How often has the experience of Emmaus been repeated:

"He was known of them in the breaking of bread." Do we value this blessed feast? Then we will be jealous of anything that would mar its holy simplicity and joy. We speak of the outward things, though back of these is the right state of soul for the "worthy partaking," expressed in one word—"Communion."

Priesthood. Do we *all* realize our God-given place as priests to offer up spiritual sacrifices? This does not necessarily mean audible worship, but the incense from the heart, in which the sisters have their full share. Let us be very plain. Does every brother realize that he may be the mouthpiece to express the praise of the saints? Or do we fall into the routine of letting the *vocal* brethren monopolize—unintentionally, for the most part—the audible worship of the assembly. Do we, or do we *not*, believe in a clergy? If we do not, let us *all* show it by our works.

The same applies to the ministry of the Word at the morning meeting. Here is not the place for lengthy discourse, but at the close of the meeting there is often room for the word of "edification, exhortation and comfort," of which it is said, "Ye may *all* prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14: 31).

We may say a little about the Bible Reading, so familiar to most who will read these pages. Incalculable benefit has resulted from these meetings. Many value them greatly, and little, save in the way of exhortation, need be said. It is *not* a meeting in which one brother conducts a monologue. While one or two who are "apt to teach" may answer questions, and lead in unfolding the Word, *freedom* should mark the meeting, and in freedom, the profit of all is ever to be considered. "A reading meeting is a feeding meeting," might be our motto. No

brother should attempt under ordinary circumstances, to take the lead in a Bible Reading unless he has prayerfully studied the passage to be dwelt upon. This applies in good measure to all. How much brighter, more interesting and profitable, would our meetings be, if such preliminary care were taken. By all means let us read through a book consecutively, and let some brother furnish an outline and point out the connections in the passage. It is the meeting in which the whole assembly, from the youngest to the oldest, is learning. If we are to be "thoroughly furnished" from the Scripture, it is at this meeting.

We speak next of a meeting which seems in some places to be falling into disuse. It is called "the Open Meeting," in contrast to those where the responsibility rests upon the brother convening them. Described in the 14th chapter of 1 Corinthians, its general characteristic is that the saints are gathered to wait on God for His guidance by the Spirit in ministry needed for the welfare of His people. Naturally, prayer will precede and follow all that is said. An occasional hymn may be sung, but all is to be "done unto edifying." The number of those speaking is limited by Scripture: "Let the prophets prophesy, two or three, and let the others judge." This last is most important. The complaint is made that if we leave the meeting open those may take part who do not edify. Our answer is, Is not the Holy Spirit competent to lead, and are not the saints competent to judge? We have no right to allow the time of the saints to be taken up by unprofitable talk. The brother who does this should be spoken to kindly and firmly, and admonished not to trespass. But if there is a spirit of prayer, and a realization of the presence of God, it will be found that the Spirit will lead us out into the happiest,

most refreshing, and helpful ministry of the Word.

This "Open Meeting" is characteristic of "Brethren" so-called. We do not need a "one man ministry," though ready to give place to every true gift of the risen Lord. But let us hold fast to 1 Corinthians 14. If it has been abused, let us seek to correct the abuses, but *not* surrender the liberty of the Spirit for a lifeless order. Much more could be said of this meeting. We only add that unity should mark it. Hymns, prayer, and ministry should all blend into what makes a complete whole, profitable to all.

We next come to the Prayer Meeting: Private prayer, family prayer, assembly prayer. If you neglect private prayer, no wonder you are silent in public prayer. The same applies to family prayer.

Many a prayer meeting is overshadowed by the lengthy prayers of a few brothers. This dulls the whole meeting, and often hinders those brethren, younger and older, who could not pray at such length. *Reality, simplicity, brevity*, are to be our guides. "Praying in the Holy Ghost" is the power. Do *all* the brothers pray in your meeting? If not, perhaps if *you* will begin praying for them, they may. May the Lord open our hearts and our lips for prayer! "I will that the men pray everywhere."

Often the interest in the prayer meeting is greatly increased by having special subjects laid before it. The first part of a meeting might helpfully be used in reading parts of letters of interest, or giving account of work, or mentioning special cases calling for intercession. The work in the Foreign Field calls for much prayer. A monthly meeting for this purpose would be most helpful. Does everyone in fellowship attend the prayer meeting, unless necessarily prevented?

As to ministry to the Lord's work—"Upon the first day of the week let every one of you lay by him in store, as

God has prospered him." "The Lord loveth a cheerful giver." "It is more blessed to give than to receive."

Beloved brethren, these are some of the features of the House of God. They have not changed since they were given to us in the Scriptures. The grace which gave them is able to lead us into keeping them. "Thou hast kept my word, and not denied my name."

S. R.

(*To be continued, D. V.*)

Answers to Questions

QUES. 20.—It is taught here by some that both the wise and the foolish virgins in the parable of Matt. 25 are true believers, but that the "foolish" are not sanctified or "filled with the Spirit." Is not the Holy Spirit dwelling abidingly in all true believers? If so, then why did David pray, "Take not thy Holy Spirit from me? (Ps. 51: 11). Was David a saved person still? And was Saul a saved man before the Spirit departed from him? (1 Sam. 16: 14). Please answer in *Help and Food*.

ANS.—(1) The first verse of this chapter tells us the "Kingdom of Heaven" is pictured in this parable; and in chap. 13: 18-33 of this same Gospel, four parables are given us to show that both good and bad are found in the Kingdom's present form—while the King is absent. We are justified therefore to look upon "the foolish virgins" as mere professors, self-deceived it may be, disciples *outwardly*—not indwelt by the Holy Spirit, which the "oil" represents, but which they have not in their vessels. So in verse 12 the Lord says to them, "Verily, I say unto you, *I know you not,*" while of His sheep He says: "*I know my sheep, and am known of mine*" (see John 10: 14, 27, 28).

(2) The Holy Spirit does indeed *dwell and abide* in all true believers in this present dispensation (see John 14: 16; Rom. 8: 9; 1 Cor. 3: 16). But it was not always so (see John 7: 39), for the Holy Spirit was sent by Jesus glorified as the witness of our perfect acceptance in Him before God; and to dwell *in* us as the earnest or pledge of our future glorification with Christ (Rom. 8: 23). Now this could not be till Jesus, our representative, was Himself as our Head glorified in heaven.

The Holy Spirit has always been the Power by whom God works in men, and in all creation. As God's power in grace He might be bestowed upon men, or withdrawn through man's disobedience. This is what is meant in the passages you refer to, concerning Saul and David. The Spirit came upon them for a purpose, and might leave when that was accomplished.

QUES. 21.—I would like to understand why when Lazarus was raised he was still wrapped in grave-clothes, whilst when our Lord was risen He left them where He had lain.

ANS.—Our Lord was raised in a *spiritual body* to which neither clothes nor stone at the sepulchre's door were a hindrance, nor the shut doors where the disciples were assembled for fear of the Jews, and standing there in their midst said to them, "Peace be unto you...and He showed them his hands and his side" (John 20: 19). It has been well said that "the stone rolled away by an angel from the sepulchre was not to let the Lord out of it, but to let the women and the disciples in."

Lazarus was raised in his *natural body*, brought back to natural life by divine power, as is proved by the scene described in John 12: 1, 2, and the Jews afterward seeking to kill him (ver. 10).

THE RAPTURE—THE HOPE OF ALL THE SAINTS

THE brightest and most glorious hope for Christ's redeemed people is, no doubt, His promise to return and remove His bride from earthly to heavenly scenes. This promise was given by our loving Lord when His followers sorely needed comfort and encouragement, as He was about to leave them. So He said to them,

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also" (John 14: 2, 3).

This is rightly called "the Hope of the Church." But were not those to whom the words were first addressed disappointed in their expectation?—and those thousands who have since gone through life cheered by this promise, have they not expected in vain?—No! dear fellow-believer, No! for something more has been unfolded in the Scriptures of Truth for our comfort.

Let us notice, first, that the Lord did not say, You shall not die, but, "I will come again and receive you unto Myself." Of Abraham and others like him in the Old Testament we read, "These all died in faith (of the promises), not having received" them—they saw them afar off only, and the revelation to them went no further. But to us, the heavens are opened since our Lord Jesus has gone there. Stephen, as he was being stoned to death, saw Him, and called upon Him there to receive his spirit; and in Phil. 1: 23 the apostle of the Church says he had "a desire to depart, and to be with Christ—which is far better" than to wait for Him here. Then in 1 Thess. 4:15, 16, he says,

"This we say unto you by the word of the Lord, that we that are alive (that are left unto the coming of the Lord) shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout. . . and *the dead in Christ shall rise first*. Then we that are alive (that are still upon earth), shall *together with them be caught up* in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Those that have died have not missed the promise, after all. The order given above is clear and definite: All shall hear that blessed Voice; and the bodies of those that have died will be quickened by the Spirit and become the glorified abodes of their spirits; and, in a moment, the living being also changed, *the entire Church will stand upon the earth together*, to be instantly caught up from the earth to meet the Lord coming down for His Bride!

Picture a saint walking a weary world for many years, waiting for the Lord to appear as He promised. Time passes, the frail body becomes weaker, unable to endure until He comes, the Lord takes his spirit to spend the balance of the waiting-time with Himself. This *parenthetical interval* is blissfully passed in rest and peace with Christ. The moment decreed in the all-wise counsels of God arrives, and again the saint finds himself in his body on the earth as though he had never left it. Removing the parenthesis, he stands as linked with the previous years upon the earth, viewing the blessed Saviour coming for him. He, too, participates in the joy that *the Master has returned to take him* with all the saints, to the glorious and blessed home prepared by His own hands for His Bride!

Our loving Bridegroom, the saints in heaven, and the brethren on earth are all waiting for that supreme moment when Christ and the Church shall be manifested in glory together—when we shall commence together that

new and blessed life in the realm of light to which the blood of Christ gives us right and title. May we live more in the sanctifying power of this hope. It may be that the Lord is even now preparing to arise from the throne and give the glad welcome, "Come up hither."

R. P. H.

Young Believers' Department

Calendar: Sept. 16th to Oct. 15th.

DAILY BIBLE READING:.....Sept. 16th, Psalm 147;
Sept. 30th, Prov. 11; Oct. 15th, Prov. 26.

GOOD READING:...."The Minor Prophets," by H. A. I.
Pages 328—358.

Our Daily Bible Reading

The last five psalms (146-150) form a grand finale of praise. First, over against the vanity and nothingness of man we have the celebration of God's creatorial power, His abiding faithfulness, and His abounding mercy. He is known as Jehovah, the God of *Jacob*—which refers to the lessons of that man's history. In the next psalm Israel's regathering, and Jerusalem's blessing are in view. Thus the praise is for the nation's millennial blessing received from Him who governs all creation. The 3d psalm of this series calls for praise to the Lord, from the highest heaven down to the creeping things of earth.

Next comes praise for power given to the saints in subduing evil, who are thus associated with the King whose enemies are made the footstool of His feet. The book closes with a final summons that everything, whether instruments of man or created beings, should render praise to Jehovah. This indeed will be when Israel fully

restored, enemies subdued, the government of all the earth shall be in the hand of Him who is from everlasting to everlasting—Jesus the same yesterday, to-day, and forever.

Our reading this month takes us well through the book of Proverbs, in which divine wisdom is given to guide and preserve us in our earthly path, in which the fear of the Lord is of first importance. The book may be divided into sections according to their different literary character:

1. (Chs. 1-9). In this, after a brief introduction (1: 1-7), the sense is carried through consecutive paragraphs, and the blessings received through dwelling with Wisdom are presented.

2. (Chs. 10-29). Here we get the contrasts made by Wisdom. The sense is confined to the separate verses.

3. (Chs. 30). Here groups of objects are set before us. By this means Wisdom teaches the true character of many things relating to life.

4. (Ch. 31). In this section, beginning with verse 10, is an acrostic composition in which Wisdom presents one example of subjection to her teaching.

This book has a wealth of practical instruction and warnings which may well be carefully and prayerfully read again and again. Its general character has been well summed up in the statement that it gives "laws from heaven for life on earth."

Our Good Reading

This month we commence the first part of Zechariah's important prophecy. A contemporary of Haggai together they ministered to the remnant—reproving their indifference, comforting them in difficulties, and giving promises as to the future. Zechariah's ministry embraces the course of God's dealings and purposes in relation to His earthly people from the captivity to the Messiah's advent in glory and power, overcoming all enemies, and setting up the kingdom of which Daniel had already spoken.

The following structure covers the first six chapters which form the first division of the book.

Div. 1. (chs. 1-6.) Sovereign grace in various operations through which Jehovah's purposes of blessing and glory come to complete realization.

1. (chs. 1-3.) Jehovah alone sufficient; from Him all help and blessing must come.

(1) ch. 1: 1-6. The moral preface.

(a) vers. 1-3. The divine call to repentance.

(b) vers. 4-6. The appeal to experience.

(2) chs. 1: 7—2: 13. The work of salvation for Israel.

(a) 1: 7-17. The Man among the myrtles: God comes in power to help His people in response to intercession for them.

i. (7-11). The need for divine intervention.

ii. (12). Intercession.

iii. (13-17). Assured relief and restoration.

(b). 1: 18-21. The four horns and smiths: God's judgments and deliverances; He makes all things to work together for good.

(c). ch. 2. The man with the measuring line: the manifestation of God on behalf of His people; their return, restoration to favor, and glorious exaltation.

i. (1-5). Jehovah's manifestation in glory.

ii. (6-9). Deliverance through judgment.

iii. (10-12). The full blessing.

(3). ch. 3. Joshua, the high priest, in Jehovah's presence, and the coming of the BRANCH (or SPROUT) announced—it is a sanctuary lesson showing the *inward* work essential for the accomplishment of the foregoing promises.

(a). vers. 1-5. Accusation, but there is forgiveness with Jehovah.

(b). vers. 6, 7. The call to obedience to which promise is attached.

(c). vers. 8-10. The BRANCH, through whom the full blessing will be realized.

2. (chs. 4-6). The features of Jehovah's ministry in relation to His people, and His government in connection with them and the Gentiles, which issues in the setting up of "THE BRANCH" in kingly and priestly power, so that "the latter glory" (compare Haggai 2: 9, *N. Trans.*) of the rebuilt house shall be greater than the former.

- (1). ch. 4. Divine Order and power are maintained through royalty and priesthood, by which all blessings are brought in and maintained.
- (2) chs. 5: 1—6: 8. Evil searched out and judged, whether in connection with God's people or the nations at large.
- (a) 5: 1-4. The flying roll: the book of prophetic woes consequent upon the broken law, because of which both divine and human rights have been violated.
- (b) vers. 5-11. The woman in the ephah: a symbolic representation of the apostate people in captivity to commercialism (ephah) and false religion (woman), unrepentant, and sealed to their doom (the talent of lead)—a judicially decreed blindness (Isa. 9: 9-12). This is historically identified with the ungodly influences of Babylon (Shinar), upon which Jehovah's overwhelming judgment has been pronounced.
- (c) 6: 1-8. The four chariots—"the four spirits of the heavens"—the divine agencies of providential government among the nations. *Four* shows they universal in their scope.
- (3). chs. 6: 9-15. Christ manifested in His glory as King and Priest—the One in whom the fulness of civil and religious power is mediatorially vested according to the divine will.

For lack of space the lesson-study on Colossians has to be omitted this month.

A MAN may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord Himself has set His stamp on prayer as the best proof of a true conversion. When He sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart than this,—"*Behold, he prayeth*" (Acts 9: 11).

Work in the Foreign Field

CENTRAL AMERICA.—We are glad to publish extracts of letters from two beloved brethren, who are laboring in the Spanish-speaking lands of Central America. This region is of special interest to us, not only from its nearness, but because of the devoted servants of Christ who have given their strength, and in the case of our dear young sister, Miss Fanny Arthur, their life to the Lord's service there. Many will recall the interesting and faithful work of our brothers Knapp and Armerding in Honduras, which because of their broken health had to be discontinued. We trust there will yet be seen more fruit from those parts. We might mention our brother Armerding has kept up and perfected his Spanish, and in New Mexico has a wide field among the Spanish-speaking population there. We hope to have from our brother Knapp a little history of the work in Honduras, which was under his hand, and of its present prospects.

Our brother B. Montllau writes, "We are still privileged to go out some nights, and we had the best open-air meetings near the Market. The rains are not steady yet and we are thankful for some suitable nights for our open-air work. Last Saturday night, I believe we had the largest and most attentive crowd. Some tried to disturb, but others insisted on having order; there must have been between 200 and 250 present, besides many listening from house doors and passers-by. After the preaching of a native Brother and myself, we offered some literature, and had a hard time with it; fifty hands at a time wanted to get a copy, fearing we might not have enough; but we had for everybody. Many promised to come to the indoor meetings, and others invited us to hold open-air meetings in their neighborhood.

"We have an invitation for open-air meetings in a settlement of natives near Germania. A native Brother and I are expecting, D. V., to spend a week between Siquirres, Germania, Columbiana and Guaniles, preaching to natives and colored English-speaking people there; we anticipate also a large distribution of the printed message. We crave

your prayers. When this reaches you, we may be on our way to Siquirres."

From our brother D. Lamorue we hear encouraging reports as to the work with him:—

"There is a nice loving interest in all at our meetings. In addition to our two nights in the hall and one night on the street, about six weeks ago we commenced one night a week at houses of believers, or where we can. Every meeting in the houses is crowded, from 40 to 60 inside, and crowds outside. This kind of meeting, along with those in the open air, will we trust change the minds of listeners about our religion and Bible being so bad. Now in the wet season, I seek to work any odd time on the railroad. In Cartago, a town of nearly 10,000 there are many fanatical, but interested souls. I have ordered Bibles, to spend a few days at Lequeres, where a woman said recently, "Why don't you come here and open up a place?" There are many interested souls she knew. She knew brethren Barker, Mawson, Nichols and others in Jamaica. My wife and I broke bread with her over two years ago at Guasimo, where are a few godly souls.

"How often God manifests His mercy as well as His love. Recently, going down the line, with 9 coaches in the train, while still in the mountains, the second coach front truck left the track—on that mountain side, a high bank on one side and on the other almost straight down two or three hundred feet. Surely nothing but the mercy of our God kept the whole train from going over the bank, with at least 400 people. I thought of Rom. 8: 28; delayed there five hours, with all these people and many others living in near-by shacks, and I loaded with tracts and Testaments. Only Eternity can reveal the results of tracts and Gospels given.

Closing with love and thanks for continued kindness, and coveting your prayers, till He come.

Affec'tly in Him,

Alajuela, Costa Rica.

D. Lamorue.

CHINA.—We have received accounts of a work of distinct interest in this vast field, and would suggest to our readers that they make it a matter of special prayer for the Lord's guidance regarding a number of features about the work there. It seems suggestive that at the very time when several have had their minds turn to that land,

special interest and possible openings should come before us. May the Lord direct as to it all. We are thankful for the interest existing in the place where our brother Kautto is located. "Pray ye therefore the Lord of the harvest."

AFRICA.—Two letters came to us within a few days of each other, the first from our dear brother Woodhams, with cheery news as to their journey as far as Lake Kioga, a widened section of the River Nile, and within a week's journey of their destination. All had gone favorably, with a few difficulties in passing the customs and in waiting for transportation. He notices great improvement in the conveniences of travel as compared with their first entrance into the country in 1918. He adds a sober word as to the effect of this upon the natives:

"In its effect upon native life, one can only regret to see civilization, as that, advance into Africa. And yet, on the other hand, if it were not for this modern line of transportation, this present company might not be on their way to Nyankundi with the Gospel. So doubtless God is using all these things for His own ends, with eternity in mind, rather than time."

"Leaving Mombasa—on the coast—the Uganda Railway took us on our way inland. The cars are very unlike American Pullmans, for one takes his own bedding, and you are really furnished with only a place to lie down on, rather than a bed. The next morning we awoke to have a fine view of Mt. Kiliman-jaro, and the morning sun shining on its snow covered top some 19,000 feet above sea level. It is said that the first man, a missionary, who took back the story to England of having seen this snow-covered peak so near the Equator, was ridiculed by some of the "scientists." But all that is called science is not really that, and here is the monument to the marvelous works of God.

"In this part of Kanga the train passed through the great game reserve of the colony, and being protected, the game is not afraid of the train. We had an excellent view of four large giraffe, innumerable deer, buffalo, hartbeest, zebra and ostriches, in their native haunts, and far more interesting than a "Zoo."

"We stopped three hours at Nairobi, the capital of Kanga, attended to banking arrangements and then another over-night ride brought us to Kisumu on Lake Vic-

toria. Here the Lake Steamer 'Clement Hill,' awaited us. We were three days on the Lake. We left the boat at Jinja, at the north of the Lake, and took the Busonga R. R. north to Namasagali. Here we took the boat from which I am now writing, the steamer 'Stanley.' There is one passenger on board besides our party. So the large crowd on the 'Carmania' has gone to other parts than Africa. There are only two classes of whites in this part of the world—those who come to rule the natives, and trade in the resources of the land, and those who come to preach Christ who died for sinners; and, thank God, we are counted among the latter.

"Paul (his little boy) came down with malaria two days ago. He must have been bitten at Mombasa, though we did not know it. Florence and Marian (the two older girls) are very well. All others of our little number are well. I have been happy to find some Alur people (with whom he formerly labored) working at some lake ports, and it was like music to our ears to hear their tongue again, and to be able to speak to them of the Lord Jesus.

"We are expecting mail on our arrival in Congo, and of course are anxious to hear from you at home who are with us in spirit. Mrs. Woodhams joins in Christian love.

"Yours in the fellowship of our Lord Jesus,

R. C. Woodhams."

The other letter, from our dear brother Searle, takes up the narrative where our brother Woodhams left it, and gives the account of the sufferings and home taking of dear little Paul, which will be read with tender interest by many.

June 30th, 1925.

"It is with sadness—not unmingled with joy though—that I take up the pen to tell you of recent events among us. Without doubt you have heard the news, by our cable sent from Masindi yesterday, the 29th of the month, concerning little Paul Woodhams. He had been rather unwell since the time of our crossing the Red Sea, owing probably to the very hot weather experienced there. We think now that he must have contracted a malaria germ at Mombasa, and developed the fever about the time of our voyage over Lake Kioga, which was from the afternoon of June 24th till the morning of the 27th. His temperature was 104 degrees on the 25th, then practically normal the day following. He had a convulsion on Sunday noon, after which a rise of temperature followed by an-

other convulsion at 5 p.m. He passed away at about 7 p.m. the same day. The convulsions lasted 1½ hours and 2 hours. Two other doctors were consulted, and a blood test taken which proved it to be malaria. We were at Masindi hotel at the time, having had to stay over before coming to Butiaba, to get the boat across Lake Albert. We buried him at the C. M. S. Mission, at which were Mr. and Mrs. Lees, whom we had met on board the S. S. Merkara from London to Mombasa. They acted very kindly and hospitably towards us, helping all they could, having offered Dr. and Mrs. Woodhams to stay with them till the baby was better, and when the baby died helped me concerning burial arrangements. The C. M. S. mission boys made the coffin, while others dug the grave. We buried him on Monday, morning about 11.15 to 11.50, reading a few comforting Scriptures together and committing all to our God and Father and our blessed Lord Jesus. We had before us John 20:1-20; 1 Cor. 15:12-23, 49-58; Rev. 1:10-18; 21:1-5. We went on to Butiaba, after having lunch at the Mission, and are still here waiting for the boat-sailing on July 11th for Kasenyi.

We could go earlier by hiring a smaller boat, the Livingstone, but are warned not to, as the lake is rough and unsafe at this time of the year. There will be 50 miles to go overland from Kasenyi to Nyangkundi. The Lord has indeed abundantly manifested His presence with us all our journey through and has caused our hearts to give thanks at continual evidences of His guidance and care. The prayers of the many have availed and we have had safe and calm trips on the ocean and lakes.

Yours affectionately in our coming Lord Jesus,

D. C. Gordon Searle.

May the Lord abundantly comfort and sustain our beloved brother and sister, and preserve and bless the whole company. We trust ere very long to hear of their safe arrival at their journey's end. "Brethren, pray for us."

S. R.

SOME OF THE DELIGHTS OF THE SON OF GOD

IN meditating upon the delights of the Son of God our thoughts are taken back first of all to the past eternity.

There we see Him, "the only begotten Son in the bosom of the Father," in that "hiding place of love," as it has been termed, and are allowed to behold Him presented before us as "Wisdom" (Prov. 8: 22-31), the object of His Father's joy, "daily His delight, rejoicing always before Him." The Spirit there speaks of the Father's delight in the Son, and of the Son's delight in the Father in the mutuality of deep affection; at this no renewed mind can wonder.

But we read further that, in that scene of eternal joy, He rejoiced in "the habitable parts of the earth"—the parts which would be peopled—and that

"His delights were with the sons of men."

And this may well astonish us.

Knowing all from the beginning, He was fully aware of the ruin which would come in after man had been made upright. He was acquainted with all that He Himself would suffer at His creatures' hands, and how much more deeply when He made atonement for man's sin. But knowing all this, "His delights were with the sons of men."

The angels He passed by—their case is not undertaken. It was His pleasure to choose "the sons of men." The *why* we may not be able to discover, but we may well rejoice that thus it was. Just as He loved Israel, and set His love upon them (Deut. 7: 7, 8), because He chose

to do so (And who shall say Him nay?); so when we learn that His delights were with such as ourselves, it is not for us to reason *why*, but, as we wonder, to worship.

Thus we exclaim:

“And could'st Thou be delighted
 With creatures such as we?—
 Who when we saw Thee, slighted
 And nailed Thee to a tree!
 Unfathomable wonder,
 And mystery divine!
 The voice that speaks in thunder
 Says, ‘Sinner, thou art Mine’ ”

And this before earth's foundation, or formation. Then it was we were in His delights. Then it was we were chosen; and then it was that He was foreordained to be the Redeemer, in order that we might righteously be cleared, cleansed, and constituted righteous in God's sight, and thus be fitted for His delight for ever.

Turning to psalm 40 we find another of His pleasures. And this was in Time. When the whole system of the law had failed to answer to the Father's desire, we hear Him prophetically say, “Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt-offering and sin-offering hast Thou not required. Then said I, ‘Lo I come: in the volume of the book it is written of Me,

*“I delight to do Thy will, O my God,
 Yea, thy law is within my heart.”*

The four great classes of offering of Leviticus, chaps. 1-4, had ministered no satisfaction to His Father. Then He who had been prefigured by them would take the body prepared for Him, coming here on earth in the likeness of man, He would perform all the will of God. And, may we not inquire, Who but One who Himself is God was

capable of fulfilling all the will of God, whatever that will might be?

Thus we see Him come to glorify God, to fulfil all the Father's good pleasure. And from the pathway of God's will for Him, He was never deflected. "I was not rebellious, neither turned away back." Whether within or without all was perfection. The law was cherished within His heart, and He found His joy in fulfilling every jot and every tittle thereof. So we hear Him say, "My meat is to do the will of Him that sent Me and to finish His work" (John 5: 34). "I came down from heaven not to do mine own will, but the will of Him that sent Me" (6: 38). And again, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" (8: 29). And we who believe may rejoice that the will of God which He came to do had our blessing in view, for we read, "By the which will we are sanctified through the offering of the body of Jesus Christ once" (Heb. 10: 10). That will led Him to the cross with all its inexpressible woe. In view of bearing the judgment there, He shrank. In His perfection He cried "with strong crying and tears to Him who was able to save Him out of death." But in that same perfection He exclaimed, "If this cup may not pass away from Me except I drink it, thy will be done" (Matt. 26: 42). And then we behold the Holy One who knew no sin, made sin for us that we might be made God's righteousness in Him (2 Cor. 5: 21).

On this foundation, as we happily know, all our blessings, present and eternal, are securely established, and God is glorified therein.

Psalm 16 presents another of our Lord's delights. Now it is in the godly ones on earth who, in John's baptism,

took their place in the waters of Jordan. These were the repentant remnant of Israel. By their coming to be baptized, they owned that they could look for nothing from God on the ground of being Abraham's natural seed, but only His just judgment. The nation had shown its antagonism to the Christ of God. Jerusalem had been troubled at the tidings of His birth. Its leaders had sought "the young child's life." There was found no room for Him in the inn of this world. The call to "Repent" was therefore uttered, and these at Jordan had answered to this call.

With them the Lord of glory would link Himself. He who had no sins to confess would identify Himself with them in this their first right step. They were "the excellent of the earth," and of them He would say,

"In whom is all my delight."

They were but a sample company of "His own which are in the world" to-day. For we also have been brought to repentance toward God, and through faith in our Lord Jesus Christ may rejoice that we are among the objects of His delight. He values them. He esteems them as being the gift of the Father to Him, and as still belonging to the Father—"They are Thine." He values them also as those in whom He is glorified; "All Mine are Thine, and Thine are Mine, and I am glorified in them" (John 17: 6, 9, 10).

Blessed it is for us to be able to sit down under His shadow and resting there find His fruit sweet to our taste. Truly, "as the apple tree among the trees of the wood so is our Beloved among the sons." He is "the Chiefest among ten thousand, yea, He is altogether lovely."

Let us note that His delight is in *all* these "excellent of the earth." Not in some select company of them,

but in all. And note again that it is not in their state only, but in *themselves* that He delights. He will correct them if needs be, cleanse and discipline them as His holy eyes discern it to be necessary. But He never suffers one of His own to slip from His mighty grasp, nor cease to be the object of His tender care. A Peter may break down. In self-confidence he may believe and protest that his affection is strong enough to preserve him in faithfulness; then in the presence of the foe he may haul down his flag and fail miserably. But "I have prayed for thee that thy faith fail not" was spoken before, and is followed by, "The Lord turned and looked upon Peter." The prayer and the look alike tell of the constancy of the Saviour's love. The result of both is Peter's restoration to communion with and service for the Lord whom he loved, yet under pressure had denied.

Happy are we to find ourselves among those delighted in and cared for by the Son of God in His present activities of grace! And we look forward to that moment when at His call we shall be caught up to be for ever like and for ever with Himself. The winter then will be past, the rain over and gone, our present trials and tears will all be behind for ever, and our Beloved will speak and say, "Rise up, my love, my fair one, and come away." Then the everlasting summer of unbroken communion with Himself and the unending song of praise as we worship before Him to His delight eternally.

"Fruit of Thy boundless love,
That gave Thyself for us;
For ever we shall with Thee prove
That Thou still lov'st us thus."

—INGLIS FLEMING.

THE SEVEN WORDS FROM THE CROSS

THERE is something very solemn about the words of a dying man. The speaker departs and is heard no more. The actor in one of life's multitudinous dramas has played his role, has passed away from our sight, and the curtain has fallen. No matter how much loved or respected, he is soon forgotten, and new actors become centres of attention. If occasionally "one who is dead yet speaketh," the echo of his voice reaches the ear but faintly, and is soon lost amid the Babel of other voices which in their turn will die away. Impressive therefore are the echoes that never die—the voices that float down to us out of the dead Past, and in living power, impress themselves indelibly on our hearts.

Such are the words of our Lord Jesus on the cross. Epitomizing in a few phrases that wonderful life, they bear a significance that only such a life can lend to such a death. So we stand and listen as if we had heard naught before worth listening to, or should hear naught again worthy to command our attention. In them all the revelation of God's love seems pent up and breaking forth; and having listened, with bowed heads we exclaim: "Truly this was the Son of God."

Whatever of originality this paper may possess consists in the arrangement of these memorable words, which attest the divine character of the records from which the words are drawn.

One of the great puzzles of the Gospels is found in their omissions. It must seem a bewildering thing to the casual reader, unacquainted with their purpose, that the writers could have been led by any concatenation of circumstances whatever, to leave out some of the wonderful events

that embellish the beautiful record. He may for this reason even be temporarily tempted to doubt the genuineness of the story. If, however, they can be pieced together in such a way that they seem exactly to dovetail into one another, the impress of a divine seal seems at once to stamp the whole with the assertion of Truth.

The arrangement referred to is the following:

A.

"Father, forgive them, for they know not what they do."

B.

"My God, my God, why hast Thou forsaken Me?"

C.

"Woman, behold thy son;"
(To the disciple)
"Behold thy mother."

D.

"I thirst."

E.

"To-day shalt thou be with Me in Paradise."

F.

"Father, into thy hands I commend my spirit."

G.

"IT IS FINISHED."

The right-hand column comprises utterances with regard to the Lord Himself; the left column gives utterances with regard to others; and the final saying, "It is finished," is impersonal, and links harmoniously with each group. The division into statements as to others and as to Himself is so obvious that it has often been remarked upon. The arrangement of the pairs in each column, however, affords a further classification that becomes fruitful of thought.

Two things are to be noted. The first pair has to do with the attitude of God in heaven towards those on earth. The second pair concerns the attitude of those on earth to things on earth. The third pair relates those on earth to a future with God. So the arrangement has all the interest of an acrostic. It justifies itself both perpendicularly and horizontally; and the "IT IS FINISHED" in

the middle places its seal of perfection on each series. In the Greek, "It is finished," and "It is perfected," are very much alike; this may serve to remind us how divinely perfect are all the consummations of God.

Then again, there are wonderful links between each member of each pair, still further attesting the unity and glory of the divine record—internal harmonies that seem like the interplay of soft lights on Urim and Thummim, adorning the breastplate of our Great High Priest.

Let us then study this arrangement in detail, and may God's blessing attend upon it.

First Pair.

"Father, forgive them, for they know not what they do." "My God, my God, why hast Thou forsaken Me?"

These two utterances of our Lord enshrine an amazing revelation of God as both Light and Love. The love however, seems peculiarly misdirected toward the *wicked*, and the judgment toward the *just*. This also has been one of the mysteries of all time, and without God and Christ it is unfathomable. Even the Omniscient Sufferer seems amazed, for He asks in no mere rhetorical way, but out of the depths of the darkness of night: "*Why?*" Again, Truth seems suffering on the scaffold, and Wrong is regnant! With a divine interpreter, however, for the first time a clear light illumines the mystery, and we are given a conception of God that so far transcends anything that had ever entered the mind of man, that its transcendent glory blackens the brightest splendor of all earth's cults and philosophies. Oh, who could ever have even *dreamed* this: God is *so* holy that He can forsake His Son when He interposes between the demands of righteousness and sinful man! And He is *so* gracious that He can forgive the darkest infamy that earth has ever witnessed! Here are seeming contradictions, perplexing and astounding, yet,

at the same time, dissolving the deepest perplexity and bringing us to our knees, crying, "Holy, holy, holy! Only Thou art holy!"

Let us first study them with a view to a clearer vision of the Man who speaks the words, and then pass on to their apocalyptic glories, for it is through this Man alone that we can see God.

The "Father" of the first member is the "God" of the second member. Of this there can be no question. It is partly for the reason that He had Himself coupled them together that He was put to death—His enemies having accused Him of blasphemy on that very account.

Is it not a wonderful thing that He can say "Father" from that cross? In the intimate way in which He uses the name, a new revelation of God to man is given us; and the connection in which it is used bespeaks the character of both Son and Father in a striking way. History records that men crucified were accustomed to pour imprecations and curses on those who subjected them to that ignominious and dreadful torture. Nor can we wonder at it. What right have fellow-sinners to inflict such sufferings on another? But oh, how different is He who pleads, "*Father*, forgive them!" What a profound gulf separates Him from the rest of the human race! What record is there in earth or heaven of anything similar before the advent of this Princely Man? It is the marvelous character of that love for His enemies that renders so easily credible that unique claim of perfection that He alone of all men has advanced with compelling dignity, and which His cross of suffering has so regally established!

"They know not what they do," is equally wonderful, though it is usually passed over with little comment. Let us put them alongside each other for the sake of a better understanding.

In the words, "Father, forgive," the Lord's glance is heavenward into that abode where the peace of God reigneth. In the words, "They know not what they do," His glance is hellward, into a sea of sin foaming out its bitterness and shame around the cross. In the one—"Father, forgive"—He discloses the ineffable and unfathomable love of the Father. In the other—"They know not what they do,"—He looks into the caldron of human passion and hatred. Such sudden transitions tend to unsettle the judgment. The darkness seems blacker, the light more dazzling, because of the contrast: the love is more wonderful, the hate more loathsome. So the calm utterance, "They know not what they do," is marvelous in its dispassion.

But apart from any contrast, how wicked are the perpetrators of that judicial murder! Connected even with Jerusalem's murderous past, where fanaticism had raved, and where prophets had died at the hands of religious assassins, how heinous is this crime of crimes! Here was the HEIR OF ALL THE AGES, and in the name of God and of patriotism, they were killing Him, and He is looking on it all from those serene heights of moral elevation where God had not yet disclosed Himself in such lofty grandeur, and He drains the bitter cup which they, with the generations of the past and the future, had been filling. He knows, as only the innocent and the holy can know, all the depths of their guilt. Presently the calm will be gone; and there will be wrung from Him that agonized cry sounding through all the ages: "My God, my God, why hast Thou forsaken Me!" Yet agony does not dim the eyes of this patient Sufferer. He explores the depths of His murderous persecutors' wild and blind passions until, with the yearning of a heart that still is Love, he pleads in their behalf:

"FATHER, THEY KNOW NOT WHAT THEY DO."

Now, for another comparison, place this first member of the pair alongside the second:

"My God, my God, why hast Thou forsaken Me!"

If in the first we view the glory in grace of the Father and the Son, what an appalling cloud now settles over that glory: "Forgive *them*: Forsake *Me*!" What a gulf lies between the two: God's goodness on the one hand; and His apparent indifference to the cry of distress on the other!

Is then Calvary to be but a tragical consummation to all the past mysteries of suffering? What says the patient Sufferer when He comes forth from the cloud and the storm—He who of all men (who dare dispute it?) seemed closest to that God? Oh, He finds One into whose hands He can still commend His spirit. *His* faith in God has stood the test. The filial confidence of that first "Father" is again to ring out in words that have been the *eirenicon* of dying lips for the past nineteen centuries. So we are prepared to catch the music of other words, "Thou art holy, O Thou who inhabitest the praises of Israel"—applying to Him who suffered in the suffering of that Son upon that cross. Who but Him who bore the cross shall ever know the full significance of those words, "*The Father gave the Son?*" That cloud of mystery is now illumined by the rays of divine and infinite tenderness, and over the black gulfs of sin and man's hatred glows the amazing and blessed assurance that

"GOD SO LOVED THE WORLD THAT HE GAVE HIS
ONLY BEGOTTEN SON,"

and the light of another and heavenly morning shines upon the world.

So each member of the first pair of utterances blends with the other to assure us that the Almighty, who is indeed the God and Father of our Lord Jesus Christ, can do no wrong.

Second Pair.

"Woman, behold thy Son;"

(To the disciple)

"I thirst."

"Behold thy mother."

Both members of this pair are found only in John's Gospel, and, as we have already said, they have to do with the earth only. Moreover, the second member is addressed to no one, and in this respect is unique. The connection between the members is not at first apparent. They seem to throw no light upon one another.

In a certain sense they are linked together by their comparative insignificance. The issues involved are temporal, not eternal. Compared with the others they seem of small import, having to do with every-day, ordinary things. Yet there is a remarkable beauty even in this very fact. Our Lord is working out the eternal redemption of a race; He is establishing an everlasting foundation on which God may meet the sinner; He is vindicating a maligned God in His ways with man. Yet, in spite of all this, He forgets not those comparatively little duties that at such a crisis might, by their very insignificance, be neglected or overlooked. This indeed is a high tribute to Him. He who spreads out the heavens and hung the earth over nothing, who tosses mighty Antares of four hundred million miles diameter through space, and guides the multitudinous orbs of the Milky Way, also fashions the lovely rose and the lowly lily of the valley. And this second revelation in Holy Scripture assures us that He who fills heaven with the songs of myriads upon myriads of the redeemed, will yet not forget the earthly needs of those dependent on Him.

Many connect the "I thirst," with the 69th psalm: "They gave me also gall for my meat, and in my thirst they gave Me vinegar to drink. I looked for some to take pity, *and there was none.*"

It is not the Mother who once lavished on Him all a mother's tenderness, nor the beloved disciple who used to lean on His bosom, who supplies the need, but an alien, an enemy, perfunctorily fills this office, offering Him the vinegar-soaked sponge. Truly, "there was none to take pity." Is not this indeed the key to the hopeless, indirect plea, "I thirst?" Is not this a perfect picture of friendlessness and hopelessness?

But if these words epitomize the thought of the second member, how beautifully do they offset His own devoted interest in the welfare of His mother. He craves for Himself but the smallest of home blessings, a cup of cold water, while for her He provides according to the filial devotion of a son for his mother. "Having loved His own, which were in the world, He loved them unto the end," "perfectly," as the latter phrase might be translated.

Third Pair.

"To-day shalt thou be with Me in Paradise."	"Father, into thy hands I commend my spirit."
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This pair points those on earth to a blessed, heavenly future; one giving the *place*, and the other the *Person* who is the centre of that place. Between the words and their fulfilment the river of death rolls its dark waters, but across those waters we behold the Paradise of God, and the Father Himself ready to welcome the Son with His strange companion—the One who has won life eternal, and the other who had forfeited even this transient life, and who said, "We indeed justly, for we receive the due reward of our deeds, but this Man hath done nothing amiss."

What a calm assurance breathes through each member of this pair: "To-day shalt thou be with Me;" "I with the Father"—in Paradise, where flows the river of water of life, where grows the tree of life with its healing leaves; where glows in all the radiance of glory the throne now established forever: "The glory of God doth lighten it, and the Lamb is the light thereof."

Such a consummation, such a gospel of glory is here preached as no Spurgeon, no Chalmers, no Robert Hall can find eloquence properly to portray, and we can exclaim with our blessed Lord: **IT IS FINISHED!** Salvation has been blessedly accomplished, peace has been established, and grace reigns triumphant.

—F. C. GRANT.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from page 264.)

So far we have dwelt upon the Church considered as the Body of Christ, and as the House or Temple of God. Looked at as the Body, the Church exhibits the constitution and the activities belonging to the corporate relationships of the saints, as indwelt by the Spirit, and vitally united to Christ the Head. As House, the emphasis is rather upon the priestly functions of the saints, their responsibilities in government, and their testimony. In either aspect we have features common to the other, and both are intimately connected with what is now to engage us.

III.—THE CHURCH AS BRIDE

"Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is head of the wife, even as Christ is the head of the Church, and He is the

Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it by the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church" (Eph. 5: 22-32).

This passage is given in full, that we may have it before us in dwelling upon this most engaging aspect of our relationship to our blessed Lord. As the *Body* suggests life and activity, and the *House*, privilege and responsibility, so the Bride tells of the affections. "Love is of God," and we come nearest, perhaps, to His heart in dwelling upon the bridal relations of the Church of Christ than in the other views we have been considering. "It is not good that man should be alone," applies no less to the Last Adam than to the first—it was indeed God's first thought. We find therefore in that first bridal relationship many points of resemblance to the full and final display of the heart and of the joy of God in what He has in store for His beloved Son.

The bride of Christ must be "of one" with Himself. Nothing that God had made of all the creatures would serve as a help-meet for Adam. From himself must be

taken the bone and flesh of which the Divine Artificer "builds" the bride and companion for him. The "deep sleep" speaks of a deeper and more solemn sleep into which the Lord entered, the sleep of death, through which alone He could yield that from Himself which would be formed into His Church. Thus are we—by nature sinners and alienated from God—made His brethren, who is not ashamed to own us as that. It was for this that He took part in flesh and blood that through death He might annul our captor's power, and deliver us from that deathful bondage. So Christ "loved the Church and gave *Himself for it.*"

God presented Eve to the awakened Adam, who recognizes her as "bone of my bones, and flesh of my flesh: she shall be called woman —*ishshah*—for she was taken out of man—*ish*." Thus she is given his name, generically as one with himself, and in contrast with all the other creatures. "This time it is bone of my bones," etc. (Gen. 2: 23). So God "called *their* name Adam" (Gen. 5: 2). Thus we have a wondrous glimpse of the link of the Church with her Head and Lord, with His name called upon her. "So also is the Christ" (1 Cor. 12:12); "Why persecutest thou *Me?*" (Acts 9: 4); "He that is joined to the Lord is one Spirit" (1 Cor. 6: 17). We see how closely connected are the thoughts of the body and the bride. "He is the Saviour of the body." We are "quickened together with Christ" (Eph. 2: 5).

Let us now look more closely at the passage we have quoted. We find in it a beautiful blending of grace and of responsibility, taken from the closest of earthly relationships, and, as we have seen, those relationships were in the heart of God as the higher and more enduring ones of Christ and the Church.

In passing we might note the goodness of God in thus

linking the sweetest of earthly ties with the holiest of heavenly ones. What completer picture of what a husband should be in love, self-relinquishment, care and tenderness than in the love and care of Christ for the Church! What subjection in love could be fuller than that of the Church to her Lord? And what inducement could be holier and sweeter for every Christian home? And, by contrast, how the heavenly relationship shows the awful condition of the world in the basic tie of marriage with its loose practices of careless independence, culminating in frequent divorce. But we return to our proper theme.

We speak first of the greater theme—"Christ loved the church, and gave Himself for it." The spring here is, not our love to Him, feeble at best, but His—"He *first* loved us." Nor does this divine spring of love have its source in time. He did not begin to love the Church after He came to earth. "Though He was *rich*, yet for your sakes He became poor" (2 Cor. 8: 9). He was rich in glory, the glory He had with the Father before the world was, and we trace to its eternal source the love that was in the Lord's heart for His church. How amazing, how sweetly solemn is this truth. Let our souls drink it in that we may realize more fully that which "passeth knowledge." A love that had its source in heaven and in eternity cannot rest till it has its objects with itself in heaven for all eternity.

"He gave Himself for it." It is not merely incarnation that we have here—amazing truth as it is—but the cross. The word for this giving Himself is, *παρέδωκεν*, "delivered Himself up," and suggests the complete self-relinquishment of our Lord. It was no martyr's death, no great example for others merely, but it stands out in its unique, solemn and divine fulness—the death of the cross. Here He bore all the guilt, entered into all the distance, endured all the

wrath of God's forsaking. Mingled with the groans of Gethsemane, the "strong crying and tears," with the sweat falling in great blood-drops to the ground; accompanying the meek relinquishment to the arrest by the betrayer's perfidy—the same word, the "deliverer up;" in the palace of the priest and in the hall of judgment; arrayed in mockery in royal robes, smitten, spit upon and crowned with thorns; nailed to the cursed tree, mocked, railed upon and blasphemed; down in the fathomless abyss of forsaking wrath and judgment—we hear the breathings of divine, eternal love; "Christ loved the Church and gave Himself for it."

"Oh, my Saviour crucified, near Thy cross would I abide,
Gazing with adoring eye on Thy dying agony."

O Church of Christ, O saints of God, behold the manner of the love of Christ. Thus has He loved us—"from everlasting to everlasting." What does it mean to us? What our response to it? Was ever bride sought and won at such cost? In the light of love like this the "pomp and glory," the folly and pride, the sin and shame of this poor groaning earth are seen at their true value, and cast, as the scarlet and hyssop, into the consuming flames of His cross.

"My richest gain I count but loss,
And pour contempt on all my pride."

We too take our place beside the two women, so unlike in their past, so united in their present and future, and pour out all the wealth of our souls upon His pierced feet. We too learn to say with the bride of old, "Thy love is better than wine;" "My Beloved is mine and I am His;" "My beloved is white and ruddy, the chiefest among ten thousand;" "Yea, He is altogether lovely;" "Make haste, my beloved." (It is significant that in the arrangement of the books in the Hebrew Bible among the *Kethubim*,

or holy writings, the Song of Solomon just precedes the book of Ruth; the one giving the affections, and the other the grace that has brought her into the dignity and wealth of her new position.)

"That He might sanctify and cleanse it, with the washing of water by the word." Even divine love could not have its rest with a bride unsanctified, or with spotted garments. So we see how our Lord endured all suffering to make her "meet companion then for Jesus." He delivered Himself up, thus laying the righteous basis upon which the work of sanctification might be done. It is no superficial cleansing, no external sanctification, but, based on the cross and sacrifice of our Lord Jesus, involves the complete setting aside of our old man, and our acceptance in the Beloved. The washing of water is the laver of regeneration, the impartation of a new life and nature. The divinely appointed instrument of this is "the Word," the application of the Scripture of truth in the power of the Holy Spirit. The life is thus an intelligent one, in which the newborn soul recognizes that all is of God. We can distinguish but not separate between the work of the Spirit in us, and the justification and acceptance of the believer on the ground of our Lord's work, and in Him. Here is matter for happy meditation rather than philosophic discussion. May the Lord lead us into an increasing apprehension of its blessedness.

It is His work from first to last, therefore it must satisfy Him. Every attribute of His holy nature is satisfied. He has made His bride meet for that place in light and glory which is her eternal portion. All is *from* Him as all is *for* Him, therefore *to* Him is all the praise.

Doubtless, too, this cleansing by the Word is that daily washing of the feet, described in John 13. "Part with Me" includes not only the bathing of regeneration once

for all, but the daily cleansing of our walk and ways to make them answer to His desires for us, and to enable us to enjoy the sweetness of fellowship with Himself. Soon, in the approaching day of glory, this will be complete, but here in the wilderness He would have us enjoy in anticipation the blessedness of this.

Notice, too, the place of the Word in all this. What honor He has put upon that. It is one of the causes for deepest sorrow that His Word is so lightly valued in these days. It is God's instrument in new birth—"born again, not of corruptible seed but of incorruptible, by the word of God that liveth and abideth forever." It is also His instrument in the practical sanctification of His people. Our Lord associates it with the keeping of His people separate from the evil in the world. "I sanctify them through Thy truth, Thy word is truth."

Let us pause a moment and ask how the Church, in its practical walk and testimony, answers to this wealth of grace. Has the unutterable love of Christ possessed our souls, individually and collectively, so completely that we do respond to these divine affections? Shall we forget that He yearns over us with an unchanging desire? As we look about us, and listen to the mingled voices of the multitudes of professing believers, is it unkind to recognize the discordant notes of self-interest, self-praise, conformity to the world? Do the words, "Thou hast left thy first love" apply? Or even the more solemn ones, "Thou art neither cold nor hot?" May we lay aside our boasting, and take our proper place low at His feet in confession of our condition. This becomes us, to be at Bochim for ourselves and the whole Church of the present day. The Lord grant that we may be found there. S. R.

(To be continued, if the Lord please.)

INTELLIGENCE IN THE MIND OF GOD

TO possess a divine revelation is the greatest blessing which could be conferred upon the creature. God's Word is such a revelation given to us. He used men of different temperaments and from varied ranks of life to give it forth, but the words they used were "divinely inspired" (God-breathed; 2 Tim. 3: 16). Human learning and ability (valuable as these are) will not, of themselves, enable any one to apprehend this revelation. As the source of it is divine, there must be the possession of the divine nature to understand it.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

The believer, born again by the sovereign operation of the Spirit of God, possesses the divine nature, which finds its delight in the things which are of, and according to, Him of whom he has been begotten. He has thus the *capacity* to enter into and enjoy the whole mind and thoughts of God as revealed in His Word. The possession of this nature alone, however, would not suffice for such apprehension and enjoyment. Our Lord Jesus Christ, ere He left His disciples, said:

"But the Comforter, which is the Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26).

"Howbeit when He, the Spirit of truth, is come, He will guide you into all (the) truth: for He shall not speak of (from) Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (chap. 16: 13).

Another principle of deep importance is to be borne in

mind—I might even say a condition precedent—if we are to enter into and grow in the thoughts of God as revealed in His Word: *there must be communion with God.*

This may be brightly seen in the lives of many of the saints as recorded in His Word. Let us briefly look at three of these: Abraham, Daniel and Mary—noting, however, that Abraham possessed no *written* revelation of God's mind, and Daniel and Mary had but a partial one.

ABRAHAM. He was called out of idolatry, as Joshua 24: 2 plainly tells us. And Stephen, in his defence before the Jewish council, says:

“The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell” (Acts 7: 2-4).

Speaking generally, Abraham walked with God. True, he swerved more than once from the path of faith and consequent strangership, but this did not *characterize* him. It is most refreshing to trace the pathway of the “father of the faithful.” It was comparatively an uneventful one, almost free from thrilling incidents, such as marked, for example, the course of Jacob. He pursued the “even tenor of his way.” He was unknown to the world. His call was to the land of Canaan, but he did not rest satisfied with that, “For he looked for a city which hath foundations, whose builder and maker is God” (Heb. 11: 10). His faith looked beyond all dispensations to the eternal state.

Furthermore, he believed in a God of resurrection:

“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God

was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11: 17-19).

Again, "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John 8: 56). How came he to believe in a God of resurrection, to see Christ's day and to look forward to the eternal state? Having no written revelation, I can only conceive of one answer, namely, he was in the enjoyment of communion with God.

I would specially recall the deeply interesting narrative recorded in Genesis, chap. 18. Three men came to Abraham; he rises to meet them. They gladly partake of his proffered hospitality. (With what reluctance they partook of Lot's!—chap. 19.) After announcing that Sarah would have a son, the two men went toward Sodom, but Abraham stood yet before the Lord. "And the Lord said, Shall I hide from Abraham that thing which I do?" (verse 17). The Lord was about to destroy Sodom and Gomorrah, but He would not do so till He had first told Abraham. Precious intimacy! "Shall I hide from Abraham that thing which I do?" Such words bespeak the most tender and intimate relations. We communicate our thoughts to our friends. We have no secrets to withhold from *them*.

Three times over in the Scriptures Abraham is spoken of as "the friend of God."

"Was not Abraham our father justified by works when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2: 21-23).

Jehoshaphat, on the occasion of the invasion of Judah by the Moabites and Ammonites, besought the Lord, and in his touching supplication uses these words:

"Art not Thou our God, which didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" (2 Chron. 20: 7).

Sweet indeed to hear Abraham thus described by men of like passions with ourselves. But we have a yet closer touch in Isaiah 41: 8, where we read:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend."

"My friend!" And it is none other than God Himself who speaks thus of a poor creature of the dust!

DANIEL was among those who were taken captive to Babylon by Nebuchadnezzar. He seems to have been a mere youth at the time. But he and his three young fellow-captives — Shadrach, Meshach and Abed-nego— though submitting themselves to the Babylonian power, did not swerve from the path of faithfulness to God. In Dan. 1: 5 we read:

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king."

Here was a real test for these young captives.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself" (verse 8).

Note well, "Daniel *purposed in his heart*" that he would not defile himself. This is true separation to God. He refuses to eat of the king's meat. Human expediency might have led him to argue that the providence of God had placed him in this favored position in the court of the world's greatest monarch, and that it was foolish to carry his principles so far; he should accommodate himself to

his circumstances. But the food he was called upon to eat had been offered to a heathen idol; therefore to eat of such was to defile himself. When the king's appointment was made known to Daniel and his companions, immediately Daniel conferred not with flesh and blood. And God honors the faith which counts upon Him.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days...the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. 1: 11-15, 17-20).

His obedience to, and communion with, God, put Daniel in the place where he could receive those divine communications concerning the course of the four great world-empires and the millennial kingdom of our Lord Jesus Christ, which give to his prophecy such a fascinating charm, and without which the prophetic word as a whole would be unintelligible.

Finally I would call attention to:

MARY. In the end of Luke 10 we find the blessed Lord

in the house of Martha. Martha served, but her service was cumbersome, even though she had Jesus for her guest! But Mary sat at Jesus' feet and heard His word. The person of Jesus absorbed her heart, and her ear was opened to hear from His blessed lips words which were to form her thoughts after Him. For I cannot doubt that this incident throws great light upon that other instructive scene in the house of Simon, the leper, recorded in John, chap. 12. There, Jesus is the central figure. "There they made Him a supper." Lazarus, whom He raised from the dead, was at the table, and Martha served. Martha's service is here beautifully appropriate; it is no longer cumbersome, but Mary is now the specially active one.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment" (verse 3).

How great is the contrast between the two scenes! Without noticing the whole scene in Simon's house, I would call attention to the words: "Suffer her to have kept this for the day of my preparation for burial" (N.T.).

She entered, probably alone, into the fact that Jesus was to die, and she anoints His body beforehand. She is not found at His tomb. May we not say that her intelligence as to this fact was obtained when she sat at Jesus' feet and heard His word?

*"Yet sure if in Thy presence my soul still constant were,
Mine eye would more familiar, its brighter glories bear;
And thus Thy deep perfections much better should I know,
And with adoring fervor, in this Thy nature grow."*

May writer and reader find increasing delight in the word of God, that we may be formed in the divine nature, and thus be more to the praise of our God and Father while waiting for His Son from heaven. J. R. ELLIOT.

Young Believers' Department

Calendar: Oct. 16th to Nov. 15th.

DAILY BIBLE READING:..... Oct. 16th, Prov. 27;
Oct. 31st, Ecc. 2; Nov. 15th, Isa. 6.

GOOD READING:..... "The Minor Prophets," by H. A. I.
Pages 359—389.

Daily Bible Reading

Ecclesiastes and the Song of Solomon form the major part of our reading for this month. These books are a great contrast to each other.

In the first we have Solomon, as specially endowed with wisdom, and having exceptional resources with power to use them, putting fully to the test all that is "done under the sun." He enters into every form of experience, and his quest results in pronouncing "Vanity and vexation of spirit" upon all of man's varied activities.

This book gives us the testing of the whole system of things built up by men, and it is proved not to possess the satisfying and abiding portion which the human heart needs. How good to turn from this to the blessed Son of God and receive from Him the gift of living water which always satisfies, and as an upspringing well gives the joy and blessings of eternal things—those which are above where Christ is sitting who is our life. He is not of this world.

It is that blessed Person, our Saviour, the One to whom we belong, who comes before us in the Song of Solomon, than which there is no more beautiful picture of spiritual affections. Though primarily referring to Israel, and the forming of relationship between her and Christ as Messiah

under the new covenant, so that it figures the intimacy and blessing into which the true Israel will be brought in the days of the coming kingdom, yet since the Church is now brought into the blessing of new covenant grace, so that as to relationship there is what is common to both, it has its application to the Church and her glorious Head, who as the Beloved nourishes and cherishes it as His Bride. Viewed in this way, and meditated upon in the soul's secret communion with the Lord, much that is precious and touchingly suggestive of the divine affections, whether in the Lord or as produced through grace in His people, will be found presented in this little book.

Our Good Reading

This continues in the prophet Zechariah, and covers chapters 7 to 10 inclusive.

Chapters 7 and 8 form the second division, and present certain moral lessons drawn from the past. These are applied to the time then present and the future. They serve to illustrate both the holy government and rich grace of Jehovah, the latter especially, in the salvation and blessing here foretold. The occasion for this instruction is given by the people's inquiry as to observing the annual fasts which commemorated special calamities in their past history.

In chapter 7 we get Jehovah's rebuke for hypocrisy and rebellion. The lesson is that He must be sanctified in those that draw near to Him.

The first part of the next chapter (vers. 1-17) gives Jehovah's comfort and instruction for the remnant. It deals with the salvation and establishment of Judah and Israel in the land under God's blessing and through His power.

The next section (8: 18-23) speaks of the day of revival

when Israel's fasts shall be turned to joyful feasts, when, as Isaiah says, it will be "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The remainder of the book (chs. 9-14) forms the third division. It gives in considerable detail the various circumstances and events which bear a relation to the glorious accomplishment of those promises concerning the future destiny of the covenant people, and the city of Jerusalem in particular—promises which have been already given in the earlier chapters.

In the first section (chs. 9, 10) we have Jehovah displaying His might in judgment upon all that offends, so that His people are delivered and made strong in Him. In chapter 9 Jehovah's power smiting the oppressor is the prominent feature. Chapter 10 presents the salvation-blessings of the people, who are brought through conflict and affliction to strength and increase as the redeemed of the Lord.

Work in the Foreign Field

RESPONSES FROM THE WORKERS.—We are very glad that we are now beginning to receive letters from our beloved brethren and sisters abroad in fuller measure than before, and will share some of these with our readers. A word of explanation is also due to the saints at home, which we are sure will be a cheer to them. In response to the simple mention of the hope of the six who had Africa on their heart, and who have doubtless now settled down in their permanent field of labor, abundant means were supplied to meet all expense of outfitting, travel, freight, custom dues, etc. In addition to this, further contributions came in which left it to the judgment of the

committee to what use to put them. They felt glad therefore to send these funds to the other fields of labor, and it is in response to this ministry that a number of the letters have come.

While speaking of the matter of support of the laborers abroad, we need hardly remind our readers that current expenses must be met. This will call for periodic ministry, and we are sure "the Lord of the harvest" will sustain those whom He sends forth. "Whom if thou bring forward on their journey after a godly sort, thou shalt do well: because for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth" (3 John 6-8). We are glad to report that some gifts have come in during the summer, which have been acknowledged to their donors, and we trust these will now increase.

Taitowying, via Changli Chili, N. China.

My Dear Bro. Fawcett:—

June 27, 1925,

Many thanks for your kind letter, also for the N. Y. Draft, which I found waiting me upon my arrival from Shuang-Shantze, which is our out-station. I had much joy with brethren out there, 6 men confessed Christ as their Lord and Saviour in baptism. There were also 7 or 8 school-boys who profess their faith in Christ, but as they are yet rather young, from 12 to 15 years, I suggested that they should wait for a year or two until they should more fully understand the meaning of salvation, as not consisting in baptism.

Our work does not seem to yield as great results as we would like, but it gives us much joy to see that the Lord is with us, and is blessing our incompetent labors.

We badly need more foreign help in the work. I am the only white person in N. China representing "Brethren" from America. [Our brother next speaks of some who, he understood, desired to come to China, and adds, "They would be a great help, and are much needed. Please help us in prayer, that the Lord's will may be accomplished in this matter."]

Faithfully yours in the soon coming Lord,

CHARLES O. KAUTTO.

Our brother Kautto also writes of some of the discouragements which the work meets with, and which apparently hinder it. He tells of one of the professing

Christians who had been guilty of extortion in overcharging, and had brought reproach upon our Lord's name. Some who had been showing interest "went back and walked no more" with them. But we may be sure when such cases are dealt with in firmness and grace, God will overrule all, and it will turn out rather "to the furtherance of the Gospel." The Lord sustain, guide and bless our dear brother.

468 *Shimo Shibuya, Tokyo.*

Dear Brother Fawcett:—

June 30, 1925.

My wife and I appreciate indeed that the work of the Lord with us here has been also remembered in connection with the happy stirring up of interest in His work in regions beyond. And we desire to express our hearty thanks for the kind token of partnership received through the Missionary Fund by draft.

The brethren and sisters here and ourselves have been much affected by the death of our young sister Mercy McCandless in Africa, and the way the Lord has used this to stir us all up. We pray that the brethren and sisters here may also profit by an increase of interest and zeal in the Lord's work on their part, for their own people and others.

The Lord is blessing the work here. He has been doing so for some years past, though there has been no great operation as far as numbers would tell, but gradually souls have been added and the believers have increased in knowledge of the Word and in zeal in the Gospel.

We are always very busy. I am hoping to be able to get out a news-letter in English soon. In letters recently to Brother Herrmann, Brother Daniel Loizeaux and to my brother Harry, I gave some news of the work, which they will doubtless pass on.

We trust that you are much blest of the Lord in every way.

Our greetings and love in the Lord to all. The Japanese brethren and sisters always desire to be included in greetings to the saints abroad.

Affectionately yours in our Lord,

—
EUGENE B. CRAIG

Box 541, Ponce, Porto Rico.

Mr. H. Gillings, New York, N. Y.

Sept. 9, 1925.

My dear brother in Christ:—Your welcome letter with enclosed gift from fund for general distribution came to

hand in due time. Please accept my heartfelt thanks in the blessed name of our Lord and Saviour Jesus Christ.

The work here continues quietly on. The attendance in the Sunday School was low in these months, but now that schools are open, we hope to have again the nice group of children. One of the young sisters married and another is gone to the capital to enter the University. We have the latter much upon our hearts as she is quite young and going to the wickedest place in the island. All her family are Roman Catholics and opposed much to her beliefs. She has been faithful to Him despite all. We hope the Lord will keep and guide her.

I have just returned from a trip to places in the interior where I found good opportunity to distribute tracts and preach several times the Word of Life in the open air. In a little town the Baptist pastor invited me to give the Word in their chapel. In this place one of the Sunday School children died and they asked me to speak at the cemetery where a large crowd gathered. I took good advantage to present Christ and eternity to this people. I trust the blessing of the Lord to be upon the seed sown and that it will bring fruit for His own honor and glory.

We would value much your prayers, that He may guide and give us wisdom in spreading His Word.

With thanks and Christian love in which my wife joins me.

I am your brother by His grace,

RAFAEL HERNANDEZ.

Letters from our brothers Hoze at Trinidad and Germain in France, which belong with the above are omitted for lack of room, they will, (D. V.) appear next month.

Tidings is just received of the safe arrival at their destination of the party who left last May for Irumu, Congo Belge, Africa. The journey from Mombassa furnished some very real trials and difficulties, but these in the Lord's mercy were overcome, and they report finding conditions better than they had looked for. We shall hope to give more information in our next number.

It will be of interest to the saints to know that our sister in Christ, Miss Minnie Armerding of Plainfield, N. J., who has had the Lord's work among foreigners much on her heart for several years, has left to labor among the Indians in Arizona. Our sister will find openings, we doubt not, among the children and the Indian women, and we bespeak for her an interest in the prayers of the saints. We hope to give further details of the work there in an early issue.

S. R.

THEY THAT ARE CHRIST'S AT HIS COMING

WHAT a scene of indescribable glory that will be, when the Lord Himself will descend to gather His redeemed to the home He has prepared for them!

What a moment of supreme delight, when at the shout, the voice of the archangel, and the trump of God, in a moment, in the twinkling of an eye, His sleeping saints raised, and living saints changed, "shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord!"

All the hosts of the redeemed will be marshalled there in bodies of glory, instinct with divine life; the saints of old, who on the faith of a promise were worshipers, pilgrims, strangers—those to whose faith dens and caves bore witness, "of whom the world was not worthy;" the elders and just men, who "died in faith, not having received the promise" will be there; "Abraham, Isaac, and Jacob;" "Noah, Daniel, and Job;" "Moses and Elias," will be there; Abel and the long line of martyrs; Aaron and the Lord's priests; Samuel and the Lord's prophets; David and the men of faith who sat on his throne; all God's renowned ones, the perfected just, shall stand in that scene for which they in faith waited.

"The Church of the firstborn ones," as the Bride, prepared for her Lord, will then take her place with Him; all down to the last new-born soul who shall form the completion of the mystery. She, too, will recount her worthies—the many who have stood forth in other days, and in our own day, as the witnesses of God's truth and the heralds of God's salvation: all shall ascend together and swell the countless multitude of Christ's redeemed ones who shall take their place in their respective glories:

"every man in his own order"—star differing from star in glory, and each reflecting the image of Jesus.

There will be seats in the Kingdom; thrones for rulership over the tribes of Israel; mansions in the Father's house; thrones around the throne of God; all shall be occupied by the redeemed, each invested with the insignia that sovereign love has assigned him.

All will know even as they are known, each known to each—all known to all. What a season of unutterable joy, of holy intercourse, of uninterrupted communion! But the rapturous thought of each one of this innumerable company will be that *they are Christ's*. "I am my beloved's, and His desire is towards me."

To be Christ's own will be a source of deep, unmixed pleasure then, and should it not be so now? The absorbing object of their heaven-inspired vision will be CHRIST; to be for ever with Him, to behold Him; to cast their crowns at His feet, paying the heart's deep homage to Him in one united utterance of "THOU ART WORTHY, FOR THOU WAST SLAIN, AND HAST REDEEMED US TO GOD BY THY BLOOD!"

The power of Christ's resurrection will be applied to the bodies of His saints; they will be raised, because He has been raised. By virtue of having His life, and being indwelt with His Spirit, they will be presented in the perfection of that life, in its full triumph over death, and over him who had the power of death. They are raised—not for judgment, that to them is passed, Christ bore it for them—but because they are Christ's.

Christ's resurrection was the firstfruits and the pledge of that abundant ingathering. He was the first sheaf presented to the Lord, the sample and earnest of the harvest that shall then be gathered into the garner of God. The reunited dust shall be reanimated with divine life;

weakness shall be transformed into power; corruption into incorruption; dishonor into glory; the natural body into a spiritual body; it will bear the impress of the heavenly, even as it has borne the image of the earthy. Where is the sting of death? Gone! Where is the grave's victory? Gone! Victory, full, complete, eternal is theirs, and Satan bruised under their feet for ever!

The saints will stand before the tribunal of Christ to receive the rewards of the Kingdom, but they will appear there as glorified saints; no stain of sin shall be there; the last trace of the curse shall have been removed; the reproach of Egypt for ever rolled away; the death of the slain Lamb will be learnt in the light of glory, and in the presence of God.

Earth may move on still in its course and projects, as it did when its light was set in the darkness of the cross; its religion may go on too, compatible with its godless pursuits, until judgment breaks the spell of its delusion and dissolves the dream, awakening men to the dread reality of "falling into the hands of the living God."

The light, God's light, shall have been removed to its own proper sphere, there to reflect in each one of the redeemed its peculiar brightness, shining as the brightness of the firmament, and as the sun in the Kingdom of their Father—with Him who is the Sun and Centre of that heavenly sphere, undimmed by any cloud of unbelief or doubt. There they will see the counsels of God unfolded before them, whether relating to the heavens above, or the earth beneath. In the presence of His glory, they shall be presented faultless, with exceeding joy; and when He "takes His great power, and reigns" over a judged and renovated earth, they will be with Him there.

After the course of the Kingdom shall be complete, and He delivers up the Kingdom to the Father, He will be

tabernacled in the dwelling-place of righteousness, in the new heavens and new earth, and they will still be with Him. They are Christ's present and eternal portion, and their place is to be "for ever with the Lord." Whether in the Kingdom, or in the new heavens and new earth, they will enjoy the rest of God in its perfection, and bear witness to His glory in the exalted sphere in which grace has set them, and for which grace has adapted them.

The hope for which we wait is not judgment nor the Kingdom in power, not Israel's restoration or the deliverance of creation from its present bondage (which is all true in its place), but we wait for God's Son from heaven! He is coming not only to fulfil *prophecy*, but to fulfil *promise*: "I will come again, and receive you unto Myself; *that where I am, there ye may be also*" (John 14: 3). Judgment waits for this. The restoration of Israel and creation's deliverance, all waits suspended until the rapture of the saints shall have taken place.

After the Lord Jesus has gathered His own to Himself in the heavens, He will make good the prophetic word in its bearing towards the earth, and deliver creation, bringing it into the liberty of redemption.

Well may the affections and longings of our hearts be moved at the prospect! Well may the sound of that well-known scripture reverberate in the inner man, "Behold, I come quickly!" Yes, He is coming, to appropriate to Himself that which He has purchased at His own personal cost, to whom He can say, "I have redeemed thee; thou art Mine!" He will surround Himself with the trophies of redeeming love!

The Father's will shall be fully accomplished in the resurrection and glorification of those who are the objects of it; for this they were saved. Our necessities were not the first cause—God is glorified in the redemption He has

wrought, and the objects of His love are prepared for the glory that awaits them. They shall stand in the unclouded light of divine righteousness, and be *at home* there. The robe in which they are arrayed is divinely righteous, and meet for the occasion.

God, resting in the complacency of omnipotent love, will welcome them to Himself. His own immediate presence will be their rest; His unclouded glory, the sphere of their worship; God and the Lamb, their light and their temple: He will dwell in their midst—they are His people, and He their God.

What a prospect! Even the anticipation of such a hope lifts our spirits above the clouds and mists of earth; but we need purified hearts that the rays of that glory may reach within, and shed its light. The Holy Spirit will then lead us to look after the house, and rid it of its corruptions and intrusions.

Oh, that our constant position may be as those who are “turned to God from idols, to serve the living and true God”—to wait for His Son from heaven with purified heart and a single eye, with staff and girdle, ready to welcome the shout in the air whenever it may be uttered; with nothing to leave behind that would retard our upward flight, nothing that may clash with that oft-expressed desire:

“Amen! Even so, come, Lord Jesus” (Rev. 22: 20).

—G. V. WIGRAM.

“Whosoever shall receive one such little child in my name receiveth Me” (Matt. 8: 5).

“The Lord in His grace identifies Himself with the least of His own, so as to assure every one that his littleness will not make him of little account to *Him*. This is an assurance which prevents the consciousness of nothingness becoming a distress; nay, rather, it enables us only the more to realize the sweetness of a love so great.”

F. W. G.—*Num. Bible.*

THE FALSE AND THE TRUE

THE character which sin has stamped upon the human race is apparent in the scenes and acts centering in the Cross, where the Holy One of God is by acclamation substituted for a robber and murderer. It is no mere coincidence, but a revelation of man as God views him. For when He presents His Son in infinite goodness, man declares himself by bringing forward *his* choice. It shows what sort of people Christ is dying for, and what sort of person they choose instead of the Holy One, the Saviour of sinners. The human family is thus justly represented by thieves and robbers, for, in his relations to God, man is dishonest. He is this as a sinner, for a prominent trait of sin is *dishonesty*—as we shall see.

Speaking of the devil Scripture says he “sinneth from the beginning;” he began it. And it is clear it began in dishonesty, for while in a position of trust he endeavored to steal divine honors, and entangled others in his conspiracy. He introduced lying into existence; he is “the father” of lies; they spring from him as their source.

But let us see how this diabolical thing, grafted upon man, evidences itself.

ADAM AND HIS RACE

The first man knowingly partakes of stolen fruit and, when questioned, attempts to place the blame upon God. He has the temerity to argue that the divine arrangement of things has led to this. This course of dishonesty, as a “fallen nature” is imparted to his children, for when the question is asked, “*Will a man rob God?*” Malachi, on behalf of God, affirms it, saying, “Ye have robbed Me, even this whole nation.” The nation of Israel being put in a position of trust, proved to be but robbers in its

transactions with God. They were in honor committed to bring "tithes into the storehouse" of God's dwelling place, but while pretending to do so, they donated merely the "torn, and the lame, and the sick." When indicted with this crookedness they insolently answer, "Wherein have we robbed Thee?" They blandly say to God: What have we done now?

When, in the fulness of time, the Lord Jesus Christ comes to this nation, he finds it not better, but worse. So much so that He charges its leaders with having turned His Father's house into a "den of thieves." And when they ask by what authority He drove the traders out from the temple, He tests them by the counter-question, "The baptism of John, whence was it? from heaven or of men?" and they merely lie, saying, "We cannot tell!"

We hear Judas making a philanthropic speech about giving "to the poor," but he is only a thief who carries the bag; his fair words are but a thin cover to his purpose. Occupying a place of trust to the very last, he betrays his Master by embracing Him! And when the Lord arises from among the dead, the chief priests and elders instruct the guard to say, "His disciples . . . stole him away." Instinctively they suggest the idea of stealing, and the guards circulate their lie.

And what is the first glaring sin that invades the infant Church? Ananias and Sapphira seek a reputation for devotedness which does not belong to them; and lie about it to an apostle—really to God. Dark indeed is the record of Adam and his race, but, thanks be to God, there is another page, even the record of

THE LAST ADAM, AND HIS RACE

He could say: "*I restored that which I took not away.*" More than that, He came that we might have *life*, and

have it very abundantly. Moreover He brings glory to God that could not have been gained had sin not entered the world; He brings blessing to man which transcends the blessing of Eden.

The Holy Ghost speaks of Him as, "He that is true;" and He can say, "*I am . . . the truth*"—for nothing is really right apart from Him. If any ask, Why was He not believed? He gives the answer Himself: "*Because I tell you the truth, ye believe not*"—that is to say, truth was so foreign to man that He was rejected. And to the question, Why do you seek to kill "a man that hath told you the truth?" the answer is: Because ye have learned of your father in whom is "no truth." Being like their father who trained them, they must get rid of the One who is true.

Now, will this holy and true One, who is obedient to His Father, who is faithful to His trust—will He die "in the midst" of thieves? Yes! for in the depths of Divine love and grace He would put Himself between the sinner and his doom; He will even place Himself as near to the impenitent thief as to the one who confesses His glory. Will He die as a substitute in the place of a "*robber*?" Yes! for that robber is an exponent of man's disposition and conduct toward God. All this Jesus will do, for He was manifested to "destroy the works of the devil;" and He is going to change thieves and liars who turn to Him, and make them like Himself. Thus a thief is heard condemning his own "deeds"—he tells the truth about himself, his neighbor, and about Christ. For not only is he sheltered from divine wrath by the precious blood of the Lamb of God, but he is born again and begins to exhibit the character of Christ. Paradise is now his proper place, where the Saviour is beforehand to receive him.

Now He who wrought amidst Calvary's throes in the

heart of a thief, has also wrought in the hearts of people whom He leaves for a short time in this world that they may be like Him where He was rejected. This we can see if we note what is said to and about the various assemblies of believers after Christ's ascension to the right hand of God.

The saints at Rome are exhorted to owe no man anything, but to love one another. All evil, including stealing and false witness, is to be disallowed in the power of that love which acted as a motive power in their souls. They are to walk honestly, as in the day. For they are in this world as Christ's representatives, and are therefore to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13: 8-14). They are to be found

"Showing to all where once He trod,
Nothing but Christ, the Christ of God."

To the Corinthians the same apostle says, "Ye are our epistle written in our hearts, known and read of all men." Could any have read the apostle's heart he would have seen Corinth written there in unquenchable love to them. And why were they so dear to him? It was because they were "manifestly declared to be *the epistle of Christ*;" so to speak, they were a letter of commendation of Christ; and he, Christ's servant, could say, "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God"—he is a standard of conduct for the Corinthians—and for us.

The Galatians are taught to "walk in the Spirit," and to turn away from "the works of the flesh. They are exhorted to walk according to the new creation in which by new birth they had been introduced.

The saints which are at Ephesus were not to be like babes easily shifted or toppled over with every wind of doctrine. They had been rescued by infinite grace from a system of Satanic darkness, and should know how to reject its every attempt to entangle them in any degree. Let them keep to the good exercise of "speaking the truth in love" so that they may apprehend what is revealed in Christ and grow up to Him. Let them "put on the new man, which after God is created in righteousness and true holiness" (holiness of truth). Thus will they certainly put "away lying" and speak "every man truth with his neighbor." As God's dear children they were to "walk in love, as Christ loved us," and was a sweet-smelling savor to God in the offering up of Himself (Eph. 5: 1, 2).

To the Philippians the summing up of the apostolic counsel is: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (4: 8). These traits they would see in perfection in Christ, and in measure in their brethren, if they looked for them. By this wholesome exercise they would be strengthened and enabled to be good representatives of Christ.

The Colossians are reminded of the testimony they were committed to, seeing they had "put off the old man with his deeds;" and had "put on the new man, which is renewed in knowledge after the image of Him that created him."

The Thessalonians had received a gospel that was "not of deceit," but which had turned them to God from idols to serve the living and true God, and to wait for His Son

from heaven. They were to follow the apostle as their example, and to turn away from deceivers, for there was even then an iniquitous but mysterious system of error at work which only the Holy Ghost could retard, which would culminate in "the lie" that would insure the damnation of its recipients (2 Thess. 2: 1-12). But the Thessalonians had been chosen to salvation through "sanctification of the Spirit and belief of the truth." Let them therefore stand fast and not be "weary in well doing."

Finally, the apostle *John* tells *the family of God* that a lie about Christ is part of a system of error already at work in Christianity. But the anointing in them "is truth, and is no lie," and frustrates all that is false. As Christ is the truth objectively, so is the Spirit the truth subjectively, for He works in our souls by directing our attention to Christ as a pattern.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

R. J. REID.

PRESENT DAY PAPERS ON THE CHURCH

(Continued from page 296.)

WE come next to the future of the Bride—"That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The time for this has not yet come. The first great object for which our Lord loved the Church and gave Himself for it, has been effected in each

believer—sanctified and cleansed, born of God and made meet for Him and His Son. This we may connect with the espousal of the chaste virgin to Christ (2 Cor. 11: 2). It would also answer to the first gift of the servant of Abraham to Rebekah (Gen. 24: 22), "A golden earring and two bracelets of gold." The former was probably a face-ring, the adornment suggested by Abimelech when he gave Rebekah a dowry, and rebuked her disloyalty to her husband—"Behold, he is to thee a covering to the eyes, unto all that are with thee and to all other" (Gen. 20:16). Both were suggestions of espousal: the first anticipative; and the second belated, we might say.

The Church is thus an espoused virgin, endowed with the pledge of eternal union with her Lord, whom having not seen she loves. By this act, the gift of the Holy Ghost, she is the Lord's for time as well as eternity. We will look later at what this means for the present time, and go on to speak a little of the future.

"The Holy Ghost is leading
Home to the Lamb His bride."

It was *God* who presented Eve, the first bride, to her wondering husband. Here, in glory, the Lord presents the Church to *Himself*. Thus His Godhead-glory shines out in the act. We need say but little as to the time of this presentation. It is at, or immediately after, the rapture of the Church and the succeeding parts of that blessed event. The dead in Christ raised in their glorified bodies, the living changed in a moment into the same blessed likeness—and all, not *one* left behind,—not even you and me, beloved, feeble, failing child of God—"caught up *together*"—instant and happy recognition of each other—"to meet the *Lord* in the air," as Isaac met his bride in the field.

"Who is this that comes to meet me
On the desert way,
Like the Morning Star foretelling
God's unclouded day?

He it is who came to win me
On the cross of shame;
In the glory well I know Him
Evermore the same.

He and I together entering
Those bright courts above,
He and I together sharing
All the Father's love.

He and I in that bright glory,
One deep joy shall share;
Mine, to be forever with *Him*,
His, that I am there."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19: 6, 7).

Here is the culmination of all His desires for His own—"the Church glorious," *ἐνδοξον*; the emphasis is upon the predicate, which might be rendered "engloried," "enswathed in glory." "The King's daughter is all glorious within" (Ps. 45: 13).

"Without spot"—how could there be a spot on one cleansed by divine power, made so by His precious blood, and the new birth. "Thou art all fair, my love," He can then say of her, without even the *presence* of the flesh. Oh, what a day will that be! At last to answer perfectly to His grace and love, to His purpose for us. "We shall be like Him, for we shall see Him as He is."

"Or wrinkle," the mark of care and of age. Here wrinkles are honorable if the life has been well spent. But at best they speak of failing strength, of the fading of the flower of spring. In that bright scene, when the Bride will be presented to her Lord and Spouse, all marks of the weary way will have been removed. Youth is the time of marriage, and He the heavenly Bridegroom, will "have the dew of His youth;" and she, the Bride of His heart, will gaze into His face with pure unsullied brow, without a sign of age. And after the thousand years of glory (Rev. 21: 1, etc.), she will still be the Bride in all the freshness and beauty which He has wrought for and in her.

How great is His love for His Church! No words can describe it. He Himself is the measure of that love. "He that loveth His wife, loveth Himself." Blessed Saviour and Lord! We bow at Thy feet even now; what will it be to behold Thee as Thou art!

Let these holy truths, these blessed hopes, speak to the heart of the Bride even now. Let the Spirit's voice be heard, and let it mingle with ours—"The Spirit and the Bride say, Come." We have no reproaches to heap upon our fellow-saints, no accusations, but we would fain let the unutterable love of our Lord penetrate our inmost souls, and bow us, in melting contrition, to deeper devotion than we have ever known; in the desire that we, the Church, may answer to His own affection, may instinctively separate ourselves from "the obscene tumult" all about us, and learn in the joy of His love to be "subject to Him in all things." Will anything less answer? What is His due? Let the Holy Spirit bring the answer from each willing heart.

S. R.

Resting and Learning

I laid it down in silence
That work of mine,
And took what *He* had sent me—
A resting time.

The Master's voice had called me
To rest apart:—
Apart, with Jesus only,
Echoed my heart.

I took this rest and stillness
From His own hand,
And felt this present illness
Was what He planned.

Oft had I chosen *labor*
When He said *rest*:
Our ways so oft mistaken,
His ways are blest.

His work must be completed,
His lesson set;
He is the perfect Workman,
Do not forget.

There is a needed teaching
In sitting still,
And letting His hands mould me,
Just as He will.

'Tis not in aimless working,
We must be trained:
E'en Jesus in obedience
Suff'ring sustained.

For as His yoke is easy,
His burden light,
His chast'ning too is needed,
And all is right.

In working or in resting,
May we fulfil
Not what *we* would, but only
The Master's will.

—MRS. H. R. G.

“CONTINUE”

IT is not so much the *reception* of truth which tests the state of soul of God's people, as the “patient *continuance* in well doing;” for in the first discovery of truths hitherto unknown and unenjoyed, there is an ardor akin to that which always characterizes first love. Alas, that this should ever cool, or that the truth should lose power over our souls, but as the old adage says, “Time tests.”

In Paul's epistles to Timothy, we see what close fellowship in the truth existed between this honored servant of Christ and his “son in the faith.” It is in these epistles alone that Paul uses the expression, “man of God,” and advisedly so, we may say, for is it not evident from Old Testament scriptures that this appellation implied one who *stands for God* and His Word in the midst of difficulty and departure? Twice he repeats this expression (1 Tim. 6: 11; 2 Tim. 3: 17), and twice he exhorts Timothy to *continue* (1 Tim. 4: 16; 2 Tim. 3: 14).

Continuance in the truth marks the “man of God.” Timothy was not only to be a “Fundamentalist”; this of course he must be of necessity (1 Tim. 1: 19), *i. e.*, one who maintains the foundation or basis. In his second epistle, ch. 1: 8, the apostle says, “Be not thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner.” It was for his special commission Paul was suffering, and to which he specifically refers in Eph. 3: 3 and Col. 1: 24-27.

In these blessed truths which Timothy had learned from Paul, he exhorts him to continue. This would not be a path of ease or popularity, for already the apostle saw the germs of apostasy, and the second epistle was

written when "all in Asia" had turned away from him; and the "house of God" (1 Tim. 3: 15) had become like a "great house" (2 Tim. 2: 20) wherein are vessels to honor and vessels to dishonor, so that the "man of God" needed to be thoroughly furnished.

Paul was prisoner for "the testimony of our Lord;" it looked like tragic failure, but the apostle knows no defeat. Demas, loving the world, had departed; all who had been with Paul fled at his first answer, seeking an easier path, but this aged warrior says, "Notwithstanding the Lord stood with me," and he energetically seeks to strengthen the faith of his young fellow-servant.

"CONTINUE THOU

in the things which thou hast learned," says the apostle, and he closes the epistle with the beautiful benediction, "The Lord Jesus be with thy spirit." What a voice should all this be *to us!*

One might say that for centuries the most precious revelation of the New Testament lay buried beneath the mass of a corrupt professing church, when the Lord raised up Luther for the recovery of truth long lost sight of. We all know that what specially characterized Luther's ministry was the truth of "Justification by faith." For the recovery of this, we devoutly thank God; but beyond this Luther, seemingly, did not go.

Three hundred years after Luther nailed his famous theses to the church door at Wittenberg, the Spirit of God wrought in the souls of men, anointing their eyes to see the precious ministry peculiar to Paul's epistles, and recovering to the Church truths in large measure forgotten. The result is too well known to need repeating: in various parts of the world the Spirit of God gathered to

the Lord alone, a witness to the all-sufficiency of the Name and Person of the Lord Jesus, and the presence of the Spirit to guide and govern in the assemblies of the saints—a testimony against human organization. "Tragic failure" there may be in *maintaining* truths so graciously recovered, and in this we all have our share, and surely can say with Daniel, "*We have sinned.*" One greatly used of God in connection with this movement once wrote in a letter to a brother in Christ,

"When there is an attempt at displaying the position and the unity, there will always be a mess, and a failure; God will not take such a place with us. We must get into the place of His mind to get His strength. That is now *the failure of the Church*. But there He will be with us. I have always said this. I know it has troubled some, even those I especially love, but I am sure it is the *Lord's* mind. I have said, *We are witnesses of the weakness and low estate of the church*. We are not stronger or better than others, but we own our bad and low estate and therefore can find blessing. I do not limit what the blessed Spirit can do for us in that low estate, but take the place *where* He can do it" (J. N. D.).

By this it is evident the writer had no thought of any ecclesiastical position in the religious world; and perhaps failure to grasp the fact that the position which so-called brethren found themselves in was merely "a testimony to the failure and weakness of the Church," accounts for the disappointment experienced by some, and departure from the position once taken.

The danger which confronts us is not the *ruin* of the professing body, or "tragic failure" of those who have sought to maintain the testimony of our Lord. Why should we be dismayed by this, seeing that we commenced with the irremediable ruin of the fair structure pictured in the opening chapters of the Acts? The house is manifestly in

ruins, but 2 Tim. 2 still affords instruction for the child of God, and what comfort it is to know that though everything built upon the foundation may go to pieces, the foundation standeth *sure*.

The watchword for us to-day is not *recovery*, but *retention*—holding fast what has been recovered. The word of the Lord to the Church-remnant, notwithstanding its little strength, is "Hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

Man has ever failed in maintaining whatever God has graciously committed to his hand, but, thank God, the *truth* remains, divine principles never change, and we are privileged and responsible to walk in the revelation God has given.

We are called, as never before, to *stand*. We cannot put things right in the Church, neither can we put others right, but we are to see if we are individually right. I am responsible to act with respect to that *which cannot be ruined*. Not to take my pattern from a failed church for (as another has said), "A failed church is surety for nothing," neither am I to compromise truth for unity, but God has plainly marked out the path for faith in the midst of church disorder (2 Tim. 2). "Let everyone that nameth the name of the LORD depart from iniquity." I am to purge myself from every vessel to dishonor, and walk righteously, in peace and love. I am not called upon to *purge the house*, but *purge myself* from those walking dishonorably, and this brings me into the company of those likeminded, who "call on the name of the Lord out of a pure heart." The great snare to-day is not the fact that all is in ruin (this must be unreservedly admitted and confessed), but lest the ruin should be the cause of making us ashamed of that which is above all ruin, and an easier path be sought by compromising truth.

What solemnly impresses one to-day is that after having been so highly favored of God, He having opened our eyes to see His present mind for His people, and delivering us from what was merely of man, recovering to us the sense of what the testimony of the Lord is, we, through our lack of watchfulness, and allowance of the flesh and that which suits the flesh, should be in danger of drifting back into that from which grace delivered us. This is doubly serious for "if the light that be in thee be darkness, *how great is that darkness.*" Nothing is more to be dreaded than a counterfeit, and that which is *nearest* to the truth, yet not *it*, is the worst deception.

Bear with me if I speak plainly, for I desire to stir up our minds by way of remembrance. Has there not been of late years, in many assemblies, the adoption of *methods* and *principles* foreign to the Word, and the spirit of *accommodating* ourselves to that which answers to "the camp" of Hebrew 13: 13, after, professedly, obeying the Word and going "forth unto Him" outside it? May not our unfaithfulness to those truths graciously recovered to us, be the cause of the weakness so apparent, and the lack of blessing in our meetings?

The Lord's words to the Ephesian assembly were, "Remember therefore from whence thou hast fallen, and repent, and do the first works, or else I will come upon thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2: 5). May the Lord give us to heed the word, and exercise our hearts deeply, enabling us to more firmly "Hold fast," *retaining* what has been *recovered*.

—J. W. H. N.

Answers to Questions

QUES. 22.—Please explain the meaning of Eph. 4:8? Is there good reason to substitute what is given in the margin for what we have in the text?

ANS.—There is no philological reason to put as substitute for the text what has been put in the margin. The *Text* gives the true rendering of the original Greek. Heb. 2:14, 15 speaks of what is more briefly said in Eph. 4:8. Satan had held even the true children of God in bondage and fear until, by the atonement upon the cross and His resurrection out of the grave, our precious Saviour triumphed over all the powers of the enemy and set His people free—free from all fear of judgment and condemnation. *He who held us in captivity is himself led captive by our Lord*, who from on high bestows various gifts for the edification, nourishment and comfort of His people (vers. 11-13). Eph. 4:8 and Col. 2:15 pictorially set forth our Lord's ascension to heaven as when a Roman conqueror returned in triumph with the conquered foe in chains, led as a captive in the triumphal train of the conqueror.

Mr. Wm. Kelly has written a treatise on "Christ preaching to the spirits in prison" (\$1.40), expounding this oft misunderstood passage in 1 Pet. 3:19, 20, and this also in Ephesians.

QUES. 23.—Will you please state in *Help and Food* the teaching of Scripture as to women wearing their hair cut short?

ANS.—The apostle in 1 Cor. 11:3 instructs the saints concerning the headships to whom honor and obedience are due. He says: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." These relationships are important to remember as we present ourselves before God and the observing angels (vers. 4-6, 11). A woman having no head-covering dishonors her head—i. e., man. It is disowning her subjection, of which a head-covering is the sign. By cutting off

her hair, woman dishonors herself (ver. 6); she casts off her God-given ornament—makes herself mannish.

Questions without signature and address are not answered in *Help and Food*. The writer's name is *not* for publication, but as certification if needed. Then some questions are better answered *personally*, rather than publicly.—[ED.]

Young Believers' Department

Calendar: Nov. 16th to Dec. 15th.

DAILY BIBLE READING..... Nov. 16th, Isa. 7;
Nov. 30th, Isa. 21; Dec. 15th, Isa. 36.

GOOD READING....."The Minor Prophets," by H. A. I.
Pages 390—421.

Daily Bible Reading

Isaiah may rightly be considered the chief of the prophets. He is exceeded only by Jeremiah in the length of his book, which is much broader in vision, and filled with brightest gospel announcements. He deals with God's purposes of blessing in their universal relation, bringing out His majesty and glory in a very special way. Isaiah gives us some of the great prophecies concerning Christ. For example, note chapters 7, 9, 11, 32, 40, 49, 53, 61, and 63, in which we find the truth of His perfect humanity, divine glory, lowly service, rejection, kingly place, redeeming love and power, complete victory over evil, and His glorious kingdom.

Along with such unfoldings of grace, Isaiah sets forth the righteousness and holiness of God, and, of necessity, His "strange work," that of judgment.

He exposes the moral state of God's people, showing in detail how they had departed from His revealed will and

followed the ways of the nations, while also we see that God spares a faithful remnant with whom the law and the testimony are found. With them, too, is found that broken and contrite spirit in which Jehovah finds pleasure and with which He dwells. This remnant is mentioned as early as chapter one (ver. 9). Again in chaps. 6: 13; 8: 16-18; 24: 13-15; 17: 6-8. In the closing chapters (50-66) the voice of this remnant is heard either in confession, mourning over abounding evil, expressing expectation of the coming deliverance when the Redeemer shall come out of Zion, or sounding the note of victory in faith's anticipation, or finally when actually realized in kingdom-glory.

Chapters 1-12 form the first division of this book, in which Israel's complete failure, through independence and rebellion, spite of God's care and bountiful provision, is particularly presented in chapter 5. Hope of blessing is found alone in and through the Son given who, in the full power of the Spirit, will bring to final accomplishment God's purposes for Israel.

Beginning with chapter 13 a great series of judgments are pronounced on the nations, reaching to universal proportions in chapter 24. This second division closes with another presentation of Israel's deliverance and glory under Messiah.

The third division (chs. 28-35) shows the people weighed in the balances of the sanctuary and found wanting. Then after the purging work of judgment, in which the fire of God's holiness consumes the dross, the ransomed of the Lord shall sing their songs of everlasting joy, "and sorrow and sighing shall flee away."

Our Good Reading

This month we finish reading Zechariah, commencing with chapter 11 which is the second part of the last

division of the book. As already mentioned, this last (third) and main part (chs. 9-14) gives a picture of the future period of power and glory upon which Israel shall enter through Jehovah's manifestation on her behalf, this finally bringing in divine blessing for all the earth.

In chapter 11 we find this is accomplished through Jehovah's preservation of a remnant out of the mass of the nation which in its unbelief despised the good and true Shepherd, submitting to the evil and false shepherd upon whom utter destruction is visited.

The three last chapters (12-14) shows the way in which full victory is realized, and the blessing of Jehovah's presence enjoyed. The repentance and purification of the people come first, then Jehovah's manifestation in delivering power, judging the enemies, making His city and people the centre of world-wide blessing.

An Excerpt

"After being cooped up in the city so large a part of the summer, the children are nearly wild with delight at being in the country once more. Our dear Una skips about with a buoyancy I have never seen in her; and as to our boys I scarcely see them except at meal-time and bedtime. They just live out-of-doors. They follow the men at their work, asking all sorts of questions which Mr. B—— reports to me at night with delighted laughter. People ask me how it happens that my children are all so promptly obedient and so happy—as if it *chanced* that some parents have such children, or *chanced* that some have not! I am afraid it is only too true, as some one has remarked, that "This is the age of obedient parents!" What then will be the future of their children? How can they yield to God who have never been taught to yield to parental authority? And how fitted will they be to rule their own households who have never learned to rule themselves?"

—From "*Stepping Heavenward.*"

Work in the Foreign Field

The Lord's people have heard of the interesting work among the sailors in various parts of the country; we feel that it is near akin to the Foreign Field, so place a few items before our readers for their interest and prayers. A beloved brother, now with the Lord, devoted the latter years of his life to this work. He had formerly been an importer, and was greatly interested in the "men of the sea," as he used to call them. He had gospel work greatly on his heart, and would have loved to travel in that service, but age and infirmity prevented. He used to say that the Lord brought the men to him from all over the world, as he could not go to them. He had much fruit in this service, which remains to this day. We add a brief word as to the various ports where our dear brethren are laboring:

BOSTON:—Our brother J. W. Gibb writes, "The work in the Boston Harbor goes on as usual, and I trust the Lord will save some soul who has been spoken to. It is getting darker now after work, and it makes it quite dangerous around the ships, but with added prayer to God for His guidance and protection, I get on as many ships as possible." Our brother sends a report of ships visited, which will give some idea of the nature of this service, from which we cull a few extracts:

"Louise Neilson (Norwegian). All received tracts, 2 Gospels, 2 Daniel Mann. Steward a believer, and has a Bible."

"Carlsholm" (Swedish, Finnish and Norwegian). Captain very indifferent, also 1st Engineer. Cook has a Bible and claims to be a believer."

"China Maru" (Japanese). All received tracts, 3 Gospels. Officers very indifferent to Christians."

"Californian" (American). All received tracts. Steward tells me the Bible is his best book. He has more time ashore when in San Francisco, so I gave him brother Z.'s address, and he promised to look him up."

"Simbilan" (Dutch), Chinese and Malays forming the crew. All except the Malays received tracts. A good opportunity, and very attentive to the Gospel."

"*Masirah* (British) crew of British and Hindoos. All received tracts."

"*Storm King* (American) American and Filipino sailors. All received tracts, 2 Gospels."

From these items it will be seen what a wide field this work offers. Many nationalities are reached in this way. May the Lord bless and sustain our dear brother in his work for the Master.

NEW ORLEANS.—Our brother Ernest Atkinson finds his hands full in this great port, where sailors from all lands come.

SAN FRANCISCO.—Our brother Zimmerman is finding an open door here.

BUFFALO.—A Lake port, but with multitudes of men to be reached. Brother Peters labors here.

NEW YORK.—Our brother West is devoting himself to this vast harbor, with its unlimited work—foreign lands brought, we might say, to our very door.

We hope to have interesting reports from these dear brethren to share with our readers. Meanwhile let us have them much on our hearts in prayer.

Irumu, Congo Belge, Aug. 21, 1925.

Dear Brother Fawcett:

Our goods are arriving at Kasengi. I went from here to attend to them, forty miles on bicycle and a mule borrowed from A. I. M. Missionary. Our motor bike got side-tracked in Uganda. We are tracing it but so far are without it. All are well. The ladies started school for the natives this week while I was away. Have been having usual services Sundays and a Gospel Meeting for the Natives, with a Christian native here preaching. Also regular Bible readings and prayer meetings. All are getting a good start on the language, which is not exceedingly difficult. The children are very well. Have done some gardening since we arrived; potatoes, peanuts, corn and small vegetables. We expect a month more of rain, so should have these things for good if rains do not fail.

We expect to start making bricks within a week, also expect to saw boards as soon as our saw arrives. The Government has agreed to bring our freight by motor car to the encampment and from thereon we are arranging for ox-wagons to within three miles, and from there by native porters, D. V. I am going again to the Lake to attend to its coming forward, Searle staying to look after the work here. Have some 25 workmen, and expect 50 more when we start on the bricks. Total cost of freight on goods

Mombasa to Kasengi, plus Agents' fees and incidentals, came to \$1200. Total customs will be about \$550. Goods have come through in good condition on the whole, only a few cases broken. Settlement for station here awaits arrival of field director of A. I. M. next month. Have two A. I. M. missionaries here as patients and two more coming later. Must close here. Trust others of the party are finding time to write more news home than I am, but there is much to be done, and all at once. With love in our Lord Jesus and greetings to all in His Name,

R. C. WOODHAMS, M. D.

Work among the American Indians

We insert the letter of our sister Miss Minnie Armerding as giving us a picture of the need among the aborigines of this country. Other accounts will follow, if the Lord please, of all that the Lord is doing with these who are as much heathen as those in foreign lands.

c/o J. P. Anderson, Valentine, Ariz.

Dear Mr. Ridout:

Oct. 13th, 1925.

You will no doubt be interested in a preliminary report of the work out here in the South-west. I arrived here last Wednesday, and received a very kind welcome from the Andersons, and since then have been introduced to the activities in this field.

Valentine itself consists principally of the Truxton Canyon Indian School with its 218 Indian pupils, and the cottages of the Government employees, and Mr. Anderson's home. There is an Indian camp up behind the School property. Five miles away at Hackberry is another comparatively large Indian camp, and then of course there are scattered huts here and there. The principal work here is with the school children. The Andersons have been having a Thursday afternoon class with the little tots under ten years of age, and on Thursday evenings Mr. Anderson gives a Bible lesson to the older children. On Sunday mornings we have Sunday School for all the children and the Government employees between 10 and 11 o'clock, and in the evening, from 6:30 to 7:30, Mr. Anderson preaches the gospel at the school. We now have them divided into four classes; a Bible class for the white and Indian employees of the School; a little tots' class of about 85, a boys' class for those over 10 years of age, and a girls' class, also for those over 10. Mr. and Mrs. Anderson each have a class, and one class is taken by a Mrs. Andrews, who is the wife

of the Government doctor here, and they have given me the girls' class. Last Sunday was my first session with them. There were 59 altogether, including 20 Walapis, 16 Hopis, 7 Papagos, 6 Navajos, 4 Supais, 3 Mohave Apaches, 2 Monos, and 1 Tonto Apache. Twenty-five of these girls have confessed Christ and were baptized by Mr. Anderson in June. The others, so far as we know, are still unsaved.

The work at the School is pleasant, because the children are under authority and must be orderly and clean, and are required to come to all of these classes. It is the work outside of School that is most difficult and trying, especially in the camps. Disease and filth, together with a more or less stolid indifference, abounds, and one feels that it is, humanly speaking, impossible to reach the old Indians, and difficult to hold the younger ones when they leave the School and go back to these filthy homes and the old ways. And unless they have been truly converted, that is what they invariably do. It is only a "born again" Indian that will change his ways. It requires much grace to carry on such work, and I am praying for this. Mrs. Anderson is a wonderful example and inspiration for me. When she enters one of these dirty huts, she forgets all about the disease and filth and thinks only of the precious souls lying there, for whom Christ died. I covet to be able to do the work as she does it. Mrs. Anderson visits the camps regularly once and sometimes oftener in a week.

The Indian camps at Kingman, 35 miles west of here, require the same patient plodding work, and Mrs. Anderson goes there whenever she can leave Valentine. Miss Olson has been doing a great deal among the Mexicans and Whites at Kingman. Mr. Anderson built a new chapel there, especially for the Mexicans and Whites, as the Indian work has to be done mostly in the camps. Some godly souls at Kingman, who have become dissatisfied with Modernism in the systems, have separated themselves, and are using the new chapel for their meetings on Sundays and one evening during the week. Carl has arranged to come over from Albuquerque (a 17 hour journey) once a month, D.V., to preach in Spanish on Saturday evening to the Mexicans, and in English to the whites on Sunday. He has been there once, and is to come this month on the 17th and 18th, next Saturday and Sunday. This will be a great help to the believers there, and we look forward to seeing many souls saved.

It is my desire eventually to locate at Kingman, and divide my time between that place and Valentine. I am needed here on Sundays for the Sunday School work, and I hope to get into the camp work at Kingman during the week. I would however like to continue for a little while with the Andersons, as I realize that Mrs. Anderson by

her example will do much to fit me the better to carry on the work.

We need your prayers, as the work here is difficult and often discouraging, and yet every now and then there is such a bright testimony for Christ from one and another of the Indian converts, that we know the work is not in vain. One of the Andersons' converts, a young Indian lad of 19, was hung on Saturday for murder. He was converted here at the School, but the temptations of the old life proved too much for him and eventually led to the terrible sin of murder. He had to pay for it with his life, but the testimony he bore for Christ after his conviction was so bright, both in his letters to his father, an old Indian medicine man at Kingman, and to Mrs. Anderson, and on the gallows, that he has probably done more for his people by his death than if he had continued here. He had perfect peace with God through faith in his precious Saviour, as he put it, that he preferred to go and be with Christ to staying in this world of sin and temptation.

With much love to you and all the dear saints, I am,

Your sister in our Lord Jesus Christ,

MINNIE ARMERDING.

The two letters that follow were omitted last month for lack of space.

26a Gatacre St., Woodbrook, Trinidad.

Messrs. H. Fawcett & H. Gillings,

Sept. 7, 1925.

Dear brethren:—Your letter enclosing draft from the Missionary funds under your care came safely to hand on the 5th and for which I am asking you to accept my most sincere thanks. It is very kind of you to have considered me, among others of our Lord's servants. The Lord knows that I am endeavouring daily to make known to the unsaved the riches of His grace and love, and to help on fellow believers, both those in fellowship with us, and others who are among other companies of Christians, into a deeper knowledge of the truth, as God has been pleased to make it known to me, so that they may grow up in Him and thus walk worthy of the vocation wherein we are called. I feel that my efforts are feeble, nevertheless I am greatly encouraged to press onward, as I realize how our God stands by me giving me bodily strength, keeping the door open, ministering to the up-keep of the gospel and my own personal needs. We are blessed in seeing fruit here and there of His grace. We are also persevering in our efforts to maintain and increase our little Sunday School, and the weekday Bible Class opened up by my

dauhter, and this much loved work among the children is being carried on against great odds.

Some sisters sent us some old and new clothing for children last June, which came in time for our midyear treat and was distributed among several of the children. We will gladly welcome at all times any such clothing, especially for girls from 8 to 16 years.

Thanking you once more I close with sincere love from us to you all,

Yours in Christ,

JOSEPH B. HOZE.

Quai de la Barre, Tonneins, Lot-et-Garonne.

Mr. Howard Gillings,

Sept. 2, 1925.

Dear brother in Christ:—Your letter of the 20th of August bringing us the gift from the Missionary Fund, came to hand yesterday, and we are very thankful to the Lord for it. We are also very thankful to you and to the Brethren who have sent the money.

Some days ago I sent you some copies of *France and Work*; it will give you some details as to how the Lord is leading us in His service.

If the Lord should tarry I hope to publish an illustrated Gospel paper for children. Since our arrival here I have had difficulty in getting suited tracts and periodicals for the young, really there are none for them in France, and this is why I have been exercised about it for over a year.

Lord willing it will be published every other month and will be free for all. Kindly pray our God with us that He might be pleased to bless it to the honor and glory of His Son, and to the blessing of many children.

I am, yours in Him,

LOUIS J. GERMAIN.

Intelligence in Prayer for the Foreign Work

In Matt. 9: 36 we are told that when our Lord "saw the multitude, He was moved with compassion on them." Then He said (vers. 37, 38), "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." And in John 4: 35 He commands His disciples to "Look on the fields, for they are white already to harvest," and at once speaks of reaping, and the wages and fruit resulting from this. In this way Scripture connects prayer, and the giving of ourselves for the work of the Lord as regards His harvest, with a definite knowledge of the need.

And how, otherwise, could we pray intelligently for the work or those engaged in it, knowing neither the circum-

stances nor trials incurred? It may have been with a view to this that Paul described his work to the saints at Antioch. And since we have the scriptural example of the apostle and those with him relating to the saints the circumstances and result of the work committed to him, as well as the book of the "Acts" itself (a record for the saints of the blessed operations of the Spirit of God in spheres other than their own), may we not say that to slight this side of things is to refuse what is intended for encouragement and exercise in the work of the Lord?

As a result of the apathy in this line, we have heard saints praying for the spread of the gospel in the "country" of Africa, not having any slightest idea that this "continent" is among the largest, 5,000 miles long, and nearly as wide. The fact is, "Africa" is to many merely a name, and the work done in the gospel there is as unknown to them as the continent itself was generally in the days of the Portuguese explorers.

In order to intelligently uphold our brethren in prayer, as well as enter fully into the material side of fellowship, it is necessary to know something of the people among whom they work—their own religious views, their mentality, their civilizations; also to know something of the climate of the country where a brother may be serving the Lord. Then we shall be able in a definite way to enter into hearty sympathy with him in his work, and hold him up before the throne of grace, a most blessed, helpful form of service, open to every child of God.

ROBERT J. LITTLE.

We are glad to insert this introductory paper by our brother, which we expect will be followed by brief papers in line with what he has said here, giving sketches of the various fields. We are very thankful for the response to our little department, and hope in the next year to make it even more interesting and helpful.

S. R.

CALLED HOME

The Lord has called to Himself our beloved brother Mr. C. Crain, well-known to most either personally or through his helpful written ministry.

Our brother had been in California during the past few years of his life, and devoted himself to the ministry of the Word in those parts. While gifted as a teacher, he had, as all should have, a heart for the gospel and rejoiced at its dissemination,

Mr. Crain had been identified with "Brethren" for more than fifty years; was acquainted with Mr. Darby and others of the "fathers." Through many times of stress he sought to be helpful to God's people. For several years he edited a magazine, "The Shepherd's Voice," and was also a frequent contributor to other of our periodicals. His painstaking studies in Romans, first Epistle of John, and other writings, are still to be had, and in them we can see that loyalty to the truth and faith in our Lord and His Word which marked him. Scholarly, as well as thorough, modest and retiring, he loved and was loved by a large circle of acquaintances.

Our brother was a diligent student of the Word, so it was true of him, "He that tilleth his land shall have plenty of bread." Let us emulate his example. The men who have served in the Church of God have been faithful students. Let us pray the Lord to raise up more like him, giving themselves to reading, studying, and meditating upon the word of God, and the literature which will open up its treasures—not primarily for the purpose of giving out what we have learned, but to become better acquainted with the mind of God, more in communion with the Father and the Son. Then our "profiting" will appear unto all." We will have words in season at our public meetings, or be able to contribute helpful articles to the various periodicals. May the Lord stir up our younger brethren as to these things. Large numbers are getting High School and University Education; are they using this to make them more familiar with the things of God? What a vast field there is—the Scriptures with all their divine fulness of truth.

Our beloved brother survived his wife a number of years. When his strength began to fail, he found a happy and congenial rest in the "Home for Aged Saints" at Burlingame, Calif. The end came quickly—scarcely more than a day after the first stroke. His body was laid to rest near the scene of his later labors. He had nearly reached the age of 80.

So we part, till the time, so near, when we shall hear the welcome call for

*"All the redeemed, from the earth, from the tomb,
To be to Thy praise, blessed Saviour, at Home."*

S. R.

ADMONITION

"The admonition of a good man resembles fuller's earth," wrote an unknown author; "it not only removes the spots from our character, but it rubs off when it is dry."

Another writes: "Considering how many difficulties a friend has to surmount before he can bring himself to reprove me, I ought to be very much obliged to him." It was the saying of a heathen, though no heathenish saying, "He that would be good must either have a faithful friend to instruct him, or a watchful enemy to correct him."

"Before we reprove," remarks Hales, "let us know the condition of the brother; whether he be not like the young vine, soft and tender, and so to be cured rather by the hand pulling the branches away, than by the knife. And if he be grown so bad that he shall need the knife, we must not rashly adventure on it, but know that there is a skill in using the knife; like a skilful physician of whom we read, who, having to heal an imposthume, and finding the patient to be afraid of lancing, privately wrapped up the lance in a sponge, with which, while he gently smoothed the place, he lanced it. So, when we encounter an offending brother, we must not openly carry the knife in our hand, but with words of sweetness administer our reproof, and so effect the cure."

"Able also to admonish one another," is an ability the most gifted might covet. Any one can scold, find fault, condemn; but it requires grace and a lowly, loving spirit, to properly admonish an erring brother, if we are not going to drive him farther away by our effort. Yet it is a duty we owe our brother, that we must "not suffer sin upon him." It is therefore our obligation to seek his

correction, the restoration of his soul. We dare not ask, like the murderer Cain, "Am I my brother's keeper?" We are neither his master nor his monitor, but fellow-members with him of the body of Christ, which surely gives us a more than ordinary interest in his welfare.

"Our advice" (or admonition), writes another, "must not fall like a violent storm, bearing down and making those to droop whom it is meant to cherish and refresh. It must descend as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind. If they are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof (against which corrupt nature is apt to revolt) by an artful admixture of sweetening and agreeable ingredients. To probe the wound to the bottom with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand." What a beautiful and perfect example of this is found in John's 21st chapter. Having refreshed with His ready-prepared food the wearied disciples who had toiled all night and taken nothing, *when they had dined* the Lord turns to Peter to complete a restoration previously begun (see Luke 22: 61, 62 and 24: 34). But now the *root* of failure can be fully exposed, and the divine probe penetrates the depths of Peter's heart: "Simon, son of Jonas, lovest thou Me?" is three times repeated with increasingly searching power—which our English version fails to render. But with each probing the word of encouragement and of trust is also given: "Feed my lambs;" "Shepherd my sheep;" "Feed my sheep."

If advice such as the above had been generally followed by the saints, how differently might much of the history of the Church have been written: how many less divisions would have occurred; how much less reproach been merited from the world by those who are commanded by their Lord to "love one another, even as I have loved you" (John 13: 34).

How many unseemly actions have taken place under the specious plea of "faithfulness," and how many bitter, harsh, and crushing words have been uttered under the guise of "admonition." "In the spirit of meekness," describes the manner in which the brother at fault is to be restored (Gal. 6: 1). Many a failure to win an erring brother may be laid to the very manner in which the undertaking has been carried on. Our Lord with the basin, the water, and the towel is our example here as in all things else (John 13). May we all learn of Him, the meek and lowly in heart!

* *

PRESENT DAY PAPERS ON THE CHURCH

(Concluded from page 322.)

It will not be out of place at the close of these papers to follow the Spirit's guidance into,

"Those bright and blessed scenes,
Where sin can never come,
Whose sight our longing spirit weans
From earth where yet we roam."

The faithful servant of Abraham did not rest content with his reception at the home of Rebekah nor with her consent to accompany him across the desert on the way to his master. His work was not completed till he had

brought her *to him*, and given the account of his service which the Lord had crowned with such complete success. So the Spirit's work in reaching and drawing souls to Christ, does not cease till He has led us on in divine companionship, and in progressive stages of knowledge, till He presents the Bride to the Lamb.

Who can speak of the bliss of the "marriage supper of the Lamb;" where the Bride hath made herself ready, arrayed in "raiment of needlework," "fine linen clean and and white, for the fine linen is the righteoussnes of saints" (Rev. 19: 7, 8). What a day will that be—of exceeding joy as He presents us to Himself, before the presence of His glory. There is the blending of the perfection of our standing in Him—clothed with the best robe, "the Lord our righteousness," and the result of faithful service and a righteous life, as noted in the previous quotation. The judgment seat of Christ will have purged away all the dross, leaving only the fruit of the Spirit's work—as what in grace He will own as our righteous acts.

So even at the portals of glory we have the results of faithfulness manifested. It may serve us to dwell briefly on the various promises to the overcomer, in Rev. 2 and 3, as indicating the circumstances and the responsibilities of the Church in view of "that day."

Ephesus, marked by works, labor and patience, and by faithfulness in many ways, is yet reminded of the loss of first love, and called to repent and do the first works. Referring doubtless to the Church in times near the apostles, it has a voice for every one in all the church's history—"He that hath an ear let him hear." Wherever there is overcoming in a day of coldness and apathy—may we not say in these very days in which we live—there is a precious promise: "To him that overcometh will I give to eat of the tree of life in the midst of the paradise

of God" (Rev. 2: 7). Christ is the Tree of Life, and there can be no higher reward than to partake of His fulness in the Home of God. And this is the prize awaiting all who have the fire of first love—a present heartfelt appreciation of His preciousness in this life.

What is Christ to us? What is He to the church of to-day? May we heed His loving call back to *Himself*. Let us challenge our hearts—are we cold, formal, even restless in activity, but lacking the joy of giving *Him* joy in seeing our increasing appreciation of His love?

"Fruit of Thy boundless love,
That gave Thyself for us;
Forever we shall with Thee prove
That Thou still lovest us thus."

Smyrna is passing through persecution, even unto death, but the strong words of cheer, "Be thou faithful unto death and I will give Thee a crown of life" are for any who endure hardness for His sake; who bear reproach, scorn, suffering, in the path of obedience. Here still in closing days is there opportunity to suffer for the truth and for Him who is the Truth. To speak of this may well bring the tinge of shame to our cheek. But what will *life* be and the crown that goes with that! No shadow there—all radiance, freshness, eternal youth, instead of the reproach here. Beloved saints of God, with whatever we are connected, by whatever name called, may thoughts of Himself and His love strengthen us to play the man, while we suffer a little while here.

"For how will recompense *His* smile,
The sufferings of this little while."

"Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17).

Pergamos dwells where Satan has his throne, and in the midst of corruption and Nicolaitanes, but for those who turn away from the dainties of earthly pleasure and worldly conformity there is a feast and a white stone in the home prepared. Are we feeding now and here on the manna, God's perfect provision for a wilderness path? Pilgrims and strangers—are we pilgrims, aloof from the world, hastening on to our home? If so, the garnered experiences of Christ's sufficiency *here and now*, will give wonderful feasting there. We may be disowned here; our name cast out as unworthy, but how beautiful with its engraving, "like the graving of a signet," will the New Name be! What a call these promises to the overcomer give to the Church, alas, settling down at home where her Lord was rejected.

Thyatira evidently represents the church established as a world power, and its place *here* instead of where the Lord is. Filled with her own importance and sufficiency, she assumes the role of teacher rather than subjection to the one Teacher, by His word. Corruption follows, spite of varied activities and faithfulness on the part of some. Judgment lingers, but will come. For the overcomer the Morning Star of hope sheds its holy light in the heart, and the coming of the Lord is nigh. Then and not till then will the Church reign, in association with her glorified Lord. Till that time, to seek a place here is but marital unfaithfulness to the true Bridegroom. Application to worldly establishment, Church and State is easy, culminating in the great harlot; but as we look about us to-day we can see the same spirit working. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Sardis, with its boasted light has but a name to live. Cold, lifeless formality, and even doctrinal accuracy, can-

not take the place of a living heart of affection and devotedness to Christ. How cheering to the few names—for “He calleth His own sheep by *name*”—is the promise: “They shall walk with Me in white.” He will confess their names before the Father and the angels.

“Close to Thy trusted side
In fellowship divine;
No cloud or distance e’er shall hide
Glories that then shall shine.”

“With Thee in garments white,
Lord Jesus, we shall walk;
And spotless in that heavenly light,
Of all Thy sufferings talk.”

Philadelphia historically brings us to the present time, as also does Laodicea, a contrast to it. Little strength, but true-hearted loyalty to her Lord; “Thou hast kept My word and not denied My name.” This is the Lord’s voice *to-day*. His word is His *whole* word, of testimony both individual and corporate. A true Philadelphian will not think lightly of any part of that Word, much less of that which has to do with the nature of the church, its government, ministry, and testimony. “The word of My patience,” waiting *with* Him, as well as *for* Him, till He shall take His rightful place.

Are we sharers in His patience, not looking for great things here, but holding fast what He has given? May the Lord make us true Philadelphians, and keep us from approaching the pride and self-satisfaction of poor, wretched, blind Laodicea.

Soon He will come, and give the crown, “thy crown,” to His overcomers. They will not pass through the dread *hour* of trial, the tribulation that will come as a snare upon the worldly, professing church. What will it be to

be a pillar in the temple of God; what an enlargement of the "little strength" here! "The name of My God"—we are joint heirs with Christ; citizens of the Bride city, the new Jerusalem; and,

"His new name imprinted
On every sinless brow."

These blessed promises give the hints of the holy joys that await the overcomer in these evil days. May we ponder them, and live in the expectation of soon entering that bright home. Let us individually and unitedly pray for the Church which He has purchased with His own blood. May the bridal hopes and affections mark us all increasingly. Difficulties may increase; nothing can stand the test but what is of God. Our whole resource must be Christ alone. May there be a true revival ere He come; not necessarily in numbers, but in soul, in true-hearted devotion to Him who gave us His all.

Let us not be satisfied with "being in the testimony," but only with Himself. If any beloved saints are excusing themselves from seeking to maintain *all* the truth, because of manifest failure among those who seem to have it, may *they* take up the standard if it has fallen from nerveless hands, and still hold it aloft, the only center and rallying-point for His people.

"Brethren," so-called, are divided, but Christ is not divided; *they* have failed, but He has not, and cannot. His word, His truth, His path lie open to faith as fully as when wreck had not come in. Let our beloved fellow-Christians help us, and help with us to seek to carry out the mind of the Lord. Let us not be ashamed of the testimony of our Lord, but be partakers of the "afflictions of the Gospel according to the power of God."

—S. RIDOUT.

THE OLD YEAR AND THE NEW

Swiftly, swiftly the moments fly,
Swiftly the days and weeks flow by;
The changing months pass rapidly on,
And oh, how quickly the year is gone!

Gone,—yes, another year of life,
Its joys and sorrows, its hope and strife;
Flown like down on the autumn wind,
And what, oh, what, has it left behind?

It brought to you many a precious gift
Meant towards Heaven your soul to lift:
Health and abilities, long bright days—
Have all been used to your Father's praise?

Perhaps it brought sickness, sorrow, and pain,
Yet meant you blessings from them to gain;
Lessons to learn of Love and Faith,
Of the great realities, Life and Death.

You are older now by another year;
Are you older in wisdom and goodness, dear?
Have you grown in love, and in each fair grace?
Are you pressing on in the heavenward race?

Is Christ more precious, His word more sweet?
Do you love to sit at His sacred feet?
And listening, like Mary, to His dear voice,
Have you made, as she did, the better choice?

How blessed each morn in your wakening ear,
His "Child, I have somewhat to say," to hear;
And to answer, like Samuel, "Speak, O Lord,
Thy servant will hear and obey Thy word."

Oh, ask for His precious blood again
 To cleanse from your soul every sinful stain,
 And ask for His Holy Spirit's power
 To work in you holiness hour by hour—

Then trustfully enter the glad New Year;
 With Christ as your Guide you have nought to fear;
 His strong hand, clasped by your simple faith,
 Will safely lead you through life and death.

So, when the eternal year shall dawn,
 And the earthly years are for ever gone,
 You will joyfully own how each one was given
 As a help on your journey from earth to heaven.
I. B.

INDEPENDENCY

BY F. W. GRANT

Real independency is not of God, but always and everywhere against Him. It is to make the members of the same body say to each other, "We have no need of you," and to deny the unity of the Spirit which should pervade the body. The more we lament and refuse the sectarianism which exists, the more we are compelled, and shall rejoice, to own the body of Christ wherever possible. And this circle of fellowship, which is not "the body," furnishes us with the means of owning this in a truthful and holy way, so far as the state of ruin in which the Church exists permits it to be done. With love to all Christ's own—with an open door for the reception of all according to the conditions of truth and holiness—such a circle is not sectarian, but a protest against it, while the meeting that refuses connection with it is sectarian.

And this is what is meant by the "ground" of the one body. It is as different as possible from any claim to be

the one body, and does not in the least imply any sectarian conditions of intelligence in order to communion. The maintenance of a common discipline is in no wise sectarian, but *part* (an essential part) *of that communion* itself: absolutely, if the holiness of God be the same thing wherever it is found, and not a thing for the "two or three" anywhere to trifle with as they list.

Independency, in setting aside the practical unity of the Church of God, sets aside a main guard of holiness itself. It makes this no object of common care; it does not seek common exercise about it. It releases from the sense of responsibility as to the House of God: it is my own house, and I keep it clean after my own fashion! And this laxity as to the people of God at large (so consoling to the unexercised conscience, and with a great charm to multitudes to-day) naturally has the effect of lowering one's estimate of holiness, and so prevents my own house being kept really clean.

One's voice may be little heard in a day like this; but I would do what I can to press upon the people of the Lord, first of all, their Master's claim. I press that this independency—little as one may imagine it, little as one may care to entertain it even as a question—means ultimately shipwreck to the truth of Christ, because it means independency of *Him*. One may find in it plenty of associates, for it makes little demand on one, and gives the kind of liberty which is so coveted to-day. The authority of Christ is not in it. It may support itself by the help of names in repute as Christians, and be in honor. It cannot have the commendation which Philadelphia, spite of its "little power," finds from her gracious Lord: "*Thou hast kept my Word, and hast not denied my name.*"

(*Words in Season*, 1896, pp. 53, 54.)

NOTES OF AN ADDRESS ON ROMANS 5:1-11

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us*. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation."

We might say that this portion of the Epistle to the Romans is the very heart of the epistle, and that this epistle is the very heart of the Bible, wherein the ground of God's salvation is conclusively set forth—it is a textbook, as it were, which demands our careful attention and study. In it, the Holy Spirit through the apostle lays down the principles and foundation of God's gospel; not of salvation for sinners only, but deep and precious instruction for the saints also. It takes us out of sin and its dominion, on to the glory of God, without one charge against us.

This gospel of God existed long before this epistle was written, of course, but here it is proclaimed and expounded; as the law of gravitation existed when God created the worlds, but Sir Isaac Newton explained to us how those mighty orbs are kept in their own paths instead of clashing together. So in Romans, the ways of God in man's salvation are expounded. This brings us to our chapter.

"Therefore being justified by faith, we have peace with God," says the apostle Paul, speaking like a lawyer before the bar arguing his case. In verse 24 of the preceding chapter he says if we believe on Him that raised up Jesus our Lord from the dead, we are justified by faith in Him, and have peace with God; and he cites Abraham as an example. He says, "Now it was not written for his sake alone that his faith was imputed to him for righteousness, but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead."

This then is the gospel: Jesus Christ was crucified, offered Himself on the cross for our offences. Many nominally assent to this perhaps without true faith. Romanists will frankly say that He was "delivered for our offences," but it is made of no effect by all they add to it—their Church ordinances must be followed; penances endured; extreme unction administered to the dying; masses said for the dead; purgatory endured for the soul's cleansing, and none can say when any will be released from it! But in glorious contrast to all man's ways of meriting heaven, here is God's declaration: "Christ was delivered for our offences, and was raised again for our justification. *Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.*" Note this, having died for our sins He was raised from the dead by the glory of the Father for our justification. He

went down to death under the load of our sins. If He had not risen again, we would have no proof that our sins were put away; but since He rose from the dead, we have God's word as our authority that He was "raised again for our justification."

The raising again of our Substitute is the public declaration that righteousness has nothing against Him — therefore nothing against *us*!

This fifth chapter of Romans gives the blessed, happy results of being justified before God. I wonder if every one of us here has had the thrill of realizing that he is justified before God. What are the results of that justification? First, we have an established peace with God. It means that not one doubt or fear is left in our minds if we accept God's testimony. It means that there is nothing against us on God's books, that our record is wiped clean. There are Christians who do not have that peace, not because they have not been accepted, but because they have not implicit faith in what God has declared.

"By whom also we have access by faith into this grace wherein we stand." That is the second result, Access—what is it? It means not only that the great barrier of my sins between me and God has been removed, but that I have title to come into God's very presence. Instead of being a stranger at the door of a king, and told by the guard that I cannot enter, I say, "I am a child of the King;" the guard salutes, I go right in and feel the Father's arms around me. Not only are we forgiven, but justified; not only justified, but we have access into God's presence—"access by faith." We can look up to God our Father and give thanks as we eat our meals. We can kneel down at night, and pour out our hearts into His ears just as truly as the little tot can snuggle into his mother's

arms and tell her all his little troubles. We can lie on our beds and meditate on God's grace in accepting us in the Beloved; and in the early morning raise our heart and voice in song to Him who loves us.

And not only have we access, but we also "rejoice in hope of the glory of God." That is what we are going on to. I was talking to a brother a few days ago and we agreed that the human heart must have an object; and here we have it, the "hope of the glory of God." If we look at the past, "we have peace with God;" at the present, we have access; for the future, we have the "glory of God" in view—we are going on to it.

A few years ago we had even here in Baltimore, a glorious display of the Northern Lights. Perhaps you remember the marvelous exhibition. The whole sky was aglow with a ruddy light. I went out on a porch facing the north: it was a whole mass of glory! The light started from the horizon, sometimes red, sometimes green, sometimes golden, and the whole heavens beyond were quivering with glory. And I thought to myself, If God paints the heavens of this earth like that, what must it be before His throne! It must be an unspeakable glory, and it all shines in the blessed face of our Lord Jesus! And I was not the least afraid in the presence of that glory, for I had "peace with God," whilst some of His glory was shining before me.

And now it says, "Not only so, but we glory in tribulations also." Now we come right down to earth. God lets us have tribulations too. What does Paul mean by glorying in tribulations? Not that we seek for tribulation, but because by it God is doing something for us: "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed because the

love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Just a word on these things. Patience means endurance, and that means constancy. It is constancy with God that we need. Imagine one of your loved ones at home being kind to you one minute and unkind the next. It would be very grievous; wouldn't it? One of the precious things about the relationship of husband and wife is, that they know each other so well that they absolutely depend upon and trust in each other. It gives their hearts rest and peace because there is to each other loyalty and endurance that will never turn away. God wants loyalty in His people, and He cultivates it in us through trials which cast us upon Him, the true and faithful One. If we were taken away to glory when we believed, we would not have these experiences of His faithfulness and care. In trouble, how good it is to rest in the arms of One who loves us better than any one else. I was never happier than the night that I was laid on the operating-table, because I knew that God loved me better than I did myself, better even than my wife loved me. So we can sing,

"We know Thee as we could not know
Through heaven's golden years:
We there shall see Thy glorious face,
Here understand Thy tears."

Through our sorrows we know something of the sorrows of the Lord Jesus in His life of love here upon earth. We can be glad of tribulations because of their fruit. Patience results in experience; and experience in hope. And why hope? Because if we have our satisfaction here we will think of nothing else: but if we have sadness here, we think of Christ.

A missionary and his wife were giving themselves to the Lord for His work in Belgium. Before they took up

this work the Lord took to Himself a dear little baby girl in whom all their affections were centered, and from the depths of their sorrow they looked to the Lord to find what their loss meant. That little child's spirit had been taken to the glory. God, who knew their hearts, knew that they were too much occupied with her, so He took the baby—and took their hearts too up there with her. *Then* they gave themselves to this work, and thousands have received the gospel through them. God often takes away near and dear things that our treasure may be laid up in heaven.

"The love of Christ is shed abroad in our hearts by the Holy Ghost which is given unto us." I don't know just how to explain it. All I can say is that if the Holy Spirit dwells in our hearts, it will make us rejoice.

"For when we were yet without strength, in due time Christ died for the ungodly." That tells us why it was so long before Christ came into the world. People might say, It is very strange that generation after generation should come and go, men be steeped in sin, and yet it was so long a time before Jesus came. But verse 6 says, "In due time Christ died for the ungodly." Not beforehand, and not too late, but just in time. God had to prove to mankind how much it needed a Saviour. Through all the ages there had not been one solitary man or woman who by his own merit could be justified before God. There was not a single human soul anywhere at any time through all the dispensations that could stand before God and say in truth, "I am without fault." Job thought he could say almost that much, but afterward was obliged to confess, "I abhor myself, and repent in dust and ashes." So in due time "Christ died for the ungodly." The very moment that you come to God and say, I am a sinner, I have been ungodly, He will take away your sin, and give

you life eternal. Why? Because "Christ died for the ungodly."

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The first of these verses speaks of human love, and the second, of divine love. Notice the difference. The very pinnacle of human love is for a man to die for a friend. A little boat came to a landing and left its passengers. Among them was a woman with her child, busying herself with her bundles. Suddenly there was a splash. The mother looked and saw her baby in the water and she jumped in after her. She couldn't swim—and they were both drowned. You say that that was an unreasonable thing to do. It certainly wasn't wise. What led the woman to jump after her child. It was just love—mother love. She gave her life for her child. "But God commendeth *his* love toward us, in that, while we were yet sinners, Christ died for us." God did not send His Son thoughtlessly, like this woman acted. No, in His counsels He had brooded over it. He had purposed to give His Son long "before the foundation of the world." What for? Good people? No, for hard-hearted rebels—for man who had turned away from Him and filled the earth with violence!

The word "commend" here is about the same as advertise. God is preaching everywhere, advertising all over this world that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And, strange to say, few people will believe it! It is only when the Spirit of God works with mighty power that He can get one here, one there, to believe it.

"Much more then, being now justified by his blood, we

shall be saved from wrath through Him." If God has done that marvelous thing, given Jesus when we were enemies, sinners, and ungodly, if He has done that unparalleled thing, isn't He also going to do the most natural thing in the world, *keep those He has justified? Do you get the point?* If God has given His best gift to poor wretched sinners when they were ungodly; if Christ has died and gone through the terrors of Gethsemane, the cross, and the grave for sinners, "much more then we shall be saved from wrath through Him."

In the tenth verse is a similar argument: "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." Verse 9 is looking on to the judgment of God. The wrath of God cannot come upon a soul that is justified. Verse 10 is looking upon the flesh, the devil, and the pitfalls and snares that come in the world. We are saved from those by His living power. His living power saves us from all the power of the enemy. Isn't it wonderful grace?

"Not only so," not only have we peace, not only are we looking in hope to the glory; not only are we kept by the power of God, but we "joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." Let us then do as Paul did, "*joy in God,*" and remember what God said to Abraham, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

In conclusion, the gospel begins with us in our sins, takes us up where we are, and as we are, justifies us, gives us peace with God, gives us access into His very presence, makes us "accepted in the Beloved," and fills our hearts with joy and hope and peace in believing. A. S. L.

SISTERS IN THE ASSEMBLY

The commandment of the Lord that "women keep silence in the churches" (1 Cor. 14: 34) has been the subject of much study, of discussion and debate. Yet, occasionally, a remark from a sister indicates that she does not understand the reason, and that there remains a more or less subdued protest in her mind to what she instinctively feels to be an assignment to a place of inferiority. Why is this? Because she does not perceive the purpose of the love that ordained the commandment.

Man, in the assembly, unquestionably occupies an important place: if he speaks, he is to speak as the oracles of God (1 Pet. 4: 11); he is thus to represent CHRIST—both in the gospel and all public ministry, especially in the midst of the assembly; it is a ministry characteristically of the mind or spirit.

If the man is a type of *Christ* in the assembly, the woman is a type of the BRIDE of Christ. The Bride is silent in the presence of the Bridegroom, her Lord—listening to His voice, as is fitting, in silence! The response is in the love and worship to Him who loved her and gave Himself for her—the spontaneous and beautiful language that He understands and appreciates.

Is the woman's place, then, an inferior one? Not so. If the Lord has kept her from occupying the public position *before man*, it is to shut her in the more to that rich and precious ministry of the heart *before Him*; she is peculiarly representing His bride, whose blessed eternal occupation, or privilege, is primarily to glorify the Lord Jesus, "to show forth His excellencies." Which is of the highest value—service or worship? Which the gold, and which the silver? There is but one answer, to which Scripture uniformly witnesses.

Beloved sisters, the Lord has given you an exceedingly precious place and privilege. Service there is for you, surely, and abundantly. But that should not be the primary object of your life. That was Martha's error; she was "cumbered about much serving" (Luke 10: 40), and was rather reproved than commended. Mary illustrates the more approved place, at His feet, beholding Him, listening to His words, communing with Him—could she do less than worship? Could she be less than blest even with the unworded language of love? How refreshing this must have been to Him in the wilderness-life that He was treading, surrounded by the hatred of man spite of His love! So your worship is as fragrant incense to His heart, a little fruit from His vineyard for His own taste. Would you give Him joy? He has shown you what is His greatest appreciation.

The sister's place therefore, is one of highest privilege—occupation with the Lord of Life. The brother should also so be occupied if he would really serve—but there is a difference in appointment. This heart-occupation brings into fullest knowledge and fellowship with Christ (John 17: 2). To be conformed to His glorious image is the *prize* of our high calling; and the Lord Himself has drawn the sister's path on earth in such a way that, it seems to me, she should reach the goal first. In eternity, we shall surely find as great a degree of glory conferred upon the obscure sister who has stedfastly travelled the appointed path with her Lord, as upon the brother who through the Holy Spirit's power has won a thousand souls to Christ. May sisters, and brothers too, strive for the prize of His approval. It is worth obtaining.

"Oh, to be nearer Thee, my Saviour;

Oh, to be filled with Thy sweet grace;

Oh, to abide in Thine own favor,

Oh, to behold Thy glorious face!" R. P.H.

A WRONG METHOD AND ITS APPARENT SUCCESS

"That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2: 5).

The testimony of the Holy Spirit through Paul shows that there is a faith which stands "in the wisdom of men." It accepts God's teaching *doctrinally*, but is not a *living* faith from above. The apostle was quite conscious of the success he might win by changed methods—methods not *manifestly* evil, of course. If, with persuasive words of man's wisdom, his preaching might have brought many to own Christ, he denied himself this opportunity.

The mesmeric power of a personality, the enthusiasm of a meeting, the forcible flow of language of a gifted speaker may win many to-day, and the preacher may be unconscious of the real result. "Converts" may profess Christ's name earnestly, *but....!* This is the key to much of the sad spiritual condition that we deplore. Seemingly successful missions are held: those who come in the inquiry rooms are counted and registered; and if the results claimed were permanent, London would be a different city. Numbers have professed Christ, *but....!* Mere human methods are plentifully used, and the *humbling* testimony of the cross of Christ is neutralized (1 Cor. 1: 17).

People may accept with human affection the attractive aspects of the gospel, yet know nothing of that which appeals to a soul in whom God is working. *Faith* is professed, but it is not spiritual. The hearer is not a conscious hypocrite: no, he thinks he believes; he accepts the teaching set forth; but our ruin and the gospel of the rejected Lord being lightly passed over, if not neglected,

the *true* meaning of salvation from *oneself* is hidden. The natural man likes *part* of the gospel: that *part* is preached, that *part* is believed, and preacher and hearers are satisfied, but there is no building for eternity.

Ah, beloved friends, shall we share in this delusive attraction, or humbly raise a testimony, in the enabling of the Holy Spirit, for the still despised gospel of the *grace* of God, with its accompaniment of simple, unworldly discipleship?—From "*The Student of Scripture.*"

THE KINGDOM AND THE CHURCH

People very often take the Kingdom of Heaven as if it was the same thing as the Church of God; but this is in no way the case, although those who compose the Church are in the Kingdom. Supposing for a moment that Christ had not been rejected, the Kingdom would have been set up on earth. It could not be so, no doubt, but it shows the *difference* between the Kingdom and the Church. The Kingdom of God was there in the person of Christ, the King; only as He was on earth, it was not the Kingdom of Heaven. Christ being rejected, He could not take it outwardly then, but ascended on high. Thus the sphere of the rule of Christ is in heaven. The heavens rule, and the kingdom is always the Kingdom of Heaven, because the King is in heaven; only at the end it will be subdivided, so to speak, into the Kingdom of our Father, the heavenly part, and the Kingdom of the Son of Man, the earthly part.

If we understand the Kingdom of Heaven as the rule of Christ, when the King is in heaven, it is very simple. If Christ had set up a kingdom when He was with the Jews, it would not have been the Kingdom of Heaven, because He was not in heaven. Hence, it is said, "The Kingdom of God is among you," but "The Kingdom of Heaven is at hand."

The gospel is the only means we have of gathering souls into the Kingdom, and such are properly "the children of the Kingdom;" but within its limits Satan works and sows

tares, and they too are in the Kingdom...tares which have been sown where the good seed has been. The Church, or rather the assembly of God, has nothing to do with the thought of a kingdom.

—From "*Lectures on the Second Coming*," by J. N. D.

Young Believers' Department

Calendar: Dec. 16th to Jan. 15th

DAILY BIBLE READING:..... Dec. 16th, Isa. 37;
Dec. 31st, Isa. 52; Jan. 15th, Jer. 1.

GOOD READING:.... "The Minor Prophets," by H. A. I.
Pages 422—451.

Continuing our reading in Isaiah, chs. 37 and 38 conclude the section dealing with Hezekiah, his sickness and recovery, then failure in entertaining the ambassadors from Babylon. This gives occasion for the announcement of the Babylonish captivity and the desolation of Jerusalem.

The next section of the book (chs. 40-48) presents God's great controversy with His people concerning idolatry, His judgments because of it, yet also messages of comfort and promised restoration. This is followed by the introduction of the True Servant, seen in both His sufferings and final victory, and through whom Israel is brought into full salvation (chs. 49-60).

The closing division gives us the glorious completion of God's counsels, all His purposes concerning Israel and the nations finding fulfilment in the coming forth of the Deliverer out of Zion.

Our Good Reading

We complete, during this month, the reading of Mr. Ironside's book on the Minor Prophets. Malachi is the

book before us. The following outline may serve as a help in following those Notes.

1. (ch. 1: 1-5). Jehovah's expostulation with His people in which He gives proof of His love, and reproves their ingratitude, for *He* does not change.

2. (chs. 1: 6—2: 17). Jehovah's rebuke of priests and people.

1. (1: 6-10). Jehovah dishonored: He is denied His rightful place of authority, and His love is requited with base ingratitude.

2. (1: 11-14). Jehovah's name defiled: His service despised and His majesty condemned, as shown in their evil offerings by which their shameful disregard of His Word is made evident.

3. (2: 1-10). Jehovah's covenant profaned by *the priests*; the unfaithful ministers of the sanctuary have utterly failed to bring glory to Jehovah as the responsible leaders and teachers of the people.

4. (2: 11-17). *The people* unfaithful in their relationship with Jehovah: separation from evil not maintained, hypocrisy, injustice, and evil ways prevailing.

3. (chs. 3, 4). Jehovah's coming to accomplish purification, and establish the spiritual condition suited to His name and glory.

1. (ch. 3: 1-7). Jehovah unchanging, who in righteous judgment must purge out all that offends.

2. (ch. 3: 8-15). Jehovah's claim: obedience to His word: to this He will respond in blessing and deliverance.

3. (ch. 3: 16-18). Jehovah's treasure: they who fear Him, and make Him their refuge and strength.

4. (ch. 4: 1-3). Jehovah's day: consuming judgment upon the wicked; healing, blessing, victory for those who fear Him.

5. (ch. 4: 4-6). Jehovah's law: the divine interposition alone averting final divine retribution.

Work in the Foreign Field

JAPAN.—As an illustration of the character of the work of Modernism we learn from our brother Craig that the *Japan Times of Tokyo*, printed in English, published a recommendation of Dr. Fosdick's book on the Modern use of the Bible. Our brother Craig wrote a brief reply to the attack upon the Bible account of the earth's creation in Genesis. This reply was published, but the *Times* refused to allow any further communication from Mr. Craig or other missionaries, because of protests received from readers. So the enemy is to be allowed to spread his error, without equal opportunity for those who would defend the truth of God. What shall we say of one who professes to be a Christian, a leader of thought, a teacher in a Theological School, and who uses his high position to drag the truth of God down from its place of supremacy? And what must be the thought of educated Japanese of what purports to be Christianity from America? Our resource is only in the living God, who will care for His own glory, and bring to nought the devices of the enemy.

Our brother Craig writes, "We are awaiting expectantly the arrival of brother and sister Gustave Koll, for the service of the Lord here, and count on the Lord making them of much blessing, beside a cheer to ourselves."

In a circular enclosed he gives a list of meetings in Tokyo and throughout Japan. Quite a number of bright spots are scattered through that most interesting land, whose civilization calls for a clear and intelligent presentation of the truth of God. Our brother publishes a monthly magazine—"Shimri no Kura," or "Treasury of Truth," also an occasional paper with news of the Lord's work, with the familiar name "Field and Work." May the Lord abundantly bless the work.

RETURNING WORKERS.—It was our privilege to stand on the pier of the great Cunarder, the *Aquitania*, and greet

our brother H. Wilson from the Congo, upon his arrival to visit some of the gatherings in America. Mrs. Wilson and the little one were left in England, where they are recuperating after the perils of a long stay in Africa. These furloughs are necessary for the preservation of the precious lives and health of these servants of the Lord. It also gives the opportunity of becoming mutually acquainted, thus adding a new link of interest in the work, and making us more intelligent in prayer. An element of special and tender interest in this visit of our brother lies in his having been in attendance upon our beloved young sister Miss Mercy McCandless in her last illness, and this will bring special comfort to the dear parents of our sister.

We also learn that our bro. Wm. G. Amies has started on his return on furlough, and was expected soon in England, en route to his home in this country. It will indeed be a pleasure to greet these servants of their, and our, Master, and to seek to make their period of rest both that and one of refreshing and profit to us all.

THE LORD'S WORK IN SPANISH HONDURAS

I am asked to give some "brief account" of the work of the Lord in Honduras. It has proved one of the hardest of the Central American republics to evangelize, for some reason or other. This is not because of the people, for I think those who have labored in other States have found the inhabitants of Honduras less fanatical and more friendly to strangers than those of other parts of Central America. The C. A. M. was about the first to place missionaries there, I believe, if we except a mission, chiefly educational, at San Pedro Sula by the English Wesleyans. This was abandoned when we entered the country in 1909, with a neat chapel and immense mission house standing empty, the last burned to the ground during the recent revolution. Brethren Groh and Dillon had preceded us, the latter soon returning home to die, leaving Mr. Groh to labor on alone. We found a few believers there when we came, to whom some were added. Conditions were such that we did not feel free to form them into a meeting. I speak now of San Pedro Sula, the chief city of the republic, though not its capital. In going about over the northern and eastern parts of the republic we found individuals and groups of believers almost everywhere, all greatly in need of help and further teaching, hence we were much out on the trails and could not bind ourselves

to San Pedro Sula, which we would have been compelled to do were a meeting formally started there. The bulk of the population living on the coastal plain, little above sea-level, and hence full of malaria, made our work very trying to the health, and in my last illness the doctor when called at two in the morning, said, "You have called me too late; the man is dying." Finding it impossible to continue in the field on account of constantly recurring fever I came home. Brother Groh also came home, but to die; and Brother Armerding tried to stick it out but he also was brought to death's door and concluded the climate was too much for him. Miss Fannie Arthur who joined us in 1915 (I think it was), remained behind, only to stay for good and gain the martyr's crown. Mr. Dillon (not the young man,) of the C. A. M. also laid down his life there, leaving his devoted widow to continue the work begun by him alone; she too, some years later, was taken down while on a journey and went home to her well-earned rest. So it has proved something of a graveyard to missionaries, and the ranks kept thinned. No one of our own fellowship being ready to take up the work where we left it off in 1916, a devoted young man of the O. B. took my place, using what equipment we had left and shepherding faithfully the souls of those who had been reached by the truth. Under him the work has gone on steadily; the Lutherans, too, have a mission there now, mostly educational, though one of the staff seems full of zeal for souls, and has much fellowship with our Brother Hockings. I could relate some most striking and interesting cases of conversion there, but space not permitting, I must close with the hope that the way may be open later to tell these instances of the power of the gospel, sometimes the bare Word alone, without the intervention of a missionary. The Lord sustain and greatly use those still left on the field. It is on my heart to visit the country again some day, if only for a few months. I keep in touch with the work by correspondence.

C. KNAPP.

A letter received from an isolated brother gives much cheer by its hearty expressions of faith and love, and its fellowship with those unknown by face.

Dear brother in Christ:—

Enclosed please find my gift offering, being contributed to the necessities of the missionaries who are carrying the "wonderful words of life" abroad. I also have remembrance of them in my prayers (2 Tim. 1: 3). How wonderful it is to be a new creature in Christ! To be indwelt by the Holy Spirit! Words fail to express the

deep joy of it all....I hope some day to meet you "Brethren," to enjoy your fellowship face to face, but as I am absent from you in the body, I will continue having fellowship with you in the Spirit."

Are we, are *you* making use of the monthly prayer meeting for the foreign work? It has been suggested that instead of adding another meeting during the week, one of the regular prayer meeting nights be devoted to this special subject. Such a meeting should command the interest and attendance of the saints. It should, if anything, be more largely attended than the regular prayer meetings. Is this the case? And if not, can we not seek the reason? Perhaps we are not praying as diligently in private as we might; perhaps we are not reading intelligently upon the subject. May we be aroused to a steady interest that will make these monthly meetings occasions of real blessing, from which we shall later on hear in answers to our prayers.

NEW ORLEANS.—"Many Romanists in this city are willing, and often eager, to read the Scriptures. I met a very interesting case at the Marine Hospital, a young Romanist, but very anxious to obtain and read the Word, and gladly listening to the Gospel. I have enjoyed the truly wonderful opportunity to preach Christ in English and Spanish to officers and crews on ships of many nations, singly and in groups, and to distribute the word in many languages."

—ERNEST ATKINSON.

BRITAIN'S MODEL COLONY

Our readers will be interested in reading this account of a province in Africa very near where our bro. Dr. Woodhams and others are laboring. Let us pray that with material prosperity, this land may open its doors to the preaching of the true riches.

"While many governments like spendthrifts, live beyond their means, Kenya Colony, the British East African dependency, keeps within its income. Revenues exceeded expenditures last year by \$1,250,000 and the floating debt has been converted into a surplus of \$295,000. After providing for \$550,000 expenses for future improvements, the Acting Governor. E. B. DENHAM, told the Legislative Coun-

cil at Nairobi that the surplus will reach \$522,000 by the end of 1925. During the first six months of this year the customs revenue showed an excess of \$547,500 above the estimates.

Kenya's increased trade brings heavier charges. Facilities of the ports are severely congested, harbor tonnage has increased more than 40 per cent in a year, lake traffic 82 per cent and cotton-seed receipts 72 per cent. Kisumu, on Victoria Nyanza, one terminus of the Uganda Railway, and Kilindini harbor, on Mombasá Island, its ocean terminus, can scarcely handle the goods. The railway takes practically all the sea-borne traffic of Uganda as well as of Kenya. The Government is planning rather late to build more deep water piers.

The colony is actually suffering from too great prosperity. Like New York city, it has grown too fast for its facilities. Farming returns abundant harvests with restricted markets. The coffee crop is valued at \$5,000,000, corn is flourishing and wheat promises to supply Kenya and the neighboring territories with all the local flour needed for their bread. Dairying is extending and soon will not only meet home demands but have an exportable surplus. The outlook is very favorable for this model British colony."

"So make me, Lord, to Thee"

As the lily of the valley,
White and pure and sweet;
As the lowly violet trodden
Under wand'ring feet;
As the rose amidst the briars
Fresh and fair is found,
Heedless of the tangled thicket
And the thorns around—
As the sunflower ever turning
To the mighty sun,
With faithfulness of fealty
Following only One—
So make me, Lord, to Thee.

—J. TAULER.

PROPOSED S. S. VISITOR LESSONS for 1926

- 1 Jan. 3. The Word become flesh.....John 1:1-18.
2 " 10. Witness to the WordJohn 1:19-42.
3 " 17. Foreshadows of the work of the WordJohn 2.
4 " 24. God's giftJohn 3.
5 " 31. The Searcher and Blessor of hearts....John 4:1-42.
- 6 Feb. 7. Life-Giver and DelivererJohn 4:43—5:18.
7 " 14. His threefold "Verily, verily.".....John 5:19-47.
8 " 21. Jehovah revealedJohn 6:1-21.
9 " 28. "The Bread of Life."John 6:22-71.
- 10 Mar. 7. RejectedJohn 7:1-31.
11 " 14. The Fountain of the water of life....John 7:32-53.
12 " 21. The Light of LifeJohn 8.
13 " 28. The Object for the lifeJohn 9.
- 14 Apr. 4. "The Door" into blessingJohn 10:1-10.
15 " 11. "The Good Shepherd"John 10:11-42.
16 " 18. "The Resurrection and the Life"John 11.
17 " 25. Fruitful through deathJohn 12.
- 18 May 2. God's purpose in ChristEph. 1:1-14.
19 " 9. The knowledge of God's purposeEph. 1:15-23.
20 " 16. Life out of deathEph. 2:1-10.
21 " 23. Made nighEph. 2:11-22.
22 " 30. The mystery now revealedEph. 3:1-12.
- 23 June 6. Divine strength and infinite loveEph. 3:13-21.
24 " 13. Divine unities.....Eph. 4:1-16.
25 " 20. Walking worthilyEph. 4:17—5:20.
26 " 27. Christ and the ChurchEph. 5:21-33.

27	July 4.	Earthly relationships	Eph. 6: 1-9.
28	" 11.	Christian conflict	Eph. 6: 10-24.
29	" 18.	Alone	Ruth 1.
30	" 25.	Seeking	" 2.
31	Aug. 1.	Found	Ruth 3.
32	" 8.	Redeemed	" 4.
33	" 15.	The birth of Samuel	1 Sam. 1: 1—2: 11.
34	" 22.	Samuel's call; Eli's doom.....	" 2: 12—4: 22.
35	" 29.	The Ark and the Philistines	1 Sam. 5, 6.
36	Sept. 5.	Israel's deliverance	1 Sam. 7.
37	" 12.	A king desired	" 8.
38	" 19.	Saul anointed.....	1 Sam. 9, 10. [1 Sam. 11, 12.
39	" 26.	Saul's victory and Samuel's address to the people	
40	Oct. 3.	Saul's failure, Jonathan's exploits.	1 Sam. 13: 1—14: 46.
41	" 10.	Saul's disobedience and rejection — David chosen	
42	" 17.	David's victory over Goliath.	1 Sam. 17. [14: 47—16: 23.
43.	" 24.	Conflict with Saul	1 Sam. 18, 19.
44	" 31.	David in exile	1 Sam. 20—22.
45	Nov. 7.	Delivering though rejected	" 23, 24.
46	" 14.	David and Abigail	" 25, 26.
47	" 21	Days of failure and judgment	" 27—31.
48	" 28.	The dependent Man	Psalm 16.
49	Dec. 5.	Christ as the Sin-offering	Psalm 22.
50	" 12.	Christ as the Burnt-offering	Psalm 40.
51	" 19.	Christ as the Trespass-offering	Psalm 69.
52	" 26.	The Second Man	Psalm 91.